

ΠΑΝΣΕΒΕΙΑ:

OR,

A View of all Religions

IN THE

WORLD:

WITH

The several Church-Governments from
the Creation, till these Times.

ALSO,

A Discovery of all known *Hereses* in all
Ages and Places: and choice Observati-
ons and Reflections throughout the Whole.

The Sixth Edition, Enlarged and Perfected,
By ALEXANDER ROSS.

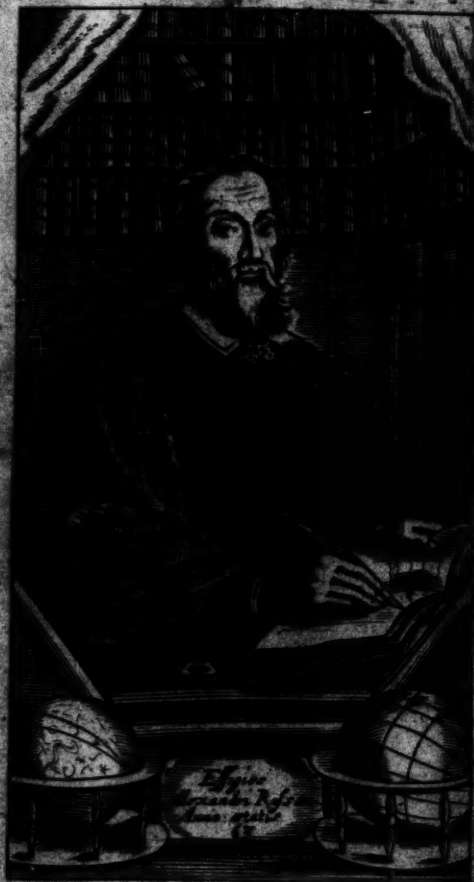
To which is annexed, The Lives, Actions,
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their Effigies in Copper-Plates.

1 Thes. 5. 21. *Omnia autem probate: quod bonum est secute.*

L O N D O N,

Printed for John Williams, at the Sign of
the Crown, in St. Paul's Church-yard.

M DC LXXXIII.



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PLANET

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To which is annexed, The Lives of

and Index of the several Authors

and their Works in English

Printed by J. B. Smith, at the Sign of

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LONDON

Printed for John Widdows, at the Sign of

the Crown in St. Paul's Church-yard

MDCCLXXIII

The Booksellers Advertisement to the
READER.

IT is the greatest Justice in the world to be just to the dead, since they, if injured, cannot be their own Compurgators, and that is it hath obliged me to use that tenderness to this great Author, who to the regret of all learned, hath so suddenly left this world. His great pains in the dilatation of this Book, are easily seen by the bulk of it, nor had the Epistle and Preface escaped his second thoughts, had not the lease of his life expir'd so soon as it did. And therefore I have not (which is the arrogance of too many) presumed to make any diversion or alteration in either, but rather have thought it just to let them pass in this, as they did in the first Edition, that is to say, in his own words.

For had I been unjust to the Author in this respect, I had withal been guilty of as great an injury to the worthy Gentleman (though not of my acquaintance) to whom he was, when alive, pleased to dedicate it; since I cannot but hope that he will continue the same tenderness and indulgence towards the Orphan, as he was pleased to express when he first received it an Infant. I shall further add, that it will render in self to the Reader much more acceptable, not only for its Additions, but also, that the Author had thoroughly revised the same; and that the care and supervising of the Press, rested so much upon me, (not only out of an ordinary care, but singular respect to the deceased Author) as that I think it needless to prefix an

Errata,

Errata, there having nothing passed, but what an ordinary Capacity may easily correct. As for the Book, I shall adventure it the Test of the most censorious Mome; and for the Author, in his life time, there was not found the mouth or pen so black, that durst asperse his name, or parts; but since his death, one (so much a Hob-bist, that I wish he turn not Atheist) hath in Print given him a snarling character, whom leaving to his folly, I shall only desire that this short sentence, *De mortuis nil nisi bonum*, may be his remembrancer for the future.

Besides the Author's endeavours in his *novels*, it is hoped ere long, that thou mayest see a Volume of his Sermons in Print, such as will convince the world of the calumny of that Cynick, but continue his own memory while there shall be found either lovers of learning or the learned.

The Reader may likewise take notice of an Appendix, wherein he is entertained with a strange Tragedy of Modern, and some ancient Hereticks, acting their parts in their own proper persons, as near as the skill of the Graver could represent them. And what could more properly have been annexed? for now having seen their Foundations or Principles, behold also their Ends: and take Christs own counsel, *Matt. 7. 15. To beware of false Prophets, &c.* with our Saviours direction also, *ver. 20. By their fruits you shall know them.* All which are tendered to the serious perusal of the Reader: whereof that he may make his temporal and eternal advantages, shall be the constant prayer of

J. S.

To

To the Worshipful

ROBERT ABDY,

Esquire.

SIR,

AS Michael and the Devil strove
for the dead Body of Moses; and
as seven Cities contended for Ho-
mer when he was dead, whom
none of them cared for whilst he lived:
even so doth it fare with Religion, for the
Carcase or Skeleton of which, for the bare
sound whereof (being now made a meer
Echo, Vox. prateraque nihil) there is
so much contesting, and disgladation in the
World; whereas few or none care for the
life and substance of Religion, which con-
sisteth in works, not in words; in practi-
sing, not in prating; in Scripture duties,
not in Scripture phrases: She is as our Sa-
viour was, placed between two Thieves: to
wit, Superstition on the right hand, and
Atheism on the left. The one makes a
Puppet of her, sets her out in gaudy accoutre-
ments, bedaws her native beauty with
painting, and presents her in a Meretri-
cium,

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The Epistle Dedicatory.

cious, not in a Matron-like dress; but the Atheist strips her naked of her Vestments, robs her of her Majesty, and so exposeth her to the scorn and contempt of the world. But let these men esteem of her as they list, she is notwithstanding the fair daughter of the Almighty, the Queen of Heaven, and beauty of the whole Earth. Religion is the sacred Anchor, by which the Great Ship of the State is held fast, that she may not be split upon the Quick-sands of popular rumours, or on the Rocks of Sedition. Religion is the pillar on which the great Fabrick of the Microcosm standeth. All humane Societies, and civil Associations, are without Religion, but raups of Sand, and Stones without Mortar, or Ships without Pitch: For this cause all Societies of men in all Ages, and in all parts of the Universe, have united and strengthened themselves with the Cement of Religion; finding both by experience, and the light of nature, that no humane Society could be durable, without the knowledge and fear of a Deity, which all Nations do Reverence and Worship, though they agree not in the manner of their worship. All their ways and opinions in Religion, I have here presented to the publick view; but to you, Sir, in particular, as to one, whom I know to be truly Religious, not being carried away
with

The Epistle Dedicatory.

with the fine flowers and green leaves, but
with the solid fruits of Religion consisting in
Righteousness, Peace and Holiness, with-
out which no man shall see the Lord; this
is that which will embalm your Name here,
and crown your Soul with true happiness
hereafter, when all humane felicities shall
determine in smoak: in this Book are set
before you, light and darkness, truth and
falshood, gold and dross, flowers and weeds,
corn and chaff, which I know you are able to
discriminate, and to gather hony with the
Bee out of every weed, with Sampson to
take meat out of the eater, with Virgil to pick
gold out of dung, and with the Physician to
extract Antidotes out of poyson: Thus be-
teaching God to increase your knowledge and
practice in Religion, and your love to the
afflicted professors thereof, I take leave,
and will ever be found,

Sir, your humble

Servant to command

ALEX. ROSS.

The English Dictionary

And the first part of this Dictionary is
the English Language, which is written
in a plain and familiar style, and
is the most complete and accurate
that has ever been published. It
contains all the words and phrases
which are in common use, and
is the most useful and necessary
book for every person who
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the English Language.

Sir, your humble

Servant to command

ALEX. ROSS.

THE

THE
P R E F A C E
TO THE
R E A D E R,

Concerning the Use of This Book.

Christian Reader,

I Understand that some *Mages* have already past their Verdict upon This Book, affirming that (seeing the world is pestered with too many Religions) it were better their Names and Tenets were obliterated than published. To whom I answer, that their assertion is frivolous, and the reasons thereof ridiculous; for the end wherefore these different opinions in Religion are brought into the light, is, not that we should embrace them, but that we may see their deformity and avoid them. Shall Logick be rejected for setting down all the ways of fallacious Arguments? or Philosophy, for teaching what are the different poysons in Herbs, Roots, Minerals, &c. The Scripture nameth many sins, Idols, and false Gods, must it therefore be reprov'd

The Preface

of impertinency? The Sea-coast is pestered with many Rocks, Shelves, and Quick-sands, must they therefore be past over in silence in the Art of Navigation? Were Irenaus, Epiphanius, S. Austin, Theodoret, and other eminent men in the Church, fools; for handling in their Books, all the Heretical opinions that infested Christianity, both before, and in their times? Do not these Censorious *Momes* know that Truth though comely in it self, is yet more lovely, when compared with falsehood? how should we know the excellency of light, if there were no darkness; the benefit of health, if there were no sickness; and the delights of the spring, if there were no winter; *Opposita juxta se posita clarum elucescunt*: The Swans feathers are not the less white, because of their black feet; nor Venus the less beautiful, because of her Mole. The stone is set out by the file, and the Picture by its shadow. To infer then, that because the world is pestered with too many Sects and Heresies, therefore we must not mention them, is as much as if they would say, the way to Heaven is beset with too many thieves, therefore we must not take notice of them. But how shall we avoid them, if we know them not; and how shall we know them, if

To the Reader.

if concealed : its true the world is pestered with too many Religions, and the more is the pity ; yet this Book made them not, but they made this Book. He that detects errors makes them not. They that informed the *Israelites* there were Gyants in the Land, did not place those Gyants there. But now I will let these men see the ends for which I have undertaken this task, of presenting all Religions to their view ; and they are grounded on the divers uses that may be made thereof. 1. When we look upon the multitude of false Religions in the world, by which most men have been deluded ; are not we so much the more bound to the goodness of Almighty God, who hath delivered us out of darkness, and hath caused the day Star of his truth to shine upon, and visit us ; who having suffered the World round about us, to sit in the Valley of the shadow of death, and to be overwhelm'd with worse than *Egyptian* darkness, hath notwithstanding in this our *Gospen* abundantly displayed the light of his truth ; but how shall we seriously weigh or consider this great mercy, if we do not as well look on the wretched condition of other men, as on our own happiness ; which we cannot do, if we know not the errors which make them wretched. What comfort could the

The Preface

Israelites have taken in their Land of light, if they had not known that the rest of *Egypt* sat in darkness? 2. When we look upon the different multiplicity of Religions in the world, how that in all times, and in all places, men though otherwise barbarous, have notwithstanding embraced a Religion, and have acknowledged a Divinity; I say, when we look upon this, do we not admire the impudency of those *Atheists* in this age, who either inwardly in their hearts, or outwardly in their mouths, dare deny the Essence, or else the providence of God; and count all Religions but inventions of humane policy. How can those *Atheists* avoid shame and confusion when they read this Book, in which they shall see, that no Nation hath been so wretched as to deny a Deity, and to reject all Religion, which Religion is a property no less essential to man, and by which he is discriminated from the beasts, than rationality it self. 3. In the View of all Religions, we may observe how the Children of this world are wiser in their Generation than the Sons of God; for they spare no pains and charges, they reject nothing commanded them by their Priests and Wizards; they leave no means unattempted to attain happiness.

To the Reader.

See how vigilant, devout, zealous, even to superstition they are; how diligent in watching, fasting, praying, giving of alms, punishing of their bodies, even to death sometimes; whereas on the contrary we are very cold, careless, remiss, supine, and luke-warm in the things that so near concern our eternal happiness. They thought all too little that was spent in the service of their false Gods, we think all is lost and cast away which we bestow on the service of the true God. They revered and obeyed their Priests, we dishonour, disobey and slight ours; they observed many festival days to their Idols, we grudge to give one day to the service of the true God. They made such conscience of their Oaths taken in presence of an Idol, that they would rather lose their lives, than falsifie these Oaths: But we make no more scruple to take the name of God in vain, to swear, and forswear, than if we worshipped *Jupiter-Lapis*, meer stocks and stones. Such reverence and devotion they carried to their Idols, that they durst not enter into their Temples, nor draw near their Altars, till first they were purified; they did not only kneel, but fall flat on the ground before their feigned Gods; they knock their breasts, beat their heads to the ground, rear their
skins,

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skins, wound and cut their flesh, thinking thereby to pacifie their false Gods. Whereas we will not debar our selves of the least pleasure or profit to gain Heaven? and so irreverent is our behaviour in the Presence, and House of Almighty God, *before whom the Cherubims and Seraphims dare not stand, but with covered faces*, as if he were our equal, and not our Lord or Father, for (to speak in the Prophets words,) *Mal. 1.6. If he be our Father, where is his honour? and if he be our Lord, where is his fear?* Doubtless these false worshippers shall stand up in judgment against us, who know our Masters will, but do it not; is not their zeal in the practice of religious duties, to be preferred to our carefulness; and their ignorance, to our knowledge; which without practice will but aggravate our damnation, *for he that knoweth his Masters will, and doth it not, shall be beaten with many stripes*: We are in the right way to Heaven; they are in the wrong way; but if we stand still, and walk not, they will be as near their journeys end as we. They worship Idols, we commit Sacriledg: But is not a Sacrilegious Thief as hateful to God as an ignorant Idolater?

4. When we look upon the confused multitude of Religions in the world, let us learn

To the Reader.

learn to tremble at Gods judgments, to make much of the light whilst we have it, to hold fast by the truth, to embrace it with all affection, and the Ministers thereof; for if once we forsake the right way; which is but one, we shall wander all our days after in by-paths, and crooked Lanes of error, which are innumerable: if we reject the thread of Gods Word presented to us by the Church; a thread, I say, surer than that of *Ariadne*, we shall be forced to ramble up and down, through the inextricable *Labyrinth* of erroneous opinions. It stood with the justice of God to suffer men who in the beginning were of one Language and Religion, to fall into a *Babel* and confusion, both of Tongues and false Religions, for not retaining the Truth; to dig to themselves broken Cisterns, which would hold no Water, for rejecting the fountain of living Waters; to surfeit upon the poysonable flesh of Quails, who grew weary of the bread of Angels; and with the Swine to eat husks, who would slight the wholesome food of their Fathers house. If the *Jews* put Gods Word from them, and judge themselves unworthy of eternal life, Lo, *Paul* and *Barnabas* will turn to the *Gentiles*, *Act. 13. 46. 5.* In reading this Book we shall find, that the whole rabble of vain, phan-

The Preface

phantaſtical, or profane opinions, with which at this day, this miserable diſtracted Nation is peſtered, are not new revelations, but old dreams of ancient Hereticks, long ago condemned by the Church, and exploded by the publick authority of Chriſtian Magiſtrates: but now for want of Weeders, theſe Tares ſpring up again in the Lords field, and are like to choak the good Corn; unleſs the Lord of the Harveſt ſend forth Labourers into his Harveſt. 6. The reading of this Book, may induce us to commiſerate the wretched condition of a great part of the World, buried as it were, in the darkneſs of ignorance, and tyranny of ſuperſtition: To bleſs God for the
light and freedom we enjoy, whereas
they are not greater ſinners than we;
but except we repent, we ſhall all like-
wiſe periſh; let us then not be too high
minded, but ſear, and when we think
we ſtand, let us take heed leſt we fall:
God hath already permitted divers of
theſe old, obſolete, and antiquated He-
retical opinions to break in amongſt us;
The times are now come, that men will
not ſuffer whoſome Doctrine; but
having itching ears after their own
luſts, get them an heap of teachers,
turning their ears from the truth, and
giving

To the Reader.

giving themselves unto Fables, 2 Tim. 4. Thus is the Lord pleased to deal with us, he suffers Heresies to repullulate, that they who are approved among us may be manifested. He permits Prophets and Dreamers amongst us, but it is as Moses saith, to prove us, and to know, whether we love the Lord our God *with all our hearts, and with all our souls, Deut. 13.* To conclude, whereas all men are desirous of happiness, and immortality, but few walk in the right way that conduceth to it; being there are such multitudes of by-ways, as we may see by this Book, let us follow the counsel of the Prophet, *Jer. 6. 16. Stand in the ways, behold and ask for the old way, and walk therein, and ye shall find rest for your souls.* And thus good Reader, having shewed thee the true use of this Book, I leave it to thy perusal, beseeching God to keep us from the by-ways of error, and to lead us into the way of truth.

A. R.

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SECT. I.

Quest.

WAS there any Religion, Church Government or Discipline in the beginning of the World?

Answer, Yes: For then was the Word Preached, ASIA, the Sacraments administred. We read of Sacrifices Religions offered thereof.

offered by *Cain* and *Abel*; and likewise the distinction of clean and unclean beasts. By Faith *Abel* sacrificed, *Heb. 11.* *Nash's* Sacrifice was pleasing to God, *Gen. 22.* This could not be will-worship, for such is no way pleasing to God; it was therefore according to his Word and Commandment. There was also Excommunication: for *Adam* and *Eve* for their Disobedience were Excommunicated out of Paradise, which was then the Type of the Church; and every soul not Circumcised the eighth day, was to be cut off from the people of God, *Gen. 17.* The word then being preached (for God preached to *Adam* in Paradise, and doubtless he preached to his Children out of Paradise) the Sacraments Administred, and Excommunication exercised, which are the three main points of Church Discipline; it follows there was then a Church and Church Government.

Q. Was there then any Ordination?

*Ordination
in the be-
ginning of
the World.*

A. Yes doubtless; for God is the God of order; nor was it fit, that he who mediated between God and the People, by Preaching, Prayer and Sacrifices, should thrust himself into that office, without Ordination: therefore God Ordained *Adam*, he some of his children as *Cain* and *Abel*; whereas *Gen. 4.* we do not read that *Cain* and *Abel* did sacrifice, but only brought their Offerings; to wit, that *Adam* might offer them up to God for them: it argueth, that as yet they had not received Ordination: and it's likely that Ordination then was performed by *anecdosis* or Imposition of hands, which custom the *Jews* retained in Ordaining their Levites, *Numb. 8. 10.* and after them the Christians in Ordination of Ministers, *Act 6. 6.* *1 Tim. 5. 22.* which Ceremony the *Gentiles* used in Manumission of their Servants, and the *Jews* in Ordination of their Synedriion: or the Judges imposed their hands; so *Moses* and *Joshua* laid their hands upon the 70 Elders; and *Moses* is commanded by God to lay his hands upon *Joshua* the Son of *Nun*, *Numb. 27. 18.*

Q. Was there then any publick place of Sacrificing?

Churches.

alt. altar

assembly

Assembly

A. Yes upon the same ground, that God, who is the God of Order, will have all things done in his Church with order, and decency; the meeting also together

one place to hear and pray and offer Sacrifice, did maintain amity amongst Gods people. Besides we read, *Gen. 22. 12.* that *Rebecca*; when the children struggled in her womb, did not stay at home, but went, to wit, to the Publick Place where Gods worship was, to enquire of the Lord; and because in this place God used to shew his presence to his people, by some outward sign, it was called Gods presence; therefore *Gen. 4. 16.* *Cain* went out from the presence of the Lord, that is, he was excommunicate out of the Church: but we must not conceive, that as yet there were any material buildings for Gods service; for in the beginning men conceived it unfit to include God within the narrow bounds of a material Temple, whom the Heaven of Heavens cannot contain; therefore they worshipped him in the open air, either upon hills, for they thought low places were unbeseeming the most high God: hence they called every hill Gods hill; or else if they were necessitated to sacrifice on the sea shore or in some low plain they made their Altars so much the higher; which from their altitude, they called *Altaria*; and these places of divine worship they named *Temples* from contemplation. The very Gentiles thought it unfit to confine the Sun their chief God to a narrow Temple, seeing the whole world was his Temple: and after they built Temples for the Deities they would have them for a long time to be *Open Sea* or open roofed.

Q. Why were the Groves and High places condemned in Scripture.

A. Because they were abused both by Jews and *Groves and* Gentiles to Superstition, Idolatry, and all uncleanness; *high places* therefore God commands them to be cut down, *2. 200. condemned* *44. 13.* *Deut. 7. 5. 12. 3.* and *16. 21.* *Josiah* destroyed in *Scripture.* *1 Kings 23. 8. 14.* Against their idolatry under green trees the Prophet *Isaiab* complaineth, *Chap. 57. 5.* God by *Ezekiel* threatneth destruction to the Idolaters on the high hills, and under green trees, *Chap. 6. 13.* such are also reprov'd by *Hosea, 4. 13.* It's true that in the beginning the People of God had no other Temples, but hills and groves; *Abraham* sacrificed upon an hill, *Gen 22.* he planted a grove to call upon the name

of the Lord, *Gen* 12. 1. *Gideon* is commanded to build an Altar upon the top of the rock, *Josh* 6. 26. Notwithstanding, when the places were abused to Idolatry, God would have them destroyed, *Levit* 26. 30. *Hos* 10. 8. *Amos* 7. 9. *Pzek* 6. 3, &c. because he would not have his people to give the least countenance to the Gentile Idolatry; for suppose they had not upon those places erected any idols, yet they must be destroyed, because such places were abused to Idolatry; besides God had given them a Tabernacle and Temple in which he would be worshipped, and to which they should repair from all parts to call upon his name. This Temple also was built upon a hill; they should therefore have contented themselves with the place that God assigned them, and not follow their own inventions, or the ways of the Gentiles, who afterward in imitation of the *Jews* built their Temples on hills, as may be seen by the *Samaritans* and others: Neither would God be worshipped in groves, because they were places fitter for pleasure and dalliance than devotion; they were dark and obscure places, fitter for the Prince and works of darkness, than for the God of light, or children of the day.

Q. When were buildings first erected for divine Service?

Buildings
first erected
for divine
service.

A. About the building of *Babel*, as *Lactantius* and some others think: for then *Ninus* erected statues to the memory of his father *Jupiter Belus*, and to his mother *Juno*; these statues were placed over their Sepulchres and divine honours assigned them; and at length inclosed within stately buildings, which were their Temples; these they built within consecrated groves; such was the Temple of *Vulcan* in *Sicily*, of *Cybele* in the grove of *Ida*, of *Jupiter Hammon* in the grove of *Dodone*, of *Apollo* in the grove of *Daphne*, &c. these dark groves were fit to strike a terror in the worshippers; and to perpetrate their works of abomination; and because they had continual lights burning in them, they were called *Luci à lucendo*, afterwards they became *Afyla*, Sanctuaries or places of refuge; which some think were first erected by *Hercules* his children, to secure themselves from those that he had oppressed. We read that *Theſeus* his Temple and *Thebes* built by *Cadmus* were

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3

were *Asyla* or Sanctuaries; in imitation of whom *Romulus* made one. *En. 8.*

Hunc lucum ingentem quem Romulus acer Asylum Retulit.

Christians also in the time of *Basil* and *Silvester* the first, made their Temples places of refuge; which so increased, that Monasteries and Bishops palaces became Sanctuaries; but the exorbitancy of these was limited by *Justinian*, *Charles the Great*, and other Christian Princes who were content there might be Sanctuaries, because God had appointed Cities of refuge; but the abuses they removed.

Q. Was there any set day then for Gods Worship?

A. Doubtless there was; though we do not read which day of the week it was; for though God blessed and sanctified the Sabbath day, because of his own rest, and in that it was afterward to be the *Jews* Sabbath; yet we read not that it was ever kept before *Moses* his time. However it is likely this day was observed before the law among the Hebrews, for *Exod. 16.* as much Manna was gathered on the sixth day as served for two days.

Set day of worship.

Q. What Sacrifices were used in the beginning?

A. Burnt-offerings, *Gen. 8.* and *12.* Peace offerings also, *Gen. 31. 54.* for upon the peace made between *Jacob* and *Laban*, *Jacob* offered Sacrifice. First fruits also were offered, *Gen. 4. 4.* and Tithes, *Gen. 14. 20.* and *28. 22.* The burnt sacrifice called *Gnolab* from *Gnolab* to mount upward (because it ascended all in smoke) was burned to ashes except the skin and entrails. In the peace offering also which was exhibited for the safety of the offerers, the fat was burned, because it was the Lords; the rest was divided between the Priest and the People; the breast and the right shoulder belonged to the Priest; to shew that he should be a breast to love, and a shoulder to support the people in their troubles and burthens: For this cause the High Priest carried the names of the twelve Tribes on his breast and shoulders. The first fruits were an handful of the ears of corn as soon as they were ripe; these they offered to God, that by them the whole might be sanctified. Tithes were payed before the Law, by the light of nature; because by that light men knew there was a God.

Sacrifices.

to whom they were bound in way of gratitude to offer the tenth of their increase, from whose bounty they had all. They knew also that the worship of God and Religion could not be maintained, nor the Priest sustained, nor the poor relieved without Tithes.

Q. What form of Church Government was there among the Jews till Moses?

Jews, their Church government from the beginning till their destruction.

Under Moses Priests among the Jews.

A. The same that was before the flood, to wit, Praying, Sacrificing, Preaching in publick places, and solemn days; to which *Abraham* added circumcision. In every family the first-born was Priest; for this cause the destroying Angel spared the first-born of the Hebrews in Egypt.

Q. What Government had they under Moses?

Levites among the Jews.

A. The same that before, but that there was chosen by *Moses* a Chief Priest, who was to enter the Sanctuary once a year with his *Ephod*, to know the will of God. This was *Aaron*, whose Breeches, Coat, Girdle, and Mitre were of Linnen, when he entered into the Sanctuary; the High Priest had his second High Priest to serve in his absence. There were afterward appointed by *David* four and twenty Orders of Priests, every one of which Orders had a chief, or High Priest; the Priesthood was engailed to the house of *Levi*, because the *Levites* were chosen in stead of the first-born, because they killed the worshippers of the Golden Calf, and because *Phinehas* killed *Zimri* and *Cosbi*. The Priests are sometimes called *Levites*, and sometimes they are distinct names; for we read that the *Levites* paid tithe of their tithes to the Priests; their common charge was to Pray, Preach, Sacrifice, and look to the Sanctuary, in which they served with covered heads and bare feet; their Office was also to debar Lepers, and all other unclean persons from the Tabernacle for a certain time. Secondly, to Excommunicate great offenders, which was called cutting off from the people of God, and *ὑποαγωγή*, to cast out of the Synagogue. Thirdly, to anathematize obstinate and perverse sinners, who being Excommunicate would not repent. *Alexander* the Coppersmith was anathematized by *Paul*, or delivered to Satan, 1 *Tim.* 1. 20. 2 *Tim.* 4. 14. The Office of the *Levites* also was to help the Priests in gathering of tithes,

and

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and to carry water and wood for the Tabernacle.

Q. Wherem did the high Priest differ from other Priests?

A. The high Priest only had Power to enter into the Sanctuary; he only wore a blue robe with bells, a golden Ephod, a breastplate, a linnen Mitre, a plate of gold on his head; by the Crown or plate was signified Christs Kingly office, by the breast-plate his Priestly, and by the bells his Prophetical office: the high Priest also was only anointed, after the order of Priesthood was settled; but before this every Priest was Anointed: so he also wore about his paps a broidered girdle to signifie that his heart should be girt and restrained from the love of earthly things. They that took Sanctuary, were not to be set at liberty till the death of the high Priest; to signifie that by the death of our high Priest Jesus Christ, we are made free, The high Priesthood was tied to the line of *Aarons* first-born, the other Priests were of *Aarons* other children; the Levites were *Levis* other posterity; the high Priest might marry none but a maid; other Priests might marry a widow, *Levit. 21*. The high Priest might not mourn for the death of his Kindred; other Priests might mourn for their Father, Mother, Son, Daughter, Brother, and husbandless sister; in other things they agree; for all Priests must be without blemish, all must be represented to the Lord at the door of the Tabernacle, all must be washed, all must be consecrated by offering certain Sacrifices; all must have the blood of the Ram put on the tip of the right ear, the thumb of the right hand, and great toe of the right foot, *Exod. 29*.

Difference of the high Priest from other Priests.

Q. What Church government was there after Moses?

A. In the Desert *Eleazar* succeeded his father *Aaron*, and substituted under him *Phinees* to be chief of the Levites. After the *Israelites* entred the Land, the Tabernacle staid some years at *Silo*; then did *Joshua* divide the Land, and designed certain Cities of refuge, which with some other Cities he assigned to the Priests and Levites. The Priesthood did not continue long in the house of *Aaron*, but after the death of *Eleazar*, and three Priests his Successors, this office devolved to *Eli*, of the family of *Ishamar*; who being careless, suffered diverse abuses to

Church government after Moses.

Under Da-
vid and
Solomon.

creep into the Ecclesiastical Government, till God raised *Samuel* who reformed both the State and Church, by appointing Schools of Prophets, and Consistories of Levites. From *Silo* the Tabernacle was translated to *Nob* from thence to *Gibeon*, when *Nob* was destroyed by *Jash*, and at last it rested in *Jerusalem*. So that all this time there could be no settled Church discipline among the Jews. The Ark also was oftentimes removed, to wit from *Canaan* to the *Philistines*, from thence to the *Bethshemites*; afterwards it stayed twenty years at *Kiriathjehonim*; after this it remained three months with *Obed Edom* and at last it was brought by *David* into *Jerusalem*. All this time neither Tabernacle nor Ark nor Priesthood were settled, till *David* assembled the Levites, and out of them chose *Abiathar* for High Priest, and *Isadoc* for chief of the Inferiour Priests, who were to deliver the Ark to the Levites to be carried on their shoulders, and withal appointed Singers, and other Musicians: in all 68 of the Levites. He appointed also for the service of the Tabernacle in *Gibeon*, *Isadoc* and his Brethren. At last, *David* being assured by *Nathan* that his Son *Solomon* should build the Temple, he ordered that 24000 Levites should be set apart for the service of the Temple: to wit, 4000 door keepers, and as many Singers, and 6000 Judges and governours, and the rest for other Offices. *Abiathar* is made high Priest, to wait on the Ark at *Jerusalem*. *Isadoc* is chief of the Inferiour Priests to serve in the Tabernacle at *Silo*. *Isadoc* was *Saul's* High Priest, descended from *Eleazar Aarons* first-born; *Abiathar* of the stock of *Ishamar*, and *Eli*, fled to *David*, who entertained him for his High Priest; after the death of *Saul*, *David* retained them both, thinking it did not stand with his honour and piety to reject *Saul's* high Priest. This *Isadoc* under *Solomon* was Anointed the second time Priest, as *Solomon* was the second time Anointed King. 1 Chr 29.22. and *Abiathar* is deposed for the sins of *Eli* and his sons; and so in *Isadoc* the Priesthood is translated from the house of *Ishamar*, to *Aaron's* family again. There were also Treasurers ordained, some for the first-fruits and tithes, and others for the moneys that were given to the Temple.

SECT. I. Religions of ASIA.

Temple towards the redemption of Vows, first-born, and tithes: The Priests and Levites were maintained out of the first fruits and tithes; the other treasure was for maintaining the daily Sacrifices and the other charges of the Temple; the *Gibeonites*, with others, appointed by *David* and *Solomon*, did help the Levites in their ministrations: the Priests, and in their absence, the Levites did administer justice, both in *Jerusalem*, and in the Cities of Refuge, and ordered Ecclesiastick affairs. There were also sometimes Extraordinary Prophets, besides the Ordinary. Its probable that the ordinary Prophets were of the Tribe of *Levi*, because the administration and care of holy things belonged to them; but extraordinary Prophets were of other Tribes: these meddled not with Sacraments and Sacrifices, which was the Priests office, nor had they their calling by succession, as the Priests; nor was the gift of Prophecy only tied to the man as the Priesthood was; for we read of *Miriam*, *Hulda*, and divers other women Prophets: and in the Primitive Church, though women must not speak in the Church by Preaching, Praying, or exhorting in an ordinary way as the Ministers use, yet they were not debarred to utter their extraordinary Prophecies, if so be their heads were covered in sign of modesty; but otherwise the Apostle will not have women to speak in the Church, because they must be in subjection to their Husbands; and this punishment is laid on them for being deceived in *Eve*, and hearkning to the counsel of Satan. For, if women did preach, they might be suspected to speak by that spirit that deluded *Eve*.

Q What was the Ecclesiastick Government after Solomon?

A The renting of the ten Tribes from the other two under *Roboam*, did much impair the beauty and magnificence of the Ecclesiastick state. Besides that it was much defaced by Idolatry; but reformed by *Hezekiah*, *Josias*, and *Jehosaphat*, who took away the high places. Under *Ashbalo* it was almost extinguished, had not *Jehojada* the high Priest anointed *Joash*, who again reformed Religion. He being denied all aid from the Levites out of their treasure towards the repairing of the Temple, caused a Chest to be made into which money given in that kind should

should be put, and employed by the high Priest, or by the chief of the inferior Priests, and the Kings Scribe or Secretary, towards the reparations of the Temple, whereas before it was collected by the *Levites*. King *Uzziah* would have burnt Incense on the Altar, but was prohibited by *Azariah* the high Priest, and eighty other Priests. This *Uzziah* named also *Azariah*, though a King, yet was justly resisted by the Priests for his Pride, Sacrilege and Ambition, in meddling with their Function; whereby he violated the Laws of politic Government, which a King should maintain; for confusion must arise, where offices are not distinct, but where men are suffered to encroach upon each others function. 2. He had no calling to the Priesthood; and no man taketh upon him this office but he that is called of God, as was *Aaron*. 3. He violated the law of God, who confined the Priesthood to the house of *Aaron*, and Tribe of *Levi*, excluding from thence all other Tribes. 4. He was injurious to Christ, whose type the Priesthood was, in offering Sacrifices and Incense representing thereby our high Priest Christ Jesus, who offered up himself a Sacrifice of a sweet smelling savour unto God. So *Jehojada* the high Priest did well to depose *Athaliah*, who was a stranger, an Idolater and usurper; this was lawful for him so to do, being high Priest, whose authority was great both in Civil & Ecclesiastick affairs; but this is no warrant for any private man to attempt the like. Besides *Jehojada* was bound to see the young King righted, both as he was high Priest, and as he was his kinsman. *Hezekiah* restored all according to King *Dauid*'s institution; he raised great Taxes towards the maintenance of Gods worship, and permitting the *Levites* to sleigh the burnt-offerings, which before belonged only to the Priests office, and caused the people to keep the Passover in the second month, whereas by *Moses* his institution it should be kept the first month. He permitted also many that were not sanctified or cleansed, to eat the Passover against *Moses* his Law, which were innovations in Religion. *Josias* reforms all abuses, abolisheth Idolatry, repaireth the Temple, readeth publicly the Law of *Moses*, which was found by *Hilkiah* the high Priest, and makes

makes a covenant with God to keep the Law. Under King *Eliakim* or *Joaachim* Religion was so corrupted, that the Priests, Levites, Prophets or Scribes, with the Elders of the people condemned the Prophet *Jeremy* to death. Under *Zedekiah* both the Church-government, and State fell together in *Judas*.

Q. In the mean while what Church government was there among the Ten Tribes?

A. The Kings of *Israel* out of policy left the people should return again to *Jerusalem*, and the two Tribes de-
Church govern-
ment as
among the
Ten Tribes;
fined their Religion with much Idolatrous worship, for executing of which they had their Priests and inferior Ministers answering to the *Levites*, but they suffered no Priests or *Levites* of the order of *Aaron* to live amongst them. Yet they had their Prophets also, and Prophets Children or Scholars: Their two chief Prophets extraordinary, were *Elijah* and *Elisha*. They had also their Elders, who had power of Ecclesiastical censures; but both Elders and people were ruled by the Prophets, who resided in the great Cities: at last the Ten Tribes lost both themselves and Church-discipline, when they were carried away by the *Assyrians*. When *Salmannasser* carried away the *Israelites* into *Assyria*, some remainders of them stayed behind in their own country; but being overpressed with multitudes of strangers sent thither to new plant the country, the small number of the *Ephraimites* left behind, were forced to comply with the new inhabitants, in their Idolatrous Religions; now that the *Israelites* were not quite driven out of their native country, may be seen in the History of *Josias*, 2 *Chron.* 34. 6, 7. 33. and 2 *Chron.* 35. 18. and 2 *Kings* 23. 19, 20.

Q. Wherein did the outward splendor of the Jews Religion consist.

A. In the wealth and magnificence of their Temple, which for the beauty, riches, and greatness thereof was one of the wonders of the world; for besides the abundance of Iron-work, there was in it an incredible quantity of brass, silver, and golden materials. The great Altar, the Sea or Caldron, the Basis, the two Pillars before the temple, the twelve Oxen, the ten Layers, the Pots, the
Solomon's
Temple, and
the out-
ward splen-
dor of the
Jews Reli-
gion.
Shovels,

Shovels, the Basons, and other Utensils of the Temple were all of brass, *1 Kings 7.* as for silver, *Josephus* tells us *lib. 8.* and *9.* that there were in the Temple ten thousand Candlesticks whereof most were silver. Wine Tackards eighty thousand, silver phials ten thousand, two hundred thousand silver Trumpets, forty thousand Snuffers or pot-hooks, which he calls musical instruments besides incredible numbers of silver plates and Dishes, silver Tables, and the Doors of silver. This we know the *David* left seven thousand talents of refined silver for the Temple, besides what *Solomon* added, *1 Cor 29.* As for gold, we read that the Oracle and Altar were overlaid with gold, so were the Cherubins, and the whole house overlaid with gold, and the very floor also, *1 Kings 6.* Besides the golden Altar, *Solomon* made the Table whereon the Shew-bread was of gold; the Candlesticks also with the flowers, and lamps and tongs, with the bowls, snuffers, basons, spoons, censers, and hinges, all of pure gold, *1 Kings 7.* I need not speak of the rich woods and precious stones in the Temple. The Contriver of this Fabrick was God himself, the form of it was four square: the Courts four; one for the Gentiles, another for the *Israelites*, the third for women, and the fourth for the Priests; the Gentiles might not enter into the *Israelite* court; for that was counted a prophanation of the Temple; yet our Saviour who was frequently conversant in the court of the Gentiles, accounted that a part of his Father's house, and the house of prayer, and it was out of this Court that he whipped the buyers and sellers: this was called *Solomon's* porch, *John 10. Acts 3.* because in that place *Solomon* stood when he dedicated the Temple, and used there to pray, or because it stood undemolished by the *Chaldeans*, when the rest of the Temple was destroyed. In the Priests Court stood the Altar of burnt offerings and the brazen Sea. In the Sanctuary called the Oracle (because there God delivered his Oracles) stood the Ark, the Censer propitiatory and Cherubins; it had no light nor window in it: hither the high Priest only had access, and that but once a year, where he burned incense, so that he neither could see nor be seen. In the holy place which

was also without windows, there burned lights perpetually, to represent the celestial lights; but in the most holy there was no light at all, to shew that all ourward light is but darkness, being compared with that light which God inhabited, and which no man can approach unto. Within the Ark were the Two Tables of the law, the pot with Manna, and *Aarons* rod. The Tables and the rod represented Christs active and passive obedience; the golden pot with Manna, his two natures. The Temple was built after the manner of the Tabernacle; but that did far exceed this in stability, magnitude, glory, and continuance: In the Tabernacle were but two Cherubims, in the Temple four; in the Tabernacle there was but one golden Candlestick, and one brazen Laver, but in the Temple there were ten of each. So this Temple of *Solomon* far exceeded the other built by *Zerobabel*, wherein was wanting the Cloud, the celestial fire, the Ark and the holy Oyl; besides in number of Prophets, magnifick structure, and wealth, it was far inferiour to the first, and yet in respect of Christ the second did far exceed the first, who supplied the want of the Cloud, fire, oyl, Prophecy, *Urim*, and *Thummim*. He being all these in a more excellent manner. But we must note that though the pot with Manna and *Aarons* rod were kept in *Moses* his Ark; yet in *Solomon* his Ark were only the two Tables of the Law, 1 *Kings* 8. In the Womens Court stood the *Gazophylacium* or treasury, containing the Alms or Gifts that were Offered.

Q. What else may we observe of Solomon's Temple?

A. That this Temple was to the Jews as their Cathedral or Metropolitane Church; the Synagogues which were not in *Jerusalem* till after the captivity, did resemble our Parish Churches: in which the Scribes taught, as the Priests in the Temple; and as there was a High Priest in the Temple, so there was for the Synagogue a High Priest called *Archisynagogus*. In the Synagogues also they had their distinct Courts, as in the Temple, and an Ark for the book of the Law; and the same holiness ascribed to the one as to the other, but that they could sacrifice where but in the Temple upon the brazen Altar in the Court of the Priests; which Altar was called *Aziel* or the

the *Lion*, because like a Lion it devoured the flesh of the Sacrifices. Upon the golden Altar incense was offered; Christ was represented by both Altars; his humanity and passion by the brazen; his divinity, resurrection and ascension by the golden Altar, and the Incense thereof mounting toward Heaven. In the Court of the Priest called the Holy place stood the Table of Shew-bread, on which were twelve loaves, which represented the twelve Tribes; upon each loaf was a dish of Frankincense shewing Christs intercession for his people. The Candlestick and pincers or Snuffers represented the Doctrine and discipline of the Church. Some divide the Temple but into three parts, excluding the Court of the Gentiles; to wit, into the outward Court of the Israelites, the Holy Court of the Priests, and the Holiest of all, into which the High Priest entered once yearly with blood, Incense and Smoak. It was death for any other to enter there, and even for the High Priest himself, if he entered above once in a year; *Pompey & Herodorus* took the boldness to enter thither, but the one never prospered after, and the other fell mad; so dangerous a thing it is to be too bold with Religion. The brazen Laver and the Shew-bread in the Priests-Court represented the Two Sacraments of the Church, to wit, Baptism and the Eucharist. The women shewed their devotion in bestowing their looking-glasses (which were not of glass, as ours are, but of polished brass) upon the brazen Laver, *Exod. 38.8.* a looking-glass sheweth us the spots of our faces, but Baptism washeth away the spots of our souls. Two other Temples were built in opposition to that of *Jerusalem*, namely, the Temple of *Samaris* built by *Sanballas* upon the mount *Gaziz*, the other at *Heliopolis* in *Egypt* by *Onias* the fourth, whom *Antiochus* had put from the High Priest-hood. The second Temple of *Jerusalem* built by *Zerubbabel*, was begun in the second year of King *Cyrus*, *Ezra 3.8.* and was finished in the ninth year of *Darius Hystaspes*, which was 46. years in all; whereas the first Temple was begun and finished in seven years. *Herod* spent eight years, whether in repairing of the old, or in building of a new is uncertain; yet *Josephus* tells us that *Herod* pulled down the old

old Temple, and built a new one; which was six and forty years in adorning and perfecting, of which the Jews are to be understood, *John 2. 20.*

Q. What did the Temple and the Vessels thereof represent to us?

A. As the sitting Tabernacle shadowed out the Church militant, so the fixed Temple resembled the Church triumphant; the three Courts represented the threefold estate of mankind; to wit, his state in sin before the Law, by the outward Court of the Gentiles; his state under the Law, by the inward Court of the Priest; and his state under grace by the Holy of Holies. The Temple as it was built by *Solomon* a peaceable Prince, resembleth the Christian Church erected by Christ the Prince of Peace. The one was built without noise, so was the other. The Temple was built upon a hill; and the Church, saith Christ, is like a City built upon a hill. In the Oracle or most holy place, was neither the light of Sun, Moon nor Candle, resembling the new *Jerusalem* in the Revelation, having the glory of God, and the Lamb for the light thereof, *Rev. 21. 23.* In this place stood the Ark and golden Censer, with the Tables of the Law, *Aaron's* rod, and the pot with Manna; the Mercy-seat covered the Ark, whereon were the golden Cherubins; Christ's Kingly office was represented by the Ark crowned with Gold; his Priesthood by the Censer, and his Prophetical office by the Mercy-seat, whence God spake to the High Priest; the Tables of the Law and *Aaron's* rod shadowed out his active and passive obedience; the Cherubins looking on the Ark, did signify Jews and Gentiles looking on Christ their King. The pot with Manna did adumbrate his divinity by the one, and his humanity by the other. The Propitiatory covered the Law, and so hath Christ hid and concealed the condemning power thereof; in the Sanctuary or Holy place was the Table with the twelve loaves representing the twelve Tribes, and in them all true Israelites, or Church of Christ; on the one side having the golden Candlestick, on the other the Altar of Incense, besprinkled yearly with the blood of the Sacrifice; and representing the preaching of the word,

word, and prayer, which by the death of Christ are made acceptable to God. In the same place also stood the brazen Altar of burnt offerings and the brazen Sea, the one resembled Christ, by whom we are justified; the other holiness of life, by which we are sanctified: or the Altar of burnt offerings did signify our Eucharist, and the brazen Sea our Baptism. The fire that burned continually on the Altar did signify Christs divinity; for our God is a consuming fire, saith the Apostle. The holy Oyl with which the Priest was Anointed, shadowed the graces of the spirit poured out on Christs humanity; with the oyl of gladness Christ was Anointed above his fellows.

Q. What was the Office of the Levites.

*Office of the
Levites.*

A. Besides that they helped the Priests in gathering of Tithes, some of them did carry wood and water for the Tabernacle, which they were bound to carry up and down with its Utensils, to pitch and take it down whilst it was moveable; they were distinguished according to *Levi's* three sons, into the *Gershonites*, *Cohabites*, and *Merarites*; the first carried the hangings and coverings, the second, the chief things of the Sanctuary; the third had the Charge of the wood work. In *David's* time some were Judges, some Treasurers, some Singers, and some Porters, *1 Chron. 23. 26.* The Singers and Porters were divided into 24 orders, *1 Chron. 25 & 26.* The elder Levites were to oversee and teach the younger, who from the thirtieth year of their life, till the fiftieth did bear about the Tabernacle. Under them were the *Gibeonites* or *Netthinims*, whose office was to draw water and hew wood for the house of God.

Q. What were the Prophets, Scribes and Pharisees?

Prophets.

A. Not only were they called Prophets to whom God revealed himself and his purposes in an extraordinary way, but those also that expounded the Scripture, they were also called Fathers, Doctors of the Law, Disputers, Wise men and Rabbies from their greatness of knowledge, which title the *Pharisees* did appropriate to themselves; their Scholars were called children and sons of the Prophets. The name of *Scribes* was given to Scriveners, and publick Notaries; these were called

Scribes.

Scribes

Scribes of the people, *Mat. 2. 4.* and likewise to those that did write and expound the Law; such a Scribe was *Esfrae*, *Esf. 7. 6.* these were called Doctors of the Law. The Pharisees were so called from separation, and by the Greeks ἀποκριστικοί, that is, Separatists; for they separated themselves to a strict kind of life, and to the study of the Law, having no commerce with other people, nor communicating with them in dyet, apparel, nor customs. They held a fatal necessity with the Stoicks; and trans-
Pharisees animation with the Pythagoreans: hence they thought, that either the soul of *John Baptist*, or of *Elias*, or of *Jeremy*, had animated Christs body. They preferred Traditions to the written Word, and placed most of their holiness in washing, counting it a less sin to commit fornication, than to eat with unwashed hands; from their daily washings they were named *Hemerobaptists*; they always washed when they returned from the market, thinking themselves polluted with the touch of other people. They are noted *Matth. 9. 11.* for holding it unlawful to eat with sinners; and *Mark 7. 4.* for their superstitious washing of cups, pots, brazen vessels and tables; and *Luke 18. 11.* for fasting twice in the week; and *Matth. 23. 5.* for their broad Phylacteries, which were scrolls of parchment, wherein the Law was written; so called from φυλακτήριον, to keep or reserve; for by these they kept the Law in their memory: they are noted also for their large borders and fringes, *Mark 23. 5.* they wore their Phylacteries on their foreheads and left arms; and *Hierom* observeth in *Matth. 23.* that they used sharp thorns in their fringes, that by the pricking thereof they might be put in mind of the commandments.

Q. What were the Nazarites, Rechabites, and Essenes?

A. The Nazarites were votaries, *Numb. 6.* so called from *Nazar*, to separate; for they separated themselves from wine and strong drink, from coming near the dead, and from the razor: some were Nazarites for their life, as *Sampson*, *John Baptist*, &c. others only for a time, to wit, thirty days; as *Absholom*, who cut his hair the thirtieth day of his vow: such a Nazarite was *Paul*, *Acts 18. 18.* Nazareth was a village in Galilee where
C
Christ

Nazarites;

Christ was conceived and bred, and therefore was called a *Nazarite*, *Matth. 2. 23.* and his Disciples *Nazarites*, *Acts 24. 5.* but indeed he was the only true *Nazarite*, because he was pure, holy, and separate from sinners; but he was no legal *Nazarite*, for he drank wine, and went near the dead. These Hereticks were also called *Nazarites* who taught that with the Gospel should be joyned the Law of *Moses*, *Acts 15. 2.* Of the *Rechabites*, so called from *Rechab* their Father, we read *Jer. 35. 2. 3. 4.* &c. these neither drank wine nor sowed seed, nor built houses, nor planted vineyards, but like strangers lived all their days in tents. The *Essenes*, so called from their skill in curing of diseases, (for they were much given to the study of Physick) in their opinions were Pythagoreans, ascribing all things to fate, offering no Sacrifices but of inanimate things, shunning oaths, pleasures, and wine, contenting themselves with water only, and mean apparel; their garments were white, and they had all things in common amongst them. They worshipped towards the East, observed the Sabbath more strictly than others, kept seven Pentecosts every year, to wit, every seventh week one, and generally they abstained from marriage, yet some did marry for procreation. They were superstitious in preserving the names of Angels; they were much given to silence, with the Pythagoreans, chiefly at table; none were admitted into their Society without four years probation. There were some of these *Essenes* contemplative only, and lived in gardens, or remote villages, who contented themselves with bread and salt: others were active, and gave themselves to manual labours; these lived in Cities, and fared better and eat twice a day.

Q. What were the Sadducees and Samaritans?

Sadducees.

A. The *Sadducees* were so called either from *Tsedek* justice, because they would be accounted the only just men in the world; or from *Sadock* the Author of this Sect, who was the Scholar of *Antigonus Socraticus*: They rejected all Traditions and Scriptures, except the five books of *Moses*; denied the Resurrection, pains or rewards after this life, Angels and Spirits, fate likewise or destiny, ascribing all to mans free-will. They held that

that the soul died, and perished with the body. The *Samaritans* held with the *Sadduces*, that there was no Scripture but the Pentateuch; that there was no Resurrection nor life eternal, nor any Traditions to be admitted; yet they dissented from the *Sadduces* in acknowledging Angels; in worshipping only upon mount *Gerizim*, whereas the *Sadduces* worshipped also in *Jerusalem*, and kept fair correspondence with the other *Jews*: whereas the *Samaritans* and *Jews* did so hate and abhor each other, that there was no commerce between them, but did curse and excommunicate each other. Of these *Jewish Sects*, see *Josephus*, *Philo*, *Drusius de trib. Sect. Munster*, *Sigonius*, *Buxtorfius*, and others.

Q. How did they anciently observe their Sabbath?

A. The day before was the preparation of the Sabbath, called *meagadd*, which began about the sixth hour, that is our twelfth. That day they might not travel above twelve miles, lest by coming home too late, they might want time for preparation to the Sabbath, which began in the evening; and which for the excellency thereof, was called the Queen of Feasts, and gave denomination to the whole week: on the Sabbath they must not travel above two thousand paces or cubits; for so far was the distance of the Ark from the Camp. They were so superstitious in keeping of their Sabbath, that they would not fight that day, and so suffered *Jerusalem* to be taken twice: whereas they knew that God commanded them to encompass *Jericho* seven times that day; and that works of charity, necessity and of Religion, were to be done that day: the preparation for the Sabbath was proclaimed by sound of trumpet; and to shew their zeal to that day, they would keep some more hours than were enjoined, which additament they called *Sabbatum*. They would not dress meat that day, because then it did not rain Manna in the desert. Besides the seventh day, which was the Sabbath or rest for men and beasts, they had every seventh year a Sabbath, wherein the ground rested, and their great Sabbath in the end of seven times seven, called the *Jubilee*, in which debtors, prisoners, and mortgagers of lands were made free; when

Samaritans.

Jews, their ancient observation of their Sabbath.

the Passover fell upon the Sabbath, this was called the great Sabbath, *Job. 19. 31.* and then there was a preparation for the Passover, *Job. 19. 14.* but there was no preparation due to the Passover but in respect of the Sabbath, which had this privilege above all other festivals; because God had particularly sanctified this day for his service; being both a memorative day of Gods rest from the works of creation, and figurative of our rest in Heaven; this day is abolished in respect of the ceremonial and judicial part thereof, but in respect of the morality it remaineth still.

Q. How did the Jews observe their Passover?

Their observation of the Passover.

A. They eat the first Passover standing, with their loyns girt, shoes on their feet, and staves in their hands, to shew they were in haste to be gone; but afterward, when they were secure out of danger, they eat the Passover sitting, or leaning, after the Roman manner: which posture our Saviour observed when he eat the Passover. The beast that must be eat was a Lamb or Kid, as being cheapest; and because it must be eat up at one time: the Lamb was to be kept four days, to wit, from the tenth day till the fifteenth, that they might have the longer time to think of their deliverance, by looking on the Lamb, and withal to search if any defects were in it; for the Lamb must be without blemish; but this custom did not hold long: it must be also a male, and not above a year old. There must not be fewer than ten at the eating of the Lamb; it was killed between the two evenings; that is, between three of the afternoon till sun-setting, which was the first; and from thence till day-light was quite spent, which was the second evening. This killing of the Lamb was rather a Sacrament than a Sacrifice, as not being performed by a Priest, but by private men; and not in the place appointed for sacrifices, but in private houses. The blood of the Lamb was sprinkled on their thresholds. This ceremony was used but only the first Passover, as we can find: the Lamb was roasted, not boyled, for the more expedition; and nothing of it must be left, lest it should hinder them in their journey: and it must be eat with bitter herbs, to put them in mind of their bitter servitude.

in Egypt: the bread that was eat with it was unleavened, to shew their haste in removing thence; the whole solemnity from this was called the feast of unleavened bread, and likewise the Passover. Albeit properly the Passover was only the first day, yet the whole eight days were so named. This Sacrament was a true representation of Christ, the immediate Lamb of God, *that takes away the sins of the world*; who is the true Passover, because the devouring Angel of Gods wrath hath past over our sins; he was killed and roasted by the fire of his Fathers wrath: he is our true food, whom we must eat with sower herbs, and our loyns girt, to shew how ready we must be to undergo the bitterness of afflictions, and to subdue our carnal lusts: we must eat him without leaven; that is, without pride and hypocrisie: now is the time to eat him by faith; for this is the evening of the world in which our Passover was sacrificed for us. The first and last day of this feast were the two great days; but the days between them were only half holy days. Other Ceremonies of this Feast we will see anon, in the observation of Easter by the Modern Jews.

Q. What were the feasts of Pentecost and Tabernacles?

A. Pentecost was kept in memory of the Law given on Sinai, fifty days after the Passover. The first day of the Passover was called *אֶרְבָּעָה*, the second *חמשה*; the first Sabbath after this second day, was called *שבת ראשונה*, that is, the second first Sabbath, Luke 16. 1. and because their harvest began at Easter, and ended at Pentecost, therefore they are commanded, *Levit. 23. 10.* to offer a sheaf of the first-fruits of their harvest, upon the morrow or second day of their great feast; and on the Pentecost to offer two wave-loaves: the first offering was to sanctifie their harvest, the second was in token of thanks to God for the finishing of their harvest. The feast of Tabernacles was kept in memory of their forty years abode in the Wilderness; when they lived in Tents, and by day were shadowed by a cloud. The first and last days were the chief days, especially the last, called therefore the great day of the feast, *Job. 7. 37.* and in these long feasts, the first and last days are called Sabbaths. In this feast their

Their feast of Pentecost.

Their feast of Tabernacles.

custom was to hold in their hands branches of trees, which they called *Hosanna*; with this *Hosanna* they honoured Christ; they made booths (therefore the feast was called *סוכות*) in the open air in which they lived seven days together, except in time of rain: weak and impotent persons were excused and exempted from these booths, which were made of Citrine trees, Palms, Myrtles, and Willows. The next day after the feast they compassed the Altar seven times with Palms in their hands, in memory of the encompassing of *Jericho*. During the time of this feast, many bullocks were offered, as may be seen *Num. 29*. on the last day of the feast they read the last Section of the Law, and began the first, and drew water out of the river *Siloh*, which in the Temple they delivered to the Priests, who poured it with wine on the Altar, the people singing, [with joy shall you draw water out of the wells of Salvation] *Isa. 12. 3*. This feast was kept the fifteenth day of *Tisri*, the seventh month; but *Jeroboam* kept it the fifteenth day of the eighth month: some think that this feast was kept as a thanksgiving to God for their Vintage; and *Plutarch* calls it *Συμπάσιον*, a bearing about of *Thyrse*; that is, of Spears wrapped about with Ivy in honour of *Bacchus*. But of these passages see *Histories de orig. fest. Munster in Kalender*, and on *Leviticus*, *Feast on Leviticus*, the *Thalmod tract. de tabern. Scaliger de emend. temp. Josephus in antiq. Buxtorfius Tractatus de*

Q What were there new Moons, and Feast of Trumpets, and Expiation?

Their new Moons.

A. Every new Moon was a festival among the Jews, in which, as on the Sabbath, people repaired to the Prophets for instruction, *2 Kings 4. 23* then it was not lawful to buy or sell, *Amos 8. 4* yet the first new Moon in the beginning of their seventh month called *Tisri*, according to their Ecclesiastical account, but the first month in their civil computation, was called particularly the feast of Trumpets; for though at other feasts they sounded Trumpets, yet at this feast there was more sounding, so wit. all the day: not so much in memory of *Israel's* deliverance from death on mount *Moriah*, nor for the Law given with the sound of Trumpets on mount *Sinai*; for the

Their feast of Trumpets.

the feast of Pentecost was instituted for that, but for the greater solemnity of the new year, from whence they reckoned their Sabbatical years and Jubilees, and dated all their deeds and bargains. This sounding then of trumpets was a solemn promulgation of the new year, and a preparation for the three ensuing feasts that month, to wit, of Expiation the tenth day, of Tabernacles from the fifteenth to the one and twentieth, and the great feast on the two and twentieth day; but I think this was no particular feast, but the conclusion of the feast of Tabernacles. Of the Sacrifices to be offered in the new Moons read *Numb. 28. 11, 15* as for those words of *David, Psal. 150. 3. blow the trumpet in the new moon*, they are most likely to be meant of the first new moon, or feast of trumpets. The feast of Expiation was kept the tenth day of *Tisri*; and it was so called, because the high Priest then entered into the Oracle, to expiate his own and the people's sins; for himself he took a young Bullock and a Ram; for the people he took a Ram for a burnt-offering, and two He-goats for a sin-offering; the two Goats he presented at the door of the Tabernacle before the Lord; one of these (lots being cast) was sent into the wilderness; this was called the Scape-goat, upon whose head the Priest laid all the sins and evils of the people, to be carried away by the Goat into the wilderness: The other Goat was sacrificed. On this day was their great fast, *Lev. 23. 29* wherein they abstained from all kind of work and delights, so that they might not kindle fire, nor dress meat; notwithstanding their afflicting themselves, the joyful Jubilee was this day proclaimed. Of the Rites used at this day by the modern Jews, we will speak hereafter.

Their feast of Expiation.

Q. What was their Sabbatical year, and their Jubilee?
 A. Every seventh year was a Sabbath or rest; for then the land did rest from plowing and sowing; then poor debtors that were native Jews, and not proselytes or strangers, were released, if they were not able to pay: by this God would exercise the charity of his people to the poor, and have them rely on his providence, who gave such increase to the sixth year, that it brought forth provision enough for three years; and therefore all things

Jews their Sabbatical year.

Their Ju-
bilee.

were this time held in common, and they lived as *Adam* did in Paradise, or as people in the golden age, when the earth *sponte sua* of its own accord brought forth all things; *omnis tulit omnia tellus*. Of this years fertility see *Lev.* 25. 20. The Hebrew servants were this year to be set free, *Exod.* 21. 2. and the Law to be read publicly, *Deut.* 31. 10. The Jubilee, so called from *Jobat*, a Ram, because of the sounding of Rams horns at that time was instituted, *Lev.* 25. 8 for the comfort of prisoners, servants and debtors; for then all things were brought back to their former estate; and therefore perhaps it is called Jubilee, from *Jobbel*, to deduce, or bring back; all lands that had been sold or mortgaged, were restored to the right owners, by which means Families and Tribes were preserved entire without commixtion or confusion, and their ancient inheritances remained whole. This feast was kept every fiftieth year, but was proclaimed the forty ninth, on the day of expiation; and was a type of that great liberty and delivery we have by Christ; which is begun in this world, and consummated in that which is to come, where we shall enjoy eternal rest, and shall obtain remission of all our debts, and the possession of that ancient inheritance prepared for us before the foundation of the world. This year of Jubilee also was to put them in mind of their deliverance from the captivity of *Egypt*. As in the Sabbatical year, so likewise in this all things were common; the servant whose ear was bored, is now set free; and the slave that was sold for six years, is now dismissed, although those six years were not ended. The beasts also had liberty to feed where they pleased. But as the Jews did keep no Jubilee in the captivity of *Babylon*, neither have they kept any since Christ. As for their feasts of *Purim*, and dedication, or renovation, called therefore in Greek *hyalnia*, we will speak anon. These were all the Festivals kept by the Jews; the three chief besides the Sabbath, were the Passover, Pentecost, and Tabernacles in commemoration of three great benefits, without which no Society or Commonwealth can subsist, to wit, Liberty, Laws, and Defence or Protection. Now for divers reasons God instituted so many festival days.

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days. First, because he would have his people keep in mind the benefits he bestowed on them. Secondly, to give him thanks; which they solemnly did, chiefly at Easter, by offering their first-fruits; at Pentecost by offering loaves; at the feast of Tabernacles, by sacrificing in that they had now gathered in all their fruits. Thirdly, by these festivals the love and amity of Gods people were the more preserved in their often meetings. Fourthly, and so was their devotion the oftner exercised in sacrifices, by which the Levites and poor were relieved. Fifthly, unity of Religion was also by this means preserved. Sixthly, and their obedience also in this was tried. Seventhly, but chiefly Christ, the promised Messiah, was in these feasts represented; for every sacrifice and oblation did shadow forth his death and passion, by whose blood alone, and not by the blood of Goats and Rams, we have obtained eternal Redemption.

Q. What sorts of Excommunications were used among the Jews?

A. At first they excluded the delinquent out of their Synagogues, *Job 9. 21.* but not quite out of the Temple; for he might stand in the gate in time of Divine service; this censure lasted thirty days and more, if the party repented not; and if he died without repentance, he wanted the ceremonies of common burial, and a stone was laid on his coffin, signifying he deserved stoning. They had a higher degree of excommunication, which St. Paul calls [*giving over to Satan*]; *1 Cor. 5. 5.* By the Greeks the party so excommunicated was called *anathema*, and such were not permitted to come near the Temple, Curses also were denounced against them; *Hymenæus*, *Alexander*, and the incestuous person are those excommunicated. Their highest degree was *Anathema aha*, that is the Lord cometh, *1 Cor. 16.* signifying, that the Lord was coming with vengeance against such; these were totally secluded from the people of God, which is called a cutting off from the people, and blotting or razing of their names out of the book of life; answering to those three degrees the Greek Church had: their *Anathema*, *Anathema*, and *Anathema*. So the Latin had their *Absteris*,

Their Excommunications of old.

Excom-

Excommunicati, and *Anathemata*, the reason why God would have this strict discipline used in his Church, is first, to terrifie the evil-doers. Secondly, to preserve the sound sheep from being infected by the scabbed. Thirdly, to keep up the reputation of his Church, which otherwise might be scandalized for conniving at sin. Fourthly, that Gods judgments may be either delivered or prevented, for he is just, and will not wink at sin. Fifthly, that the excommunicate person by this severity may be brought to repentance and amendment of life. They had a peculiar way in excommunicating the *Samaritans*, to wit, by sound of trumpet, and singing of the *Levites*, who first by word of mouth pronounced a curse against the *Samaritans*, and those that eat or conversed with them; shewing that they shall never be profelytes in *Israel*, nor have any part in the resurrection of the just. Then they wrote this curse, and caused it to be read and pronounced in all parts of *Israel*.

Q. How did God instruct the Jews of old?

Jews, how
instructed
by God of
old

A. Sometimes by visions and dreams; sometimes by secret inspiration; sometimes by a voice from Heaven. Sometimes by *Urim* and *Thummim*; that is, light and perfection, which were the precious stones on the breastplate of the high Priest: but ordinarily he taught them by his word; either written by his holy Pen-men, or unwritten, namely, by Tradition: for God delivered his will this way to *Moses*, and he to *Joshuah*, who imparted this to the Elders, and they to the Prophets. From the Prophets the great Synagogue received these Traditions, till at last they were committed to writing, for the benefit of those Jews which dwelt in *Judea*, about the year of Christ 30. This was called the *Thalmud* of *Jerusalem*, but 500 years after Christ, the Jews at *Babylon* made a more exact collection, and this they called the *Thalmud* of *Babylon*, which contains all their Canon and civil Laws, and this is with them of no less authority than the Scripture. They have besides this their *Abbath*, which is a mystical kind of learning, consisting most in certain letters and syllables, out of which they raise many mystical whimsies. The *Thalmudists* expect a temporal Kingdom, the *Abbathists* a spiritual: who also hold that there was an

invisible world created 2000 years before this: because the first word in *Genesis* is *Bereishit*, and the first letter thereof is *Reish*, which stands in their Arithmetick for 2000. R. *Jerusha* compiled the *Talmud* of *Jerusalem*: the other of *Babylon* was made up by R. *Assi*: which is divided into six parts, sixty Books, and five hundred thirty and two Chapters. It's thought that *Ezra* delivered this *Talmud* to *Simon* the high Priest, and he to his successors, till at last it came to old *Simon*, (who took up Christ in his arms) and from him to his Scholar *Gemaeli*. It's most likely that *Pythagoras* had his *Kabbalistical* Philosophy from the Jewish Rabbies: but of these passages see *Galatinus de Arcanis*, *Manslers Fagius*, *De Kimchi*, and the *Talmud* it self.

Q. What maintenance did the Jews allow their Priests and Levites?

A. Besides certain Cities and shares in their sacrifices and oblations, they allowed them the first-fruits and tithes; the first-fruits of the threshing floor, *Numb. 18. 20.* comprehending the first-fruits in the sheaf, offered at the Passover in the beginning of harvest: and the first-fruits of loaves at Pentecost, in the end of their harvest, besides the first of their dough, *Numb. 18. 20. Lev. 10. 12. Rom. 11. 16.* these first-fruits were called *heave or wave-offerings*, because they were shaken up and down, to shew that God was Lord of Heaven and Earth: on else from hand to hand to all corners of the earth, to signify that the whole earth was the Lords. The firstlings of man and beast God challenged as his own, *Exod. 13.* because he spared the first-born of the *Israelites*, when he smote those of *Egypt*. The firstlings of clean beasts were sacrificed, the fat whereof was burned, but the flesh was given to the Priest. But the firstlings of meo and unclean beasts were redeemed for five silver shekels of the Sanctuary, paid to the Priests for each of them, *Numb. 18. 17. 16.* when they carried up their first-fruits to *Jerusalem*, they had a pipe playing before them, and a bull with gilded horns and a garland of Olive-branches on his head. As for their tithes, the husbandman, according to *Scaliger's* reckoning, out of 2000 bushels in one year, paid for

Their maintenance
to their
Priests and
Levites.

the first and second tithe, and first-fruits 1111 bushels, which is above a sixth part of the whole, besides the tithe of their cattle, and fruit of their trees: and so strict were the Pharisees in the payment of their tithes, that they tithed *mint, anise, and cummin*, *Mat. 23.23* Out of the first tithe paid to the Levites by the Husbandman, was paid a tithe to the Priest by the Levites. The second tithe was paid by the husbandman, either in kind or in money, as he pleased. This tithe was not so great as the first; for if he paid 590 bushels for his first tithe, he paid but 531. for his second tithe: but this second tithe every third year was spent by the husbandman at home upon the poor, and not in *Jerusalem* on the Levites. This year was called the year of tithes, *Deu. 26.12*. And though at this day the Jews have no lands, yet they pay carefully the tenth of their increase.

Q. What Church-government had the Jews after they were carried captive into Babylon?

Church government in, and after the captivity of Babylon.

A. They had no settled government in *Babylon*, being then in misery and captivity: yet they had some Elders and Prophets, as may be seen in *Ezek. 8.1*. After the captivity, they reformed all things according to King *David's* institution; but the number of singers, door-keepers, and other officers, came far short of the former. This government continued in some measure till the time of *Antiochus Epiphanes*, who sold the Pontificate to *Jason*, the brother of *Onias* the high Priest: he by degrees brought in the Greek government, and so did the third brother *Meneleus*: at last it was totally subverted, in the eighth year of *Antiochus*, and again restored by *Mattathias*, and more fully by *Judas, Jonathan*, and his brother *Simon*: in *Jonathan* the Priesthood was translated from the family of *Isaac* to the posterity of *Jairib*, who came of *Eleazar*. And the government held out in some sort till *Herod* the first overthrew it, by thrusting out the lawful Priests, and substituting at his pleasure unworthy men. The like was done by the Roman Governors: then were the Levites deprived of their tithes by the chief Priests. The singers were permitted by *Agrippa* the younger to wear a linen garment as well as the Priests: they retained some Priests and Levites; they had also Scribes and Lawyers.

Lawyers, who exercised Ecclesiastick Jurisdiction with the Elders of the people. They had also Synagogues of their profession abroad in *Alexandria, Cylicia*, and other places, *Acts 6. 9.* and in *Judea* too, whither the people met to pray, and hear the Law and Prophets read. The Synagogues had their Rulers, *Acts 13. 15.* who did interpret the Law: they were also called Prophets, Scribes, and Lawyers. But the government of the Jewish Church was much pestered by the Samaritans, Essenes, Sadduces and Pharisees: Nazareans, who rejected the Books of *Moses*: Hemerobaptists, who washed themselves dayly: and the *Herodians*, who held that *Herod* was Christ. The Essenes contemned marriage, and thought themselves holier than other men, therefore called *Sons*, Saints: they would have had all things equal. The Samaritans rejected all Scripture, except the Pentateuch, and were the sworn enemies of the Jews. The Pharisees were so called from Separation; for they separated themselves from other men, accounting all prophane but themselves: they placed all sanctimony in outward shews. The Sadduces, so called from Justice, denied providence, subjected all things to our will: denied the souls immortality, Angels, and the Resurrection. The Scribes perverted all by their sophistical glosses on the Law. Of these things see *Sigenius, Bertram, Josephus*, and others.

Q. But what Church government have the Jews at this day?

A. In *Rome, Venice, Worms, Mentz, Frankford* on the *Rhine, Fridburg, Amsterdam*, and in divers places of *Poland, Bohemia*, and elsewhere they have their Synagogues, where they use to pray together, and to hear the Law read. Before they come thither they wash themselves, and scrape their shoes with an iron fastened in a wall before the Synagogue. They enter with great reverence, bowing themselves towards the Ark, where their Law is kept: and are tied to a set form of prayer, which they must read in their books: they that cannot read must hearken diligently, and say Amen, though they understand not what is read: for their Liturgy is the old Hebrew, which they generally understand not. They use divers brief

gives their Church-government at this day.

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benedictions, and after that some short prayers: and because they cannot sacrifice, being banished from Jerusalem, the place appointed for sacrifice, therefore in stead thereof they read the Law concerning sacrifices and offerings; and some Expositions thereof out of the Talmud, which they understood not. They pray in particular for the rebuilding of Jerusalem, & their return thither, which they daily expect, for which they express great joy and vociferation. Then they read a long prayer, collected out of the Psalms, with some part out of the first Book of the Chron. c. 36. Then they conclude with singing these words of *Odiah*, v. 17. *But upon mount Zion shall be deliverance; and there shall be holiness: and the house of Jacob shall possess their possessions, &c. And the house of Esau shall be stubble, &c. And Saviours shall come upon mount Zion to judge the mount of Esau, and the Kingdom shall be the Lord's.* Other songs also they sing, much to this purpose: and when they sing or say these words [*Hearken, O Israel, the Lord our God is one God*] they turn their heads to the four corners of the world, intimating thereby that God is every where King. There be some of their prayers which they are bound to say every day twice standing straight, thinking that thereby they shall merit. But when they utter these words of *Isa. 6. 3.* [*Holy, holy, holy Lord God of Sabbath, the earth is full of thy glory*] they leap three times. They hold, that whosoever doth speak whilst they are praying, shall eat burning coals when they are dead. After this, they utter an execrable prayer against all Christians and baptized Jews. Then they pray for peace, bowing their head to the left, then to the right hand, and depart out of the Synagogue with their faces still towards the Ark, like crabs going backward. They use also to go slowly out of the Synagogue, lest by making haste they might seem to be weary of praying. When they mention the adoration which is given to Christ by Christians, they spit on the ground in detestation thereof.

Q. What circumstances do the Jews now observe in praying?

Jews their manner of prayer.

A. They pray being girt, standing upright, with their faces

faces towards Jerusalem, laying their hand on their heart, and bowing their head. They hold it a great sin in praying, to belch, yawn, spit, or break wind, because they hold the Angels to be there present; but if any be necessitated to break wind, he must beg pardon of God, who hath made him a body so full of holes; he that prays must make no interruption, though a Serpent should bite him, or the King of Israel speak to him. They are bound to utter an hundred blessings every day. In praying they must not touch their naked skin. They hold sneezing in prayers to be a good sign, but breaking wind to be ominous; and they believe that whatsoever saith heartily Amen to their prayers, hasteneth their Redemption.

Q. What is the time and order of their Evening prayer?

A. About five in the afternoon the Door-keeper of the Synagogue with a hammer knocks at their doors, warning them to repair to Evening prayer. When they are come, they sit down, and begin their service with these words of the 84. Psalm [*Blessed are they that dwell in thy house*] Then the Precentor, having said or sung some Psalms, and said that holy prayer called *Kaddesh*, the whole Synagogue saith eighteen prayers, according to the number of bones in a mans back. And then the Precentor comes down from his Pulpit, and falls upon his knees before the Ark, after the example of *Josiah*; *Josb. 7. 6.* and layeth his left hand under his face, because it is said, *Gen. 2. 6. His left hand is under my head.* This the people do likewise, and with their faces covered, and towards the ground, they say the sixth Psalm. Having ended their Evening prayer, and paused a while, they begin their night prayers, which they should say after supper; but because it would be inconvenient to return late to the Synagogue, and many times they are drunk after supper, therefore before they depart they say some prayers: but if any have a quarrel with his neighbour, he takes the Liturgy-book and shuts it, clapping his hand upon it, intimating hereby that he would pray no more, till his neighbour were reconciled to him.

Q. Why do the Jews, beside the Sabbath, keep holy the Monday and Thursday?

A. Elias

*Jews bear
the Law
three times
a week.*

A. *Esdras* appointed that the people should read the Law three times in a week to be taught the Law, because in the Desert of *Sin* the people wandered three days without water; that is, without the Law. And because *Moses* went up the mountain the second time to renew the Tables of the Law, and to pacify God's anger for the people worshipping the golden Calf on Thursday, and returned thence on Monday, therefore the devoted Jews use to fast these two days, as the Pharisees did in the Gospel.

Q. *What Ceremonies observe they about the Book of the Law?*

Their ceremonies about the Book of the Law.

A. In every Synagogue the Book of the Law is kept within a Chest; this Book is the Pentateuch, written on parchment in great characters, and carried to and fro on two staves, fastened at each end of the parchment. Before the door of the Ark, or Chest, hangs a piece of Tapestry, on which diverse Birds are figured; because Birds were pictured upon the Ark of the Covenant. This Book is wrapped in Linnen, which is covered with Silk, Velvet, or Tissue. The office of carrying the Law is sold to him that gives most; and the money is bestowed on the poor. The two staves are called the trees of Life. When the Precentor brings the Book out of the Ark into the Pulpit, then they all sing these words, *Num. 10. 35. Let God arise, and let his enemies be scattered, &c.* After some Anthems are sung, one comes between the Chasan, or chief Singer, and him who bought the office of carrying the Law, and kisses (not the parchment, for that were too great presumption) but the clothes in which it is wrapped; then with a loud voice he blesseth God, who hath chosen them before all others, and given them a Law. Then the chief Singer reads a Chapter, and the Book is kissed again, with blessing of God for giving the true Law. Then it is elevated on high, the whole Congregation shouting, *This is the Law that Moses gave to Israel.* The women in the meantime being in a distinct Synagogue by themselves, are not permitted to kiss the Book, nor to be there with the men, to shew what modesty ought to be there: but if he who carried the Book should by chance stumble with it, a long fast must be enjoined; that fall being held ominous, and a

pre-

prefage of great calamities. When the Book is wrapped up again within all its coverings, young and old kiss it, touching it only with their two fingers; and whilst it is carried back to the Ark, they all sing again, *Return, Lord, to the many thousands of Israel*, Numb. 10. 36. So prayers being ended, as they are going out of the Synagogue, they say, *The Lord preserve my going out and coming in, from henceforth and for ever*, Psal. 5. 9.

Q. *What is the manner of observing the Sabbath as the day?*

A. Because Moses commanded the Israelites to gather as much Manna on the sixth day as might serve them all the seventh; therefore all that they eat and drink on the Sabbath, is prepared and dressed on the Friday; and if the servants work be more than they can perform before the Sabbath, their masters, be they never so great and rich, must help them, that the Sabbath be not broken: yet they have three feasts that day, one in the evening when they begin their Rest, the second at noon, and the third in the evening when they conclude their Sabbath. All that day their Tables remain covered: if they do not wash their heads, hands and feet; if they pare not their nails, beginning at the fourth finger on the left hand, which parings must not be trod upon, but either burned or buried; if they change not their clothes; if the men cut not their beards, and the women if they comb not their heads; if they sharpen not their knives, and make every thing clean in their houses on the Friday, they esteem the neglect of any of these circumstances a violation of their Sabbath. Before the Sun go down, the women kindle their Sabbatarian lights, which is an ancient custom, as may be seen in *Perfius*, Satyr. 5.

Herodis veneri diei, unllaque fenestra

Deposita pinguem nebulam vomere lucerna.

Except we understand here by *Herod's* days, *Herod's* birthday, which was carefully observed by the *Herodian* Sect. Now the reason why the women kindle the lights, is, because the first woman extinguished the light and glory of man by her disobedience. They also use to hasten their Sabbath, and to enlarge it, by adding a part of the work-day,

day, that the souls in Purgatory may have the more liberty and refreshing. Who all that time cool and refresh themselves in water, for which cause the Jews are forbid by the Rabbins to draw all the water out of any place, but to leave some for refrigeration of these scorched souls. They believe that a good and evil Angel stand before their Synagogues, observing who pray and hear most diligently. These Angels wait upon such to their houses, where finding all clean and neat, they depart joyfully, though the evil Angel be not concerned, but is forced to shew a seeming content. They do not put out their lights all that day, nor must they snuff them, lest they should thereby break their Sabbath; nor must they that day catch a flea, or kill a louse. If a Jew in his journey be overtaken by the Sabbath, he must stay though in the midst of a field or wood; though in danger of thieves, storm, or hunger, he must not budge. They begin their feasting on the Sabbath with consecrated Wine, and two loaves of Bread, in memory of the double portion of Manna they gathered for the Sabbath: which day they think it not sufficiently observed, except they eat and drink largely in the day time, and kiss their wives often in the night. In their Synagogues they have read to them seven of their Chapters by seven several men, who come in at one door, and go out at another. These Lectures are out of *Moses* and the Prophets, *Isa. 13. 27. & 35. 21.* They pray for the souls of those who have violated the Sabbath; who being in hell, have so much ease by their prayers, as to turn from one side to the other. But this service lasteth not above the sixth hour, which is our noon; for by their Law, they must neither pray nor fast beyond this hour. If any dream of such things as they count ominous, such as the burning of the Law, the falling of their houses, or teeth, they must fast till the evening; and so they must fast the next day as a punishment for fasting on the Sabbath. After dinner the most of their discourse is about their use money, and other worldly business. In the evening they repair to their Synagogues again, and thence to their third feast. They conclude their Sabbath with singing, or caterwauling rather, which they continue as long as they can, for ease of

the defunct souls: And withal, they pray that *Eshu* would hasten his coming, even the next Sabbath if he please, that he might give them notice of the *Messias* his coming. Then the richer sort lighting a torch, taking a silver box full of spices with one hand, and a cup of wine in the other, they say certain blessings to God for the benefits of Light, Wine, Spices and the Sabbath: and with some ridiculous ceremonies they end the Sabbath, and begin their week. Some wash their eyes and face with that consecrated wine, counting it medicinal; others sprinkle it about their houses, against all charms and witchcraft. They smell to the spices, that they may not faint when one of their souls departeth, which it doth at the end of every Sabbath, and returneth at the beginning of the same; so that every Sabbath day they have two souls: besides, they think that Hell-fire smokes in the week days, but not in the Sabbath; therefore they smell to the spices when the Sabbath is ended. They pour out some of their consecrated wine on the ground, to refresh *Cere* and his complies, who live yet under the ground in fire. On the Sabbath they will not light their candles, make their fires, milk their Cows, finish their candles, dress their meat themselves; but leave Christians to do such trivial things, and then they brag, that they are the Lords of the world, and the Christians be their servants?

Q. How do the modern Jews keep their Passover?

A. The richer sort spend thirty days in preparation, and buying of the purest wheat for their unleavened bread, with which also they furnish the poorer sort who cannot buy. Then first-born only fall the Eve before. The Sabbath which immediately precedeth the Passover, is very holy among them. In this they have long Sermons concerning the Passover, and use thereof; this they call the great Sabbath. They are very cautious in cleaning their houses, and washing their utensils three days before *Easter*; being more careful with the Pharisees, to wash the outside of the platter, than to purge out the rapine and intemperance that is within. The night before the Passover they take great pains to find out all the Leavened bread that is in their houses. They search and sweep every corner and

*Modern
Jews how
they keep
their Pass-
over.*

mouse-hole for crumbs with wax candles; if they find none, they purposely fling down some, that they might not seem to have prayed and laboured in vain: All the crumbs they find, they lay up carefully against the next day, and burn them. They are very curious about the grinding, kneading, and baking of the unleavened bread: the Corn must be ground three days before it be baked: the Mill-stone must be cleansed from all former Meal, and so must the Chest that holds it: The water that is used must be brought in consecrated Vessels, about the going down of the Sun, covered. The Master of the Family must draw the water himself. The form of their unleavened Cake is round, and full of holes to let in air, lest it should swell. No other ingredient is permitted in the flour but water. About ten or eleven they dine, but soberly, that they may with the better appetite eat their unleavened bread in the evening; But first they repair to their Synagogues, where they sing and pray; only the women stay at home to cover the Tables, to hang the walls with Tapestry, and to expose their Cupboards of Plate, and other riches to be seen, to put them in mind of the wealth which was in the Temple when it was robbed and demolished. Each Master of the Family, if he be rich, hath his Chair of State, wherein he sits like a Prince, to shew that they are now redeemed from the bondage of Egypt: The poorer sort sit majestically also in their seats.

Q. What is the manner of eating the Paschal Lamb at home?

A. when it begins to grow dark, they run home from the Synagogue; a platter is uncovered, wherein are three Cakes, the uppermost representing the high Priest, the middle the Levite, and the lowermost the people of Israel; in another dish is a roasted leg of Lamb or Kid, with an hard Egg; there is also a dish of Papp, or thick stuff, made of diverse fruits, with wine spiced, and chiefly Cinnamon, representing the straw and brick of Egypt: In another platter there are Lettice, Parsly, Ivy, Raddish, and such like herbs, with another dish of vinegar, to represent the sour herbs eaten heretofore with the Lamb. Every one

one hath his draught of wine. The middle Cake is broken into two pieces; the one whereof the Master hides in a Napkin; to shew how the Israelites fled with their dough unseasoned out of Egypt. Then laying hold on the other piece of Cake, they sing, *Such was the bread of affliction our Fathers eat in Egypt: here we are now; the next year we shall be in Canaan.* The platter with the Cakes is carried from the Table to the Children, that they might demand what that is, as we read *Exod. 11. 16, 17.* When the Cakes are set down again, they sing a song of their deliverance; and drink another glass of wine, leaning like Princes in their Chairs. Then some of the Cakes are eaten with thanksgiving, and some of the Herbs dipped in the Pap. And at last the third Cake is broken, and some more of the Herbs are eaten.

Q. By these passages it seems that the Jews do not observe the Passover, as they are commanded by Moses.

A. It's true; for the most of their modern Ceremonies are Rabbinical rather than Mosaic. They say, that now they are not tied to the Rites of Moses, because they are not in their own Land, but live amongst profane Gentiles, for so they call Christians. But indeed, the true cause why they keep not the old Passover, is, because Christ our true Passover is sacrificed for us, who hath put an end to all the old Ceremonies: and it is observable, that those Jews who now live in Canaan even in Jerusalem, do use altogether the same Rabbinical Rites, and do not sacrifice at all; seeing Christ the Lamb of God, who taketh away the sins of the world, is the only perfect and satisfactory Sacrifice.

Their Modern Ceremonies are Rabbinical

Q. What may we observe concerning the Jews at this day?

A. That they are a blind, hard-hearted, stiff-necked people; who, as the Apostle saith, have always resisted the Holy Ghost, and are given up to a reprobate sense: they will not yet part with the vail of Moses which is over their eyes: who after so many miracles wrought by Christ and his Apostles, after the accomplishing of all prophecies and types in him after the finishing of the time prescribed by Daniel, of seventy weeks, after sixteen

Observations concerning the Jews at this day.

hundred years expectation of a Messiah, since the end of those seventy weeks, after so many calamities which they have suffered for their obstinacy and blasphemies against the Son of God; after so many delusions by *Ben-Corbi*, *David*, *Moses*, and other false Prophets, who gave themselves out to be the Messiah, after so many testimonies and confessions of their own writers, that Christ Jesus was the true Messiah, yet they will not acknowledge it, but continue still in their obstinacy and cruelty against Christ and his members. They brag themselves to be the seed of *Abraham*, and glory in their seal of Circumcision given to him: but if they were of *Abraham*, they would do the works of *Abraham*; they would believe with *Abraham*, who saw the day of Christ, and rejoiced. They can claim no share in the Covenant made with *Abraham*, because they deny and persecute him who is the foundation of the Covenant: they condemn Christians for making and honouring of the Image of Christ and his Saints; which is not so much out of zeal against Images, for they allow the Images of the Cherubim which were in the Tabernacle and Temple, but rather out of spite against Christ and his Saints. They count it Idolatry to honour Christ in his Picture or Image, and yet they consider not that themselves are the greatest Idolaters in the world, in worshipping God according to their own fancy, and not according to his word, which teacheth us, that he is to be worshipped in the Unity of Essence, and Trinity of persons, which they deny; thus they worship, though not Images, yet their own imaginations: how often have their Progenitors attempted to re-establish their ancient government, but still in vain, and to their own destruction: witness what they suffered under *Vespasian* and *Titus*, what under *Judas*, when by his permission they began to rebuild their Temple; what under *Hadrian*, when they rebelled, and attempted to set up their earthly Monarchy; what under *Trajan* and *Marcus Antoninus*; what under King *Philip*, called *Longuein France*, when they poisoned the Wells; what shall I speak of their barbarous cruelties, and inhumane savageness under *Antony* their Captain, in the time of *Trajan*, when they murdered many of

hundreds of people, eating their flesh, wearing their skins, and girding themselves with their guts yet bleeding? of these passages we may read in *Saxones, Dio, Marcellinus, Paulus, Amelius* the French Historian and others. As they have still been the greatest enemies that ever Christianity had, so do they continue their hatred against us at this day; but being kept under, they dare not do the mischief they would: yet they curse us still, and hold, that the best of Christians is no better than the Serpent, whose head deserved to be trod upon. They think they do God good service if they can cheat a Christian: and they make no conscience to forswear themselves, when they take an oath upon any of our Bibles, thinking they are bound to keep no oath but what they take upon their own *Torah*, or Book of the Law, which is read in their Synagogues. Neither will they swear willingly, but in the Hebrew tongue; counting all other languages profane, especially the Latin, which they hate, because the Romans and Latin Church have been their greatest subduers & conquerors. They call us Gentiles, Edomites, and Devils, and Anathematise us daily. They will not call *Mary* the Mother of Christ, but in derision, *the Mother of him that was bang'd*. They are merciless Extortioners, and cunning in the Art of poysoning. Their Religion consisteth most in needless and ridiculous ceremonies, in Rabbinical fables, Cabalistical whimsies, Thalmudical Traditions, large Fringes and Phylacteries, and in a meer outside; whereas mercy and justice, and weighty things of the Law are neglected and slighted.

Q. May Christian Princes, with a safe conscience, permit Jews to live in their Territories?

A. Yes, conditionally that they communicate not in Religion, nor marry together, nor be too familiar; and that these Jews be obedient to the Civil power, quiet, modest, distinguished by some outward badge, and not to be admitted to any publick office or charge: for they have been tolerated both by the Civil and Canon Law. 1. The Jews in the Old Testament had leave to commerce with the Gentiles. 2. We ought to permit them, upon hope we may convert some of them to the knowledge and love of Christ. 3. We ought by all means to commiserate their

Jews, whether to be permitted to live among Christians.

condition, because to them pertained the adoption, and the glory, and the covenant, and the giving of the Law, and the service of God, and the promises: whose are the Fathers, and of whom as concerning the flesh Christ came, *Sec. Rom. 9. 4. 5.* we must consider, that by their fall Salvation is come to the Gentiles; and if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? *Rom. 11. 12.* let us not then insult over their miseries, nor boast against the branches; for we are but wild Olives grafted upon them: and if God spared not the natural branches, take heed lest he also spare not thee, *Ro. 11. 17.* Blindness is hapned but in part upon Israel, until the fulness of the Gentiles do come in, *Rom. 11. 25.* And then all Israel shall be saved; that is, most of them, according to the Scripture phrase: For the Angel tells Daniel, that every one of the people shall be delivered, whose names shall be found in the book, *Dan. 12. 1.* So then all the Jews before the last judgment shall be saved, and shall acknowledge Christ the true Messiah; yet not all without exception; but all whose names are written in the book of life; this restriction sheweth, that some will not be saved. 5. By suffering the Jews to live amongst us, we shall be the more induced to acknowledge the goodness of God towards us Gentiles, in receiving us to mercy, when he cast off his own people. By this also we are taught to fear and tremble at Gods judgments; because for unbelief they were broken off; we stand by faith; let us not be too high minded, but fear; for if we cease not in his goodness, we shall also be cut off; *Rom. 11. 22.* Lastly, from the Jews we have our Scriptures; they can be our witnesses to the Gentiles, that our Scriptures are not devised and compiled by us, but by our enemies: out of which Scripture, even to the great grief of the Jews, we can clearly prove, that Christ is the true Messiah; therefore it is convenient that we permit them to live amongst us.

Q. May Christian Princes permit the Jews to exercise their own Religion?

A. They may, if so be they dishonour not Christ, nor traduce or molest his Church: For they were better exercise their Religion, than turn Atheists; principally seeing they worship the same God with us, though not in

Whether so
be permit-
ted amongst
Christians
to exercise
their own
Religion.

the same manner; and read the same Scriptures, though not in the same sense. For this cause the Primitive Church, and the Imperial Laws suffered them; and Christ himself permitted their Doctors to sit in the chair of *Moses*, and to teach his Doctrine, and counselled the people to obey the same: besides by permitting the Jews to use their Religion without molestation, by using them courteously, they may be the sooner induced to embrace Christ; and indeed our cruelties against them, and the wickedness of our lives have been, and are still great obstacles to their conversion. But Christian Princes must be careful that they be not suffered to blaspheme Christ, or abuse his Church: for they are keepers of both Tables, and they do not carry the Sword in vain; they should also use all the gentle means they can to bring them to the knowledge and love of Christ, by instructing them in the grounds of Christian Religion: but violence must be avoided; for faith cometh by perswasion, not by compulsion; neither must their Infants be forcibly baptized against their Parents consent, but when they come to years of discretion they should cause them to be instructed in the Principles of Christianity; nor must their Parents be suffered to hinder them; but whilst they are Infants, they must not be baptized against their Parents will, because that were to take away their right of paternity, which Parents have over their Children, both by the Laws of God, of Nature, and of Nations: besides, the children of Jews, who are enemies of Christ, cannot be comprehended within the Covenant, and therefore are not capable of the sign of the Covenant till they be of years; and if then they embrace Christ, they are included in the Covenant, and so made capable of the seal thereof. Besides, the forced Baptism of Jewish Children, would be a great scandal to Christian Religion; which would be traduced as a violent way to force Infants to receive that of which they had no knowledge, nor could give their consent to; and so these Children, when they come to years of discretion, might justly repudiate that Religion, which was forced on them, when they had neither knowledge of it, nor gave consent to it.

Q. In what things must not Christians communicate with Jews?
A. They

Wherein
Christians
are apt to
communi-
cate with
Jews:

1. They must not eat, nor drink, nor bathe, nor re-
bit together, nor entertain friendship and familiarity, lest
by these means Christians should be infected with their
errors and superstition, or lest they should seem to con-
tenance their wicked opinions. 2. Christians must not
serve Jews in any kind of service, for then they will brag
that they are the Lords of the world, and Christians their
slaves: besides, it is unseemly that the children of the free-
born (for so we are, being made free by Christ) should
serve the sons of the bond-woman; for they are true Is-
raelites, and the sons of Abraham, who have the faith, and
do the works of Abraham: who are Israelites not after the
flesh, but after the spirit. 3. Christians must not employ
Jews for their Physicians, for this were to engage them
besides, we know out of Histories how dangerous such
Physicians have proved to Christians, who by reason of
their inveterate malice, make no conscience to poison
them, but rather think they are bound to do so. 4. Chri-
stians must take heed how they traffick with Jews, lest
they be cheated by them, or lest they partake of the sin
and superstition of the Jews, by selling them such wares
as they know they will abuse to their superstitious wor-
ship. 5. Let not Christians borrow money of Jews, except
they mean to be undone by them; for they have ever
been and are to this day, unconscionable extortioners.
6. Christians ought not to read their blasphemous books,
but to suppress and burn them; for by them our blessed
Saviour in his person, offices, preaching and miracles, is
highly dishonoured, and his Church traduced: There-
fore Pope Gregory the ninth, about the year of Christ
1230. caused the *Talmud*, in which Christian Religion is
so much blasted, to be burned; which was performed
accordingly by the Chancellor of Paris; and about the
year 1553. Pope Julius the third commanded that all
the Jewish blasphemous Books, with both the *Talmud*,
should be searched out, and sung in the fire: and that
their estates should be confiscated, who did harbour or
read, print or write such wicked books, or bring them
from foreign parts into Christian Territories.

Q. How many days do the Jews spend in their Easter Fe-
stivities?

A. Eight.

A. Eight: the two first and the two last are wholly kept with great Ceremony, the other four are but half holy days; all this time they sup plentifully, and drink freely, till it be midnight; but they drink up four consecrated cups of Wine, two before supper, and two at or after supper: each of these cups is accompanied with a prayer, and the last with execrations against Christians: at supper they eat the other half Cake; and keep open all night their doors and gates, as being persuaded, that then they are safe and secure from all danger; and that they are ready to entertain *Eliab*, whose coming they expect then. During this time they eat up the whole three Cakes mentioned before, and have divers disputations about what work is fit to be done that time, full of ridiculous subtilties. If during this time they find any leaven in their houses, they touch it not, but cover it till they burn it. Now because they are not certain which is the true fourth, sixth day of the Moon; when they begin their Easter, they keep the second day as solemnly as the first; and because they know not the true seventh day, therefore lest they should mistake, they observe also the eighth day; after which they bring leaven into their houses again. The men fast three times after, to expiate for their intemperance during the feast: and for the space of thirty days, they neither marry nor bathe, nor cut their hair, because *Rabbi Akiba* lost by death all his Disciples, being eighty thousand, between Easter and Pentecost.

*From Feast
eight days
in their Ea-
ster solemn-
nities.*

*Eight days
in their Ea-
ster solemn-
nities.*

Q. How do they now observe their Pentecost?

A. Pentecost, so called in the New Testament, from the fifty days between Easter and that feast; in the old Law it is called the feast of Harvest, and of first-fruits, *Exod. 23, 16*. because then their Harvest began, and the time they offered the first-fruits of the Earth. The Jews are very exact in numbering each week and day from Easter to Pentecost, praying continually that God would bring them home again to *Jerusalem*, that in their own land they might offer to him their first-fruit, as *Mose* commanded them. They keep two holy days at Pentecost, because they know not which is the true day. They produce their Law twice; and by five men they read so much as concerneth

*Their Pen-
tecost.*

earnest that festivity. They strow their Houses, Synagogues, and Streets with Grass, fill their Windows with green Boughs, and wear on their Heads green Garlands to shew that all places about Mount *Sinai* were green when they received the Law. They eat that day altogether white meats of milk, to shew the whiteness and sweetness of the Law. They make a Cake or Pye, having seven Cakes in one, to signify the seven Heavens into which God ascended from Mount *Sinai*.

*Their feasts
of Taber-
nacles.*

Q. How do they keep the feast of Tabernacles?

A. This third great Feast, which was kept anciently in Booths or Tents, made up of green Boughs, in memory of the forty years peregrination in the Desert, is now observed by the Jews eight days together. The two first and two last are solemnly kept; the other four are but half festivals. They first repair to their Synagogues, then after some praying and singing, they run home to their Tents, but do not stay there all night, as their Ancestors were wont to do. They use to take in one hand Boughs of Palm, Olive and Willow, and in the other a Pome-citron; then they bless God, and shake the Boughs towards the four Cardinal points of Heaven: then having placed the Law upon the Pulpit, they go round about seven times in seven days, in memory of the walls of *Jericho*, encompassed seven times. Then having shaken the branches in their hands, they pray against Christians. This feast is kept about the middle of *September*; in which month they believe shall be fought the great battle between *Gog* and *Magog*, in which *Gog* shall be slain, and the Jews restored to their own Land. About night they go abroad in the Moon-light, believing that God doth reveal to them by the shadows of the Moon who shall live or die that year, for then they begin the computation of their year. The shaking of the branches towards the four corners of the world, signifies the destruction of the four great Monarchies, (to wit) the *Assyrian*, *Persian*, *Grecian*, and *Roman*. They make great use of Citrons in this Feast, for they send sixteen men every year into *Spain*, to bring with them as many of these as they can: for by the Citrons, they say, are represented just men, who are

full of their good works, as this fruit is full of seeds.

Q. How do they keep their new Moons?

A. Their new Moons are but half holy days with *Their new Moons.* them; for in the morning they go to their Synagogues, the rest of the day they spend in eating, drinking and gaming. The day before the new Moon they use to fast; when they first see her, they utter a benediction, and leap three times towards her, wishing that their Enemies may come no nearer to hurt them, than they are able to come near and hurt her. The women have more right to keep this day holy than the men, because they would not part with their Ear-rings and Jewels towards the making of the golden Calf; but willingly parted with them towards the building of the Temple. They give a ridiculous reason why sacrifices were commanded every new Moon; because, say they, the Moon murmured against God in the beginning; therefore he took her light from her, and appointed sacrifices to expiate her crime.

Q. Why do the Jews fast in the month of August?

A. Because they hold the world was made in September, therefore they make that month the beginning of their year; and believe, that about that time God will come to judge the world: for this cause they fast and pray several days before, and baptize themselves in Lakes and Rivers; and where they are wanting, they make pits, which they fill with water; in these they dip themselves over head and ears, thinking this a means to expiate their sins: they frequent their Synagogues and Church-yards, desiring God to pardon them for the good Jews sake who are buried there; and in the same they distribute large Alms to the poor. In some places there, they cause Rams horns to be sounded when they go to their Synagogues, to put the greater terror in them, when they consider their sins, and the horror of Gods judgments. Their fasting ceremonies being ended, they shave and bathe themselves, and begin their year with much mirth and jovialty.

*Fest in Aug
6th.*

Q. What solemnity use they in beginning their new year?

A. Because they are commanded by *Moses, Lev. 23.* *Their solemnities* to keep holy the first day of the seventh month; *in begin-* therefore they begin their Civil year from that day; *ning the* which new year.

which after Evening prayer in their Synagogues, they intimate with a cup of Wine, wishing to each other a good year. The younger sort repair to the chief Rabbi for his blessing, which he bestoweth on them by prayer and imposition of hands. Being returned home, they sit to eating, drinking, and making merry. On the Table they set down a Rams head, to put them in mind of that Ram which on this day was sacrificed in Isaac's stead; and signify, that they shall be the head, and not the tail of Christians. They feed that night plentifully on fish and fruit, to shew that they will increase and multiply in good works, as the fish do in the seas; and that their enemies shall be cut off from all help; as the fruit is plucked from the tree. In the morning they go betimes to their Synagogues to sing and pray: the Law is taken twice out of the Ark, and some Lessons read: after which the founder of a Ram is born on the Pulpit; if he sounds clear it's a good sign; if otherwise they hold it ominous, as a sign of a bad year. This horn trumpet is also in memory of Isaac's delivery by the Ram this day, as they hold. The rest of the day they spend in good cheer and mirth. After dinner they go to the waters, there to drown their sins. If they see any fish in the water, they shake their clothes, that their sins falling upon those fishes, may be carried away by them into the sea, as of old they were to the scape-goat into the wilderness. And at night they feast again, and so initiate the year with two days mirth.

Their preparation for Morning prayer.

Q *How do they prepare themselves for Morning prayer?*
A. They hold it necessary that every Jew, from the fifteenth of June till Pentecost, should rise before day, because then the nights are long; but from Pentecost till the fifteenth of June, they may rise after day: their rising will be the more acceptable to God, if they have wept in the night, for with such the Stars and Planets do weep; they must let their tears fall down their cheeks, because then God is ready with his bottle to receive them: these tears may serve them for good use, because when any time the enemies of Israel send out Edicts to destroy the Jews, God is ready with these bottles to pour them out upon those writings, and to blot out the Edicts.

the Jews may receive no hurt thereby. They hold the morning the best time to enter into the house of God; because David saith, *Thou wilt hear my voice betimes in the morning.* In the evening they say, God commands all the gates of heaven to be shut; which are guarded by certain Angels; who are silent till after midnight; then a great noise is heard in Heaven, commanding the gates to be opened: this noise is heard by our Cocks here below; who presently upon this clap their wings and crow, that men thereby may awake: then the evil spirits who had leave to wander up and down in the night, whilst heaven gates were shut, lose all power of doing hurt. As soon as they hear the Cock crow, they must say this prayer, as they are taught by their Rabbins; *Blissed be thou, O God, Lord of all the world, who hast given such understanding to the cocks.* When they change their shirts, the walls and bed-posts must not see their nakedness, but they must change with in the bed-clothes. They must not in the morning put on the left shoe before the right; but at night they should put on the left shoe first. As they are going out of their chamber in the morning, they must with a submissive mind bow their head to the ground, in remembrance of the destruction of the Temple at Jerusalem; but no man must utter to say his prayers till first he hath eased himself at the foot, and washed his hands, because upon their evil spirits in the night time; and his face also, because it was made after the Image of God; but they must be careful that the right hand, with which they touch the Law, and write the name of God, may no ways be defiled. And when in private they are easing of themselves, they must not then think of God, or of his Law, for that will shorten their life, as their Rabbins say. If any man touch his eye in the morning with unwashed hands; he shall be blind; if his ears, deaf; if his nostrils, they shall still be dropping; if his mouth, it shall stink; if any part of his skin, it shall be scabbed. They must not presume to pray but in their four corner'd cloke, from which hangs certain borders, lace, or Phylacteries, which they call *Zakain*; they must also have their *Taphilin* tied to their heads and hands; these are sorrows or bundles of prayers; but

but of these and many more of their superstitious ceremonies, see *Buxtorfius in Synagoga Judaica*.

Q. How do they prepare themselves for the feast of Reconciliation?

The feast of Reconciliation, and Ceremonies therein.

A. The first ten days after the beginning are penitential, in which they fast and pray. The ninth day every man, young and old, takes a Cock in his hand; every woman and maid, a Hen. After some impertinent sentences pronounced out of Scripture, each one whips the Cock about the Priests head, saying, This Cock shall die for me; then the Cocks throat is cut, his body flung to the ground, and at last roasted: his guts are cast upon the roof of the house, that the Ravens may carry them away as their sins together. They labour much for white Cocks, which they hold to be pure from sin; red Cocks they detest, as being full of sin. The reason why they sacrifice a Cock, is, because the Hebrew word *Gheber* signifies a Man, and in the Talmud a Cock; so to them the death of a Cock is as much as the death of a Man. After this they go to the Church yard, confess their sins, and give to the poor the price of their Cocks, because of old time used to give their Cocks to the poor. In the afternoon they dip themselves again in water, and prepare light for their next days service in the Synagogue, where in the evening they meet, and reconcile themselves to each other where hath been any offence: he that seeks to be reconciled, is sufficiently satisfied, though the other be obstinate and thinks himself acquitted, in seeking for that the other hath refused. If the party wronged dye, he that did the wrong goeth to his grave, and before ten witnesses confesseth his fault: they confess also their sins to each other in some secret place of the Church: they go two and two; the one boweth his body, turning his face to the North; whilst he is confessing and beating of his breast receiveth thirty nine stripes on the back of his fellow with a leather thong, whom he repays in the like manner. Having done, they return home, and make merry with their roasted Cocks and Hens. Over their clothes they put on a white shirt or surplice, to shew that now they are white, and pure from sin.

Q. What other Ceremonies use they in the feast of Reconciliation?

A. The ninth day, the men in the Synagogues, the women at home, about evening, light Wax-candles, over which they pray, stretching out their hands towards the light; which if they burn clear, they take it for a good sign that their sins are pardoned, and that they shall be happy: if the light be dim, or the wax melt, its ominous. Then they fast, go bare footed, abstain from oyl, bathing, and carnal copulation: they spend much of the night in singing and praying, and most of the next day: while the Priest extendeth his hands to bless them, they all lay their hands on their faces, as not daring to look on those sanctified hands of the Priest. At this time they fast forty eight hours together; and some have been observed to stand upright and pray above twenty four hours without intermission. Some write, that they use at this time to bribe Satan, that he may not accuse them for their sins.

Q. What ceremonies use they when they have read over the Law?

A. They divide the Pentateuch into 52. Sections, according to the 52. Sabbaths of the year. The last Lesson, which falls out on that day that immediately follows the feast of Tabernacles, about the 23. of September, is accompanied with singing, and the Priests dancing. All the Books are this day brought out of the Ark, with dancing about it: in the interim, whilst the Books are out of the Ark, a Candle burns within it, to shew that the Law is a Light. In the Synagogue they sling Nuts, Pears, and other fruit to the Youth, who in scrambling for the same, fall oftentimes together by the ears. That day their Ecclesiastick offices are proposed to sale, which occasioneth much strife and malice among them. The money raised on the offices is for the repair of their Synagogues, and relief of the poor. At last they conclude all with good cheer and wine at Supper, and are merry, if while the Law was carried about, he did not stumble that carried it, for that is held very ominous.

Their Rites after the Law is read over.

Q. What are these Church offices which they sell yearly?

E

A First,

Church-offices sold among the Jews.

A. First, the office of lighting the candles. Secondly, of furnishing the consecrated Wine, which is spent in their Sabbaths and other Festivals. Thirdly, the office of folding and unfolding the Book of the Law. Fourthly, of lifting up, & carrying about the said Book. Fifthly, of touching the sacred Staves on which the Book of Parchment is rolled. Young men are greedy of this office, because they think the touching of these Staves will prolong their life. Sixthly, the office of reading the Law. And seventhly, of supplying his place who is negligent in his office.

Q. Why do they keep the feast of Dedication?

The feast of Dedication.

A. They keep it in memory of *Judas Maccabaeus*, who dedicated the Temple the 25. of November. After it had been possessed and polluted by the Grecians, it was then ordained by *Judas* and his brethren, and all the people, that this feast should be kept yearly for eight days together. At that first Dedication was found a small vessel of consecrated Oyl; which of itself was not sufficient to hold out above one night, but by miracle maintained the Lights for the whole eight days. Now the feast consisteth in drinking and gormandizing, and a pompous superstition about their lights. Yet Christ honoured this feast with his presence, *John 10. 22.* not to countenance the abuses thereof, but the institution is set for all places set apart for the service of God, ought to be consecrated and dedicated to him by prayer and decent ceremonies; therefore *Moses* dedicated the Tabernacle to God, and *Solomon* the Temple, with great solemnity and prayers: when the Temple was rebuilt, after the people return from *Babylon*, it was dedicated again; and now the third time it was dedicated, when it was profaned by *Antiochus*. These second Dedications are called *Ekathra*, that is, Renovations. The Temple was newly consecrated or dedicated under *Ezechias*, after it had been profaned by *Achaz*, *2 Chron. 29.* The Priests and Levites spent eight days in this dedication.

Q. What is their feast of Purim?

The feast of Purim.

A. That is, of Lots: for *Haman* by lot had appointed the Jews to be massacred all through the *Persian* Kingdom in one day, to wit, the thirteenth day of the twelfth month.

month, which is *Adar*, or *February*; but the Plotters were Massacred themselves by the Jews the same day. For at *Susa*, *Haman* with his ten Sons, and five hundred men more were slain, and three hundred the day after: and on the same day through the rest of *Assuerus* his Dominions were slain by the Jews 75000. So because this day they destroyed their Enemies, and the next day rested themselves, therefore at this feast they keep two holy days, or rather days for *Bacchus*. In their Synagogues they set up lights in the night time, and the whole Book of *Esther* is read. As often as they hear the name of *Haman*, they keep a cruel noise and stamping with their feet. They read all that passage of the death of *Haman's* Sons at one breath, to signify the suddenness of that death. These two days are spent in singing, playing, eating and drinking. The men wear womens apparel, and the women mens, against the Law of God, which they think at this time of mirth they may lawfully violate. And that the poor may be merry also, the richer sort furnish them with meat and drink; and so with this riotous *Bacchanal*, they concluded their Anniversary Feast; for this is the last of the year, having none between this and *Easter*.

Q. What Fasting days do the Jews observe now?

A. They keep the four Fasts mentioned by *Zachary*. *Their Fasts.*
 1. 8. 19. to wit, that of the tenth month, on the tenth of *December*, in memory of *Jerusalem* besieged that day by *Nabuchadnezzar*. Secondly, they fast the seventeenth day of the fourth month, or *June*, in memory of the two *Tables* of the Law broken, for the loss of their daily sacrifice; for burning of the Law; for setting up Idolatry in the Temple; for besieging *Jerusalem* the second time, and for breaking down the walls thereof. They count the days from this till the ninth of the next month, all unlucky; so that they avoid all great business: and School-masters during that time will not beat their Scholars. Thirdly, they fast the ninth day of the fifth month, or *July*, because then the Temple was burned; therefore they go barefoot, sit on the ground, read *Jeremiah's* Lamentations, and in the Church-yards among the dead they bewail the loss of *Jerusalem*. From the first till the tenth of this

month, they abstain from flesh, wine, shaving, bathing, marrying, and pleading, and from all kind of delights. Fourthly, they fast the third day of *September*, because *Gedaliah*, Governour of those Jews that were not carried away in Captivity, was treacherously murdered, as we read *Jeremy* 40. & 41. Besides those fasts they have others, but not so generally observed: for some of them preciser sort fast every Monday and Thursday. Some fast the tenth of *March*, because *Miriam* died that day, and the people wanted water in the Desert. Some fast the tenth of *April*, for the death of *Eli* and his two Sons, and the loss of the Ark: some fast the 18. of this month, for the death of *Samuel*. At *Jerusalem* the Jews use yearly to fast, in remembrance of the Translation of the Bible out of Hebrew into Greek by the seventy Interpreters: This fast was observed the eighth day of *Tebeth* or *December*, and was a day of much heaviness among them, which must proceed from their pride or envy, or too much superstition; disdaining that their Law should be imparted to the Gentiles, and that this Translation was a profanation thereof. So superstitious they are in their fasts, that they will read no passages in the Bible but such as are sad and sorrowful, as the destruction of *Jerusalem*, *Jeremies* Lamentations, &c. and not any passage that is joyful, such as their delivery from *Egyptian* slavery, or *Haman's* tyranny. The only fast that God commanded, was that upon the day of Expiation: other fasts were enjoined by the Prince upon emergent occasions; as the fast commanded by *Jehosaphat*, by *Joachim* and other Princes. Diverse other private fasts they have upon private occasions. Their fast is from all meat and drink till the evening that the stars appear.

Q. What is the manner of their Marriages?

Their Marriages.

A. They are married in the open air, either in the Streets or garden, by their Rabbies. The Bridegroom wears about his neck a hair-cloth, the end of which the Rabbi puts on the Brides head, after the example of *Rash*, who desired to be covered with the skirt of *Boaz* his garment. Then the Rabbi takes in his hand a glass full of wine, over which he pronounceth a blessing, praising God for

for this Conjunction, and gives it to the Bride-man and his Spouse that they may drink. Then he takes from the Bridegroom a gold ring, and asks of the standers by if it be good, and worth the money given for it, and so puts it upon one of the Brides fingers: then are the marriage writings read openly. Then the Rabbi takes another glass of wine, over which he prayeth, and presents it to the married couple to be tasted; but the Bridegroom takes the glass and dashes it against the wall, in memory of the destruction of *Jerusalem*: and for the same cause in some places ashes are put on the Bridegrooms head; so the Bride in sign of sorrow puts on a black cloak, and the Bride-man a black hood. They are married in the open Air, that by looking up to Heaven, they may be put in mind of multiplying like the Stars. The other ceremonies used before and after marriage are not to our purpose, as not being Ecclesiastical. But we must know that besides the principal Wife, they have others that are subordinate, which we may call Concubines, who have not the command of the family, nor gifts or presents from the Husband, as *Rebecca* had from *Isaac*, nor matrimonial writings, as the chief wife hath; nor may their Children inherit, but receive gifts only: thus *Abraham* dealt with the Sons of his Concubines, *Gen. 25*. Their custom also is first to be contracted, and after some space of time to be married; which contract was confirmed either by writing, or by a piece of money, or by copulation; but this last was punishable. Their marriages are accompanied with blessings and praises; therefore if they are married within doors, that house is called *Beith-Hillulim*, the house of praises.

Q. How do they make their Bills of Divorce at this day?

A. After the same manner that they did in the time of Christ: when any man is weary of his Wife, he writes a Bill of twelve lines only, neither more nor fewer; this he delivers to his Wife before three witnesses, who subscribe and seal the same, whereby he gives her free power to go whither she will, and to dispose of her self as she pleaseth: but she must not marry again till after ninety day, that it may be known whe-

The Bills of Divorce.

ther she be with Child or not: the woman also might give a Bill of Divorce to her Husband, of which our Saviour speaketh, *Mark 10. 12.* and withal sheweth, that such Bills of Divorce were not commanded, but tolerated by *Moses* for the hardness of their hearts; and tells them plainly, that whosoever puts away his Wife, and marries another, commits adultery, and so doth she if she marries another, *Matth. 5. 31.* *Peter Martyr* on *1 Cor. 7. 10.* is mistaken, when he saith, that there is never any mention in Scripture, that the Woman gave a Bill of Divorce to her Husband; but our Saviour tells us, that if the Woman put away her husband, and marry another, she commits adultery: but the Man and Woman could not put away one another without a Bill of Divorce, and that before Witnesses.

Q. After what manner is the Wife separated from her deceased Husbands brother?

The separation of the Wife from the deceased Husbands Brother.

A. The Widow with five Witnesses repairs to the chief Rabbi, who asks her certain questions, as, whether her Husband hath been dead three months? whether his Brother be a single man? whether the man present be her Husbands full brother? what age they are of? and whether they think themselves fit for procreation? Then he asks of the Woman, if she be fasting? for otherwise she must not spit in his face. Then he asks of the man, if the Woman present were his Brothers Wife? if he will marry her, or suffer his shoe to be pulled off? If he say he will not marry, then a shoe is brought, and put upon his right foot, being bare: then the Woman comes, saying, This my Brother-in-Law refuseth to raise up seed to his Brother; and so bowing her self, pulls off his shoe, and spits in his face, saying, So shall it be to him that will not build up his Brothers house: and thus they are parted.

Q. What is the manner of Circumcising their Children?

Their Circumcision, and Rites thereon.

A. The Child is first washed, and laid in clean linnen, for if he be foul, or defile himself while he is circumcised, the Mohel, or Circumciser, is to suspend or interrupt his prayer, till he be washed again. In the morning of the eighth day, the God-father seareth himself down in a seat placed near the Ark, and the Mohel near him. Twelve

Wax-candles are brought in, to represent the twelve Tribes. Then two Cups of red Wine, the Circumcising-knife, with two Dishes, the one of Oyl, the other of Sand. When the Child is brought to the door by the Women, the Congregation riseth up, the God-father takes the Child and sits down in his seat. There is also a seat prepared for *Eliab*, whose coming they expect at the Circumcision. The Child is then named, and usually by the name of some of his Ancestors; so that *Luk. 1. 61.* it was wondered at, that *Zachary* should name his Son *John*, seeing none of his kindred was named with this name. The eighth day was so strictly observed, that if it fell on the Sabbath, the Child was then circumcised: not sooner, lest God should be thought to be tyed to the Sacrament; and because the Child the first seven days after the birth was held legally unclean, and yet remaining in his blood, *Lev. 12. 3. & 23. 17.* nor later, lest the Parents should be longer withheld from the comfort of the Sacrament. The penalty of contempt or neglect of Circumcision, was *cutting off from the people, Gen. 17. 14.* that is, by Excommunication, or bodily death of the Parents. Therefore God would have killed *Moses*, for not circumcising his Son: or else by the death of the Son himself, when he comes to years of discretion, if he be not circumcised either by himself, or by his Parents, or by the Judges.

Q. How doth the Mohel cut off the fore-skin?

A. He first rubs it, that it may be the less sensible, then blesseth God for the Covenant of Circumcision; and withal cuts off the fore-part of the skin, and flings it into the sand, in memory of that promise, *Gen. 32. 13. I will make thee as the sand of the Sea:* then he spits some red Wine on the wound, and washeth it, and some also on the Childs face, if he faint; and taketh the bleeding member in his mouth, and sucks the blood from it, which he spits into the other Cup of Wine. Then he tears off the remaining skin with his sharp-pointed nails, and layeth the flouts dip in Oyl in the wound, and bindeth them. Then he blesseth God again, and the God-father takes the other Cup of Wine, and prayeth for the Child. And the Mohel moistneth the Childs lips with wine and his own blood.

and prayeth again. If the Child be sick on the eighth day, his Circumcision is deferred till he recover. If he die before the eighth day, he is Circumcised at the grave, but without prayers.

*How they
redeem
their first-
born,*

Q. How do they redeem their first-born?

A. When the Child is one and thirty days old, he is set upon a Table by the Father, before the Priest, with as much money as two Dollars and a half. After some questions propounded by the Priest to the Father and Mother, amongst others, Whether he esteems more of his Money, or of his child? he answers, of his child. Then the Priest takes the money, and layeth it on the childs head, and pronounceth, that he being the first-born, and presented before the Lord, is now redeemed. If before this time the Father dies, then the Mother signifieth by a scroll above the Childs neck, that he is the first-born, and not redeemed; who when he comes of age, is bound to redeem himself. He is held to be of just age when he is thirteen years old, for then the Parents stand no more charged with his sins, but he must himself bear his own burthen.

*Their duty
to the sick*

Q. What duty is performed to the sick?

A. The Rabbins are bound to visit and comfort them, and prepare them for making their will, if they be rich. They exhort them to be constant in their faith; especially they must believe that their Messias is yet to come, therefore they must make both confession of their faith, and of their sins. They pray that their death may be a sufficient expiation for their sins, and that they may have a share in Paradise, in the life to come.

*Their Cere-
monies a-
bout the
dead.*

Q. How do they use their dead?

A. When the party dieth, his kindred tear off a little piece of their garments, because Jacob tore his garment when he heard of Joseph's death. They mourn also seven days, because Joseph did so for his Father. All the water in the house they pour out into the streets. They cover his face, and bow his thumbs, that it resembleth the Hebrew Shaddai, that so they may terrifie Satan from coming near the Corps. His other fingers are stretched out, to shew that now he holds the world no longer, having forsaken it. They wash the body with warm wa-

ter, and anoint the head with wine, and the yolk of an egg; and cloath him with a white Surplice he wore on the day of Reconciliation, and then they coffin him. When the Corps is carried out of the house, they cast a shell after him, signifying that all sorrow should be now cast out of that house. In the Church-yard a prayer or two is said, then the Corps is buried; the next of kin casteth in the first earth. In their return they cast grass over their heads; either to signify their frailty and mortality, *For all flesh is grass*; or else their hope of the Resurrection. When they enter the Synagogur, they skip to and fro, and change their seat seven times. The Mourner go barefoot seven days; abstain from wine and flesh, except on Sabbaths and Festivals. They bathe not in thirty three days, nor pare their nails. They burn candles for seven days together, thinking that the departed souls return to the place where they left the body, and bewail the loss thereof. They believe that no Jew can be partaker of the Resurrection who is buried out of *Canaan*, except God through hollow passages of the earth convey his body thither; grounding this conceit upon *Jacob's* desire to *Joseph*, that he should bury him in *Canaan* and not in *Egypt*. They borrowed diverse Gentile customs in their Funerals, as cutting or tearing their skin, hiring of women to sing, and minstrels to play; also shaving, going bare-footed, and bare headed, with dust on their heads, washing, anointing, and embalming, besides beautifying of their Sepulchres, and adding of Epitaphs, &c. They used also burning of the dead, as may be seen in *1 Sam. 31. 12.* and *Amos 6. 10.* They bury apart by themselves, and not with those of another Religion. Their common Epiraph is, *Let his soul be in the bundle of life, with the rest of the just. Amen, Amen, Selah.* Other vain opinions and ceremonies they have, but not to our purpose. Of which see *Musæus, Buxtorfius, Margarita, Galatin, Hoffmann, Fagius, P. Kimchi, Aben Ezra, &c.*

The Contents of the Second Section.

The Religions of the ancient Babylonians; of the making, worshipping of Images, and bringing in Idolatry. 2. Of Hierapolis, and gods of the Syrians. 3. Of the Phœnicians. 4. Of the old Arabians. 5. Of the ancient Persians. 6. Of the Scythians. 7. Of the Tartars, or Catharians and Pagans. 8. The Religions of the Northern Countries near the Pole. Three ways whereby Satan deludes men by false miracles. The fear of his Stratagems whence it proceeds; his illusions many, our duty thereupon. 9. Of the Chinois. 10. Of the ancient Indian. 11. Of Siam. 12. Of Pegu. 13. Of Bengala. 14. Of Magor. 15. Of Cambai. 16. Of Goa. 17. Of Malabar. Pagan Idolaters believe the immortality of the soul. 18. Of Narfinga, and Bismager. 19. Of Japan. 20. Of the Philippine Islands. 21. Of Sumatra and Zeilan. 22. Of the ancient Egyptians. 23. Of the modern Egyptian Religions.

SECT. II.

Quest.

What kind of Religions, or rather superstitious Government, was there among the ancient Babylonians?

Babylonians, their ancient Religion.

Answer. They had their Priests, called *Chaldeans* and *Magi*, who were much addicted to Astrology and Divination, and had their Schools for education of the Youth in this knowledge. They worshipped divers gods, or Idols rather; the two chief were *Belus*, or *Bel*, or *Baal*, by whom they meant *Jupiter*; the other was *Asteroth*, or *Astarte*, by which *Jane* was understood. They were bound also, by their superstitious discipline, to worship the Sun; and so was the King to offer to him every day a white horse richly furnished. They worshipped also the Fire, under the name of *Nego*; and the Earth, by the name of *Shaca*. To this Goddess they kept a feast for

for five days in *Babylon*, where during that time, the Ser-
 vants were Masters, and the Masters Servants. They wor-
 shipped also *Venus*; for maintaining of whose service, the
 women prostituted themselves to strangers, and received
 much money thereby: to this purpose they late and ex-
 posed themselves at the Temple of *Venus*, which they call
Militia. Their Priests used to have their Processions, and
 to carry their Idols on their shoulders, the people before
 and behind worshipping. The Priests also were used to
 shave their heads and beards, and to stand in their Temple
 with Axes, Scepters, and other weapons in their hands,
 and Candles lighted before them. They held a Divine
 Providence, but denied the Creation. *Ninus* was the first
 Idolater, who after the death of his Father *Belus*, set up
 his Image, and caused it to be adored with divine ho-
 nours here at *Babylon*, and in the rest of his Dominions.
 Thus we see that the making of Images, and the worship-
 ping of them, was the invention of the Gentiles; for in-
 deed they were men whom the *Pagans* affirmed to be
 gods; and every one according to his merits and magni-
 ficence, began after his death to be worshipped by his
 friends; but at length, by the perswasion of evil spirits,
 they esteemed those whose memories they honoured, to be
 lesser gods: this opinion and idolatry was fomented by
 the Poets; and not only a preposterous love, and a vain
 admiration of the worth and merits of dead men brought
 in idolatry, but likewise *Deisidemonia*, or a foolish and
 preposterous fear; *primus in orbe Deos fecit timor*; for the
 Gentiles did fear their Religion would be in vain, if they
 did not see that which they worshipped; they would
 therefore rather worship stocks and stones, than an in-
 visible Deity; but it is ridiculous, saith *Seneca*, *Geni-
 tus fuso simulachra adorare & suspicere; sacros vero qui illa
 fecerunt contemnere*: to worship and admire the Image,
 and to slight the Image maker; whereas the Artificer de-
 serves more honour than the Art. Against this madness
 the Prophet *Isaiah* speaketh, chap. 44. *Mencius down trees,
 rinde them, burn part of them, make ready their meat, and
 warm themselves by the fire thereof; but of the residuum he
 maketh a god, an Idol, and prayeth to it: but God hath shut
 their*

The making
 worship-
 ping of I-
 mages, and
 bringing in
 Idolatry.

their eyes from sight, and their hearts from understanding. Diverse ways they had in worshipping of their Idols, sometimes by bowing the head, sometimes by bending the knee, sometimes by bowing or prostrating the whole body, and sometimes by kissing the Idol, or by kissing their own hand, if they could not reach to kiss the Idol of this Job speaketh, *If my mouth hath kissed mine hand, when I beheld the Sun shining, or the Moon walking in brightness, Job 31. 26.* But of the Babylonish Idolatry see *Diodorus, Philostratus, Eusebius, Isidor, Scaliger.*

Q. How doth it appear that the Gentile Idols were dead men?

The Gen-
tiles Idols
were dead
men.

A By their own testimonies; for *Hermes* in *Asclepio*, as *Apuleius* records, confesseth, that *Esculapius* Grand-father to *Asclepius*, and that *Mercury* his own Grand-father, who had Divine worship at *Hermopolis* in *Egypt*, were men whose bodies were buried, the one in *Lybia*, the other in *Egypt*; in the town *Hermopolis* so called from him: but under these names Spirits or Devils are worshipped, which I did draw or intice into their Statues. *Plutarch* witnesseth, that the Egyptian god *Osyris* was a man, who because he distinguished every Region in the Camp by their colours, in which Dogs, Oxen, and other beasts were painted; therefore after his death he was honoured under these shapes. In *Cyprians* book, concerning the vanity of Idols, *Alexander* is informed by *Leo*, the chief Egyptian Priest, that their gods were no other than men. The Greek Poets, in rehearsing the Genealogy and offspring of their gods, do intimate, that they were men. King *Faunus* in *Italy*, made his Grand-father *Saturn* a god; and so he did deifie his father *Picus*, and his wife *Fauna*, who from her gift of prophesying was called *Fauna*, and afterward *Bona des*. When the Senate made an Act, that none should be worshipped at *Rome* for gods, but such as the Senate did allow, did they not by this Act intimate that their gods were but men, and subject to their approbation? *Cicero* in his books of the nature of gods sheweth that all their Deities, both great and small were but men; their Temples were their Sepulchres, and their Religion but Superstition. *Virgil* by confessing that

the Trojan gods were subdued by the *Grecians*, doth acknowledge they were but men. *Sibylla* calls the Gentile gods *καὶ ἰδὼν εἰδὼλὰ καμύοντων*, that is, the Idols or Images of dead carcases: the whole story of *Jupiter*, to wit, his birth, education, actions and death, do testify he is but a man; and if we look on his adulteries, incests with his own sister *Juno*, and his daughter *Minerva*: if on his sodomy with *Ganymedes*, his ravishing of *Europa*, and many others; if on his impiety against his father *Saturn*, whom he drove out of his Kingdom, and forced to hide himself in *Italy*; if, I say, we consider these things, we must needs say that he was so far from being a god, that he scarce deserved the name of a man, but rather of a savage beast, and indeed not unlike in salacity to the Goat his Nurse. Such another god was *Saturn*, a cruel murderer of his own children, and whose chief delight was to have little children sacrificed to him. What was *Mercury* but a Thief, *Venus* a Whore, *Bacchus* a Drunkard? *Vulcan* was but a Smith, *Apollo* a Shepherd and Mason, *Mars* a Soldier, *Neptune* a Mariner, *Minerva* a Spinster or Weaver, *Saturn* a Husbandman, *Esculapius* a Physician, &c. in a word, as these were men, so they had no other Deity but what they had from men; therefore I will end with that witty saying, *Si Dei, cur plangitis? si mortui, cur adoratis?* if these are gods, why do you bewail them? if men, why do you adore them? But against these deified men, the Fathers of the Church have written sufficiently; chiefly *Clement*, *Augustine*, *Eusebius*, *Tertullian*, *Cyprian*, *Lactantius*, *Arnobius*, *Nazianzen*, &c. who tell us, that there was no Religion at all among the Gentiles, seeing every kind of impurity and impiety was patronized by their gods: and as *Greg. Nazianzen* saith in his third Oration against *Julian*, *καὶ ὁ καλὸς ὁ καλὸς ὁ καλὸς*, that is, to be wicked was not only counted no disgrace, but it was also honoured with Altars and Sacrifices. Therefore justly might the Apostle call the worshippers of such gods, *Atheists*, because they did not worship the true God, but such as were no gods at all, and scarce worthy to be called men. Goodly gods (saith the same Father) who would be drawn to *opis*.

apis, so far off, for the love of good cheer; these were belly gods: and withal would undertake a quarrel for the Strumpet *Lucina*.

Q. What Religious worship, or Idolatrous rather, was used in Hierapolis of Syria?

Hierapolis the Religion thereof.

A. In this holy City (for so *Hierapolis* signifieth) was a magnificent Temple, built by *Deucalion*; or, as some write, by *Semiramis*; or, as others, by *Bacchus*. Quetn *Strabo* repaired, or rebuilt rather, this Temple, being decayed. Here men used to geld themselves, and put on womens apparel; such Priests were called *Galli*. Here stood two *Prophets* or *Phyllis*, and within the Quire (into which the chief Priest only might enter) stood *Jupiter's* statue, supported with Bulls, *Juno's* with Lyons, having in one hand a Scepter, and a Distaff in the other: In the Temple stood *Asclepius* clothed and bearded, whose Oracles were much consulted; if the petition was liked, the Image would move forward; if otherwise, backward. Here also stood diverse other Idols; 300. Priests were maintained here; who did Minister all in white, with their heads covered, and sacrificed twice a day, with singing and musical Instruments, if to *Juno*; but to *Jupiter* no musick. Their high Priest was elected every year, whose clothing was Purple, and a golden Myrrour. Not far from the Temple was a deep Lake, in which were kept consecrated fishes: in the midst thereof stood a stone Altar, crowned continually with Garlands; on this odours did still burn. They had diverse Feasts: the greatest was that of the fire; where they laid diverse trees, hung with diverse sorts of beasts for sacrifice on fire, after they had carried about these fires (in Procession) to their Idols. Here the gelded Priests wound each other, and diverse young men at this feast geld themselves. Here was much confused musick, Disorder, Fury and Prophesying. Into the Temple none might enter in thirty days in whose family any died; and then his head must be shaven. He that but lookt upon a dead Corps, was excluded the Temple a whole day. To touch a Dove was abomination, because *Semiramis* was transformed into a Dove; and so it was to touch Fishes, because of *Derisio*, the Mermaid and mother of *Semiramis*, half a Fish, and

half

half a Woman. To *Hierapolis* were diverse Pilgrimages; each Pilgrim was tied to cut his hair on his head and brows; to sacrifice a sheep, to kneel and pray upon the floor thereof; to lay the head and feet of the sheep upon his own head, to crown himself; to drink cold water only, and to sleep on the ground till his return. The young men were bound to consecrate their hair, then to cut it in the Temple, and to offer it in a box of Gold or Silver, with their names inscribed thereon. Some other foolish circumstances there were in their superstitious Church-discipline, if I may so call it: of which see *Lactantius* in his *Syriac* Goddesses; out of whom I have this description. By this, and by what we are to speak of the Gentile Idolatry, we may admire the madness of those men, who being made after the Image of God, do subject and enslave themselves to dead Images, to senseless blocks and stones; which have eyes, and see not; ears, and hear not; then not without cause did *David* say, *That they who made them, are like unto them*; he means those that worship them; for not the Artificer, but the worshipper makes the Idol: So the Poet,

*Idolatry of
the Gen-
tiles and of
all kinds
condemned.*

Qui fingit sacra aut vel maronē cultus.

Non facit illū Deus; qui colit, isto facit.

And it is strange to see how cold and sparing we are in the worship of the true God, how zealous and expensive they are in the service of their false gods; they can cut their flesh, &c. cry from morning to evening with *Babel's* Priests; they can part with their gold and silver, their jewels and ear-rings, to make them a golden Calf; yea, they can offer their sons and daughters to be burned in the fire to *Moloch*; and yet there is no sin so repugnant to God as Idolatry; for it is repugnant to his entity, because an Idol is nothing in the world, saith the Apostle: it is repugnant to his unity, because he is but one; but false gods, or Idols, are many: it is repugnant to him as he is verity, because Idols are lying equivoques: it is repugnant also to him as he is life, because Idols are dead and senseless things: it is repugnant to his purity; for Idols are called filthiness, pollution, and abomination in Scripture: it is also repugnant to the love he carrieth to his Church; for it can breed jealousy in him, and therefore he calleth Idolatry. *Idolatry*

Jews, and Idolaters *Adulterers*; and they that worship Idols are said to go *worshipping after other gods*: it is likewise opposite to Gods goodness; therefore Idolatry is particularly called sin, as if it were the only sin in the world: *Ex. 32.1. This people is prone to sin*; that is, to Idolatry: *So Lam. 1.8. My people have committed a sin*; that is, Idolatry: and as it is most repugnant to Gods nature, so it is against almost all his commandments. To the first; because it makes other gods than he. To the second; because it makes graven Images, and worships them. To the third; because it takes Gods name in vain, by giving it to the creature, even to stocks and stones. To the fifth; because it gives the honour due to Parents unto senseless Idols: for the Idolater saith to the stock, *thou art my father*; and to the stone, *thou hast begotten me*, *Jer. 2.27*. To the sixth commandment; because the Idolater is an horrible murderer, in not sparing his own children. To the seventh; for Idolatry is not only spiritual adultery, but the cause also of carnal pollution, and of unnatural lust; for among the *Indians* they practised Sodomy in the sight of the Idols, as a part of that worship due to them. Lastly, it is against the eighth commandment; for the Idolater is a sacrilegious Thief, stealing from God his due, and giving it to his Idol, as the Prophet complaineth, *Hos. 1.8*. There are three inseparable companions of Idolatry; namely, Witchcraft, Covetousness, and carnal Pollution. For the first, the Apostle, *Gal. 5.20*. joyneth Idolatry and Witchcraft together. The *Ephesians*, as they were given to Idolatry, so they were to Magical Arts: and as soon as they forsook their Idolatry, they forsook also their Witchcraft, and burned their Conjuring Books, *Acts 19.19*. as *Moses* reared up Altars for *Baal*, so he used enchantments, and dealt with familiar spirits, and wizzards, *1 Kings 18.26*: hence proceeded diabolical inspirations, and Enthusiasms, Oracles and many other enchanting tricks. As for Covetousness, it is no wonder that it accompanies Idolatry; for it is a kind of Idolatry, and so the Apostle calls it: The covetous man worshippeth his god *Plutus*, or *Mammon*, with as great devotion as any Idolater doth his Idol: he saith to the rudge, *thou art my hope, and my*

the gold, *show not my confidence*; he sacrificeth to his God the poor whom he oppresseth, his own soul also and his body too, which he macerates with care, and deprives of things necessary. King *Abez* no sooner gave himself to Idolatry, but he pretently shews his sacrilegious covetousness in robbing the house of the Lord of its wealth, *2 Chr. 28*. As for carnal uncleanness, how much that hath been practised by Idolaters, is known to them that have read Histories; for they did not think their daughters fit for marriage, till first they had been prostituted before their Idols; and though adultery, fornication and Sodomy were thought sins, yet these were held vertues, and a part of Religious worship in the presence of their gods; and it is no marvel; for their very gods were incestuous, Adulterers, and Sodomites; and diverse Strumpets after their death were deified, as *Lactantius* instanceth in *Luventia*, the Wife of *Fausulus*, who for her whoredoms among the Shepherds was called *Lupa*, that is a Where. Such another was *Leena* among the *Athenians*; such was *Faula*, *Hercules* his Whore, and *Flora*, who left her estate to the Romans. In a word, Idolatry hath been the cause of all sin and mischief in the world; from whence proceed murders, rapine, oppression, injustice, intemperance, uncleanness, sorcery, avarice, &c. but from this, that men forsook the living God, who is the punisher of vice, and rewarder of virtue; and served false gods, who had been wicked men themselves whilest they lived, and patronized wickedness when they were dead.

Q. What Idolatrous Gods or Devils rather, did the ancient Syrians worship?

A. Their chief God was Baal-Zebub, or Beel-Zebub, Gods of the
the Lord of Flies, either because his Temple was much infested with Flies, or else from the power he had in driving away Flies, he was a great God at *Ekron*, and is called in the Gospel, Prince of the Devils. Some take him for *Jupiter*, others for *Priapus*, others for *Sumonius* chief God of the *Mones*, which some think to be *Pluto*. 1. *Baal Phegor* or *Pear*, that is, the gaping or naked Lord, so called from the naked posture in which he worshipped; he was the God of the *Moabites*: His Temple is called *Beit-pear*,
Devil.

Deut. 3. 29. some take him for *Priapus*. 3. *Baal* or *Bal* which signifieth Lord, was a great god or Idol among the *Babylonians*, *Sidonians*, *Samaritans*, and *Moabites*, and sometimes among the *Jews*; some take him for *Mars*, others for *Jupiter*, who by the *Phenicians* is called *Ba-Samen*, that is, Lord of Heaven, by which I think they meant the Sun. 4. *Baal-berith*, that is, Lord of the Covenant, *Judg.* 9. 4 by whom they meant *Jupiter*, whose office was to confirm Covenants, and to punish the breakers thereof. *Audiat hac genitor, qui fœdera fulmine sancit Virg. Æn.* 12. So *Aristophanes* calls upon *Jupiter* to send Thunder upon *Perjurers*, ὁ Ζεὺς ἰνὸν καὶ γυνὴν ἐπὶ τοῖς ἐπεσὶν. Therefore among the Romans, the Heralds or *Fœderalis* in making of Leagues, used as he was killing the Horse by which they used to confirm their Covenants to call on *Jupiter*. 5. *Dagon* from *Dag* a Fish, because from the navel downwards he was made in the form of a fish, but upwards like a man; this was a great Idol among the *Philistines* and is thought to be the same that *Neptune* or *Triton*. Others who derive the word from *Dagan*, that is, corn, which he is said to be the inventor, make him all one with *Saturn*. 6. *Astaroth* or *Astarte* was Goddess of the *Sidonians*; the word signifieth a flock of sheep, or sheep-fold; this is thought to be all one with *Juno*, *Venus*, or *Lucina* under which names and the form of a sheep, they worshipped the Moon, as they did the Sun under the name of *Jupiter*, and form of a Ram. She is called also by the Greeks *Agaria* from *ἀγῶν*, Heaven, where her abode is, *Ἀσπάρ* from her Dominion over the Stars. 7. *Adrammelech*, this is the Kings cloak, or power. *Anamelech*, the Kings Oracle or Answer; these two Idols were worshipped at *Septuaginta* a town of the *Assyrians*, 2 *Kings* 17. these gods were also honoured in *Samaria*, and so were *Succoth Benoth*, the Tabernacle of Daughters, *Nergal* the light of the grave, *Ashtinus* a fault, *Nibbas* the fruit of vision, *Tartak*, that is Chained. All which may be seen in the above named chapter of the *Kings*, 8. The *Moabites* worshipped *Chemosh*, the *Ammonites* *Milcom*, 2 *Kings* 23. *Nisroch* was *Sennacherib* Idol, 2 *Kings* 19. *Remphan* or *Rephan* is the same that *Baal*, the god of *Tyrus*, from *Rephanim*, that is, Giants. *Malcham*

Moloch from *Malach* to reign, was a great Idol among the *Moorabites*, & *Ammonites*, and is thought to be the same that *Saturn*, for their images and sacrifices were much alike; to whom the superstitious Gentiles, and the Jews also offered their sons and daughters to be burned. The same mentioned *Ezek. 8. 14.* is by *Hierom* taken for *Adonis*, so call'd from *Adon*, that is, Lord, by which they understood the Sun, as likewise by *Hercules*, many other Idol gods they worshipped: but these mentioned are the chief.

Q. *What kind of Discipline was used among the Phoenicians?*

A. By their execrable discipline they were bound to offer yearly sacrifices to *Saturn*, or the Devil rather, of ans, their young Infants: and in the Temple of *Venus*, to practise Religion not only Whoredom, but Sodomy also; the *Phanicians* and Discipline were bound to prostitute their daughters to *Venus* before pline. they married them. In the Temple of *Venus* were celebrated the annual Rites of *Adonis*, with beatings and howlings, to whom they perform solemn Obsequies. The next day they say he is alive, and then they shave their heads. The women that refused to be shaved, were tied to prostitute themselves to strangers for one day, and by this means money was raised for *Venus*. The Sun also is much worshipped amongst them, whose Priest is crowned with gold, and is cloathed with a long-sleeved garment down to the feet. They were also tied by their Discipline to worship *Asteris* in the shape of a sheep, and *Dagon* in the form of a Mermaid. This Idol was called *Atergatis*, and *Dercetis*: in honour of which the *Phanicians* abstained from fish, yet her Priests did eat of the fish which they set all day before her. She had also offered to her fishes of gold and silver. Of these passages, see *Eusebius* in his Preparation, *Diodeorus Siculus*, *Lucian*, *Pliny*, *Athenens*, and others.

Q. *What was the Religion and Discipline of the old Arabians?*

A. They worshipped the Sun and Moon, Serpents, Arabians, Trees, and other such like Deities. The *Nabatheans* burn, their Religion and Discipline, Frankincense to the Sun on his Altar. They do not bury their dead, but lay them, even their Kings, in dung. Adultery is death among them, but Incest is no sin.

They are circumcised after the example of *Ismael*, at thirteen years of age. Their Priests are cloathed with linnen: they wear Myters and Sandals; they abhor Swine flesh: they pay the tithes of their Frankincense to their god *Sabir*: the Priests are not to take it by weight, but by measure. They are tied by their discipline not to gather Cinnamon, till first they sacrifice; then they divide it with a consecrated spear, and assign to the Sun his portion. In *Ponches* is a rich and stately Temple, adorned with Statues, and the Priests houses about it. The Priests be rule all, both in Politick and Ecclesiastick Affairs. They are bound to spend their time in singing Hymns, and rehearsing the Acts of their gods. It is not lawful for them to go out of the sacred bounds allotted them: if they do, they may be killed by Law. They hold Mice to be arrant enemies to their gods, therefore they kill them. Of this subject see *Solinus, Athenæus, Diodorus, Boemus*, and others.

Q. What was the Religious discipline of the ancient Persians?

Persians,
their ancient
Religion.

A. They had neither Temples, Altars, nor Images, holding these improper for their gods: but on the tops of hills offered sacrifices to Heaven, and to the Sun, Moon, Fire, Earth, Water, and Winds. The Priest useth neither Musick, Vestments, nor Libaments, but only his Tiara or Head attire, crowned with Myrtle. He prayeth for all *Persians*, chiefly for the King. He cuts his sacrifice into small pieces, and puts herbs under. One of the *Magi* is bound to stand by, and to sing a Hymn of the Genealogy of the gods; for without a *Magus* the sacrifice is not lawful. Every man celebrates his own birth day. To lye, and to be in debt, are heinous crimes with them; so it is to spit, wash, or piss in a River, which with them are hallowed. The *Magi* may with their own hands kill any thing, except, a man and a Dog. They leave no part of their sacrifices for their gods, but divide it by the direction of their *Magus* amongst themselves; for they hold that God is satisfied with the soul of the sacrificed beast. To blow the fire with their breath, or to cast any dead thing into it, or dirt, was death. They sacrificed chiefly to the Fire and Water; the fire they cherish with dry sticks without

their barks, with tallow also and oyl. When they sacrifice to the Waters, they slay the beasts in a ditch, and lay the flesh on Mirtle, and Laurel, the *Magi* burn the same, then they pray and sprinkle on the Earth, Oyl, Milk, and Honey. They used not to slay their sacrifice with a knife, but with a mallet or club. The *Magi* keep the sacrifice still burning, and pray every day an hour before it. They adored the Sun, whom they called *Mithra*, at his rising, and offered to him white Horses, whose sacred Chariot was drawn with white Steeds before the King when he went to sacrifice. They had diverse festival days, the chief whereof was that of the Sun, The next was that they called the Destruction of Vices, when they killed poysonable creatures and sacrificed. Of these Persian Rites see *Herodotus*, *Athenæus*, *Pausanius*, and others.

Q. What was the Old Scythian Religion?

A. They worshipped first of all *Vesta*, then *Jupiter*, *Scythians*, *Apollo*, *Venus*, *Mars*, and *Hercules*: they had neither Images, Altars, nor Temples for any of their gods, except for *Mars*, whose Temples they erected of bundles of twigs heaped up together. Instead of his Image, they set up an old iron sword, to which they offered yearly sacrifices of carrel, and horses; and of men every hundredth Captive, with whose blood they besprinkle *Mars* his sword. Then they cut off the right shoulders of the slain men, and sling them into the air. They used to wound first, and then to strangle the beast which they sacrificed, praying to that god to whom they offered the beast; they kindled no fire of wood, for the Country yielded none, but they burned the bones of the beast to boyl the flesh withal; if they want a vessel, they boyl the flesh in the beasts paunch; they use no Vows, nor any other ceremonies. Their chiefest sacrifices were Horses. But of this, see *Herodotus* and others.

Q. What Religious discipline had the Tartars, or Cathaians?

A. They worshipped the Sun, Stars, Fire, Earth, and Water, to whom they offered the first fruits of their meat and drink each morning before they eat and drink themselves. They believe there is one God, maker of all things; yet they worship not, nor pray to him. They place Idols

their old Religion.

Tartars, their old Religion.

at their Tent doors, to preserve their cattle and milk. To these silk and felt Idols (for of such materials they make them) are offered the first-fruits of milk, meat and drink, the hearts also of beasts, which they leave before them all night, and then eat them in the morning; they offer horses to the Emperors Idol, which none afterward must ride: they do not break, but burn the bones of their Sacrifices; by their discipline they must not touch the fire with a knife, nor meddle with young birds, nor pour milk, drink, or meat on the ground, nor break one bone with another, nor make water within their Tents, and diverse other such traditions, which if violated, are punished with death, or else redeemed with much money. They believe another world, but such as this. When one dieth, he hath meat set before him, and mares milk: his friends eat a horse, and burn the bones thereof for his soul: they bury also with him a Mare, a Colt, and a horse bridled and saddled, his gold and silver also; and they set upon poles the horsehide that was eat, that he may not be without a Tent in the other world; they use to purifie every thing by making it pass between two fires. When they pray, they are enjoined by their Discipline to lift up their hands and smite their teeth three times. They use to feed the Ghosts or Spirits with Mares milk cast in the air, or poured on the ground. They have their Religious Voraries and Monasteries, amongst which there is an Order called *Senscin*, which eat nothing but bran steeped in hot water. They worship not Idols, nor do they marry, but they hold transanimation, and diverse other ridiculous opinions, as may be seen in *Johan. de Plano Carpini*, whom Pope Innocent Anno 1246. sent Embassador to the Tartarian Court. See also *M. Paulus Venetus Vincentius*, *Bellorack in spec. his. Mat. Paris* and others. There is one thing commendable in their Discipline, that they force no man to embrace their Religion. But *Ortelius* mentioneth a strange custom amongst them, that their Priests on high trees preach to them, and after Sermon besprinkle their auditors with bloud, milk, earth, and cow dung mixed together, and no less strange it is that they do not bury their dead but hang them on trees.

Q. Had the Pagans any knowledge of the Creation?

A. 14

A. It seems by these *Tartars*, and diverse other Gentile Pagans, their knowledge of the
Idolaters, of which we are to speak, that many of them had some knowledge of the beginning of the world,
which they learned not from the Jews, with whom they had no commerce, but from the Heathen Philosophers and Poets; and these were led to believe this truth by the guide of natural reason; for when they considered the continual vicissitudes in the world, the alteration, generation, and corruption of things, the nature of motion and of time, whereof the one presupposeth a Chief Mover; for nothing can move it self; the other consisteth in Priority and Posteriority, which depends upon motion, and lieth not with Eternity; when they observed also the Harmony, Order and Beauty of things, and how every motion and mutation aimed at a certain End, they concluded that this great Universe could not be ruled, or have existence by chance, but by providence and wisdom; and that therefore this must needs have a beginning; otherwise we could not know whether the Egg or the Bird, the Seed or the Plant, the Day or the Night, the Light or the Darkness were first. And seeing the world consisteth of corruptible parts, how can the Whole which is made up of such Parts be Eternal? They found also that it was repugnant to reason, for so many Eternals and infinite Entities to exist actually together; for every Entity in the world must be Eternal, if it self be Eternal. Besides, there is against the nature of Eternity to admit *magis et minus*, degrees, auction or diminution; which it must needs do, if the world be eternal; for if there have been infinite annual revolutions of the Sun, and infinite monthly revolutions of the Moon, there must needs be something greater than Infinity; for the revolutions of the Moon are far more than of the Sun; by these reasons they were induced to acknowledge a beginning of the world, of which *Merc. Trismegistus* in *Pamandro* speaketh plainly, in saying, That God by his word made and perfected the world, dividing the earth from the heaven, and the sea from the land, &c. Orpheus in his *Argonautica* singeth, How Jupiter hid within his breast the world, which he wold to bring forth, &c. *Ovidius* in his *Metamorphosis* singeth, &c. this same song is sung by Hesiod, Homer,

Homer, *Æschylus*, *Sophocles*, *Euripides*, and other Poets. *Pythagoras*, as *Plutarch* and *Lucretius* testify, taught That the world was made by God. *Thales*, *Empedocles*, *Anaxagoras*, and the other ancient Philosophers, ascribe a beginning to the world, some from one element, some from another. The *Platonists* always held the creation of the world, and the *Aristotelians* affirming there is a first mover, must conclude, that the world which is moved had a beginning; they say also that the world doth depend upon God; how then can it be eternal? seeing dependance and eternity are incompatible. *Aristotle* in his Book *de Mundo*, and in his *Metaphysics*, saith, That God is the cause and Author, not only of living creatures, but also of nature it self, and of the world. *Cicero* in his Books of the nature of the gods confesseth, That every thing had a beginning, and that man was not created by chance, but by a supreme power. *Seneca*, *Macrobius*, *Virgil*, *Ovid*, and other Latin Poets, except *Lucretius*, affirm the same Doctrine. The *Stoicks* also asserted the original of the world, and so did the *Epicurians*, though these held a beginning fortuitous, not providential, ascribing the original of things to chance, not to counsel. This same doctrine of the creation is at this day believed by *Turks*, *Arabians*, *Persians*, *Armenians*, the most barbarous people of both *Indies*, as we may see in the progress of this Book: and the greatest Opponents to this doctrine of the worlds creation, as *Pliny*, *Lucretius*, *Galen*, and others, are forced sometimes to doubt the truth of their own Tenets.

Q. Were all *Tartars* of one Religion or Discipline?

Tartars,
their diver-
sities of Re-
ligions.

A. No; For that vast Country containeth several Nations, who were, and some of them yet are of several Religions. Some Christians, some Mahumetans, and others Pagans, among whom also are diverse Sects and Religions. In *Sacbian* they have diverse Monasteries of Idols, to whom they dedicate their children, and on festival days sacrifice Rams to their Idols, for their childrens preservation, the flesh whereof they eat, but reserve the bones as holy reliques: the Priests Fee is the skin, with the head, feet, and inwards, and some part of the flesh also. Before the Corps of any great man be buried, they set a table before

before it, furnished with all sort of meats, with the odour of which they think the departed soul is refreshed and heartned against the burning of the body. They cast in to the fire with the body, pictures of his men, women, horses, and other things to serve him in the other world. In *Tangut* they worship Idols with many heads and hands; they have Monasteries where the Monks are walled up. In *Succuir*, they make perfumes of Rhubarb for their Idols. In *Caïnda* they prostitute their wives, sisters, and daughters to strangers, as an honour due to their Idols. In *Cathai* and *Mangi*, the sick vow to offer their blood to their Idols if they recover; their Sorcerers also cause them to offer to their Idols sacrifices of Rams with black heads, which with spiced drinks they eat up merrily, with singing and dancing, and fling the broth of the sacrifice in the air. In some Provinces of *Cathai* the Monks wear strings about them full of Nut-shells, on which they are still praying: they worship still towards the north, but keep their Church doors open towards the south. Of these see *Paulus Venetus* and *Will. de Rubruquis*, who both travell'd in these Countries.

Q. Of what Religion are the Northern countries near the Pole?

A. In *Nova Zembla* (as the Hollanders who travelled thither relate) there is no Religion prescribed by Law; but they worship the Sun so long as he is with them, and in his absence the Moon and North-Star. To these they offer yearly sacrifices of Deer, which they burn except the head and feet; they sacrifice also for their dead. The *Samodyes* which are subject to the *Muscovite*, are much addicted to witchcraft and idolatry; among them each kindred have their Temple where they sacrifice; their Priest is he that is eldest, whose ornaments are small ribs and teeth of fishes and wild beasts hanging about them, with a white Garland on his head; in his divine service he doth not sing but howl, and that so long till he become like a mad man, and then falls down as if he were dead, but riseth again, ordereth five Deer to be sacrificed, and then thrusts a sword half way into his belly, still singing or howling rather; the sword he takes out again, heats it

Religions
of the
Northern
countries
near the
Pole.

in the fire, and then thrusts it in at the Navel, and out at the Fundament; then he lets two men standing by him, pull off his head and left shoulder with a small line, by which they pull the head and shoulder into a kettle of hot water, but he reviveth again, and cometh out whole as he was before; with such juggling illusions do they deceive the people. But of these see *Richard Johnson's* relation in *Hakhuif*. Tom. 1.

Q. How many ways can Satan delude men by such false miracles?

Three ways
whereby
Satan de-
ludes men
by false mi-
racles.

A. Three ways. 1. By local motion, suddenly removing one object from the eye, and substituting in stead thereof another; thus are we deceived in many supposed transformations; as when we think we see Women transformed into Cats, or Hares, or any other creature; the Woman is suddenly conveyed away and the Cat put in her place; such were those transformations of *Ulysses's* fellows into beasts, and of *Dionodes* his company into birds. 2. By darkning the Medium or Air, that we cannot see the object, or by condensing of it so, that the object appeareth bigger than it is, or by altering of it so, that the object appeareth quite other than it is; as we see strange things through some glasses; or lastly, by working on and disturbing of the fancy, which is no hard matter for Satan to do, being a subtle spirit of long experience, and full of knowledge. 3. By working on the outward sensitive Organ, either by altering situation thereof; thus by elevating or depressing the eye, we see things double, and otherwise than they are; or by disturbing the visive spirits, or by casting a mist before the eye. By such tricks the Egyptian Sorcerers made the people believe they had done the same Miracles that *Moses* did. And so the Witch of *Endor* deluded *Saul*, by presenting to him the resemblance of *Samuel*; whereas it was not in the power of Satan to disturb the soul of any just man, and to take it from that place of rest and happiness, where it is under the immediate Protection of the Almighty; yet many learned men are of another opinion, that *Samuel* did truly appear. God so permitting that *Saul* might be convinced of his wickedness, and desertion from God, by the same

Prophet, whose counsel he had heretofore despised. Now though Satan deludes often times with false miracles; yet I deny not; but that sometimes by God's permission he doth strange wonders, by the help of natural causes, as he can raise storms, so he did against Job's Children; he can carry his Witches in the Air; so he did carry Christ to the Pinnacle of the Temple; and thence to an high Mountain; so the Angel carried *Habakkuk*; he can also make beasts to speak, by guiding their tongues, so the Angel made *Balaam's* Ass to utter certain words; but he can do no miracle, that is, he cannot produce such effects, as exceed the activity of natural causes; so he cannot raise the dead; or give them life again; he cannot restore sight to the blind, where there is a total privation; nor can he transform men into beasts, being the body of a beast is not capable of an humane soul; nor can the soul of a man animate a beasts body, there being no relation between the matter and form, nor is there any disposition, appetite, or aptitude in that matter to receive such a form. This is only the work of God, who changed *Lot's* wife into a Pillar of Salt, and *Nebuchadnezzar* into a beast. Satan hath no power over celestial bodies, though he be Prince of the Air; he cannot create, nor do these things, which God hath reserved for himself. Therefore when we hear of men transformed into beasts; or raised from the dead, and such like miracles as exceed the course and activity of nature, we may be assured these are no true miracles, but Satanical delusions, especially if they be done to confirm error, wickedness and superstition; for the end of all true and divine miracles are to establish truth and holiness. Therefore when we read of bridging down the *Moses*, of driving the Stars backward, and such like impossibilities believed among the Gentiles, we must conclude they were meer delusions of Satan. Such were those wonders ascribed to *Simon Magus*, of making Images to walk, of turning stones into bread, of being transformed into a Sheep, Goat, and Serpent, of raising souls from the dead, and such like stuff; all these were meer juggling tricks and Satanical deceptions.

Q. But

Q. But why are we so afraid of Satans Stratagems, seeing the most of them are but illusions?

The fear of Satans stratagems (though illusions) whence it proceeds.

A. This fear in us proceeds partly from the guilt of our own conscience; for *Adam's* sin brought fear both on himself and on his posterity; therefore after he had fallen, he confesseth; that as soon as he heard the voice of God in the Garden, he was afraid: and so we his children do oftentimes fear, where no fear is, &c are afraid sometimes at our own shadows, or at the shaking of a leaf. Partly this fear proceeds from want of Faith, which Christ reproved in his Apostles; who when they saw Jesus walking in the night time on the Sea, they were afraid, thinking they had seen a Spirit. Besides, the implacable hatred of Satan against mankind, his delight he taketh in affrighting and hurting us, either in our persons, or in our estates, that irreconcilable enmity which is between the Serpent and the Womans seed, is a great cause of this fear in us. Lastly, we are naturally fearful in the dark, because our imagination worketh upon it self, having no outward object to divert it; hence Satan who is the Prince of darkness, useth the opportunity of the night to hurt or to delude us; thus he affrighteth us in the dark in our houses with strange apparitions, motions and sounds; whence some houses have been said to be haunted with Spirits. So in the night he affrighteth travellers with *Ignis fatuus*, or jack in the candle, as we call it, which though it be a natural Meteor, yet Satan can move to and fro, purposely to draw travellers into precipices or waters. So in the night time he affrighteth Mariners at Sea, by insinuating himself into those fiery Meteors, which like candles, or balls of fire, run up and down the ship; these were deif'd by the old Pagans; if one single flame appeared, they called it *Helena*, and held it an ominous sign of destruction, as she was to *Troy*; if there were two, they named them *Castor* and *Pollux*, and placed their statues in their ships, as we read *Act. 28*. And Seamen use to tell us of many strange sights and apparitions they have seen in the Ocean. Satan also useth to affright men in Churches and Church yards in the dark, by representing to their fancy the shape of dead men in their winding sheets; in the night also strange voices

voices and sounds are heard near deep waters, or rivers, which are taken as presages of some shortly to be drowned there: the like I have heard my self, and have found the event to fall out accordingly; for one day travelling before day, with some company, near the River Don by *Aberden*, we heard a great noise, and voices call to us; I was going to answer, but was forbid by my company, who told me they were spirits, which never are heard there, but before the death of some body; which fell out too true; for the next day, a gallant Gentleman was drowned with his horse, offering to swim over. It is strange what *Plutarch* writeth of the voice which from the shoar called upon *Thamus* the Egyptian ship-Master (who then had cast Anchor at *Praxea*) telling him that the great god *Pan* was dead. Though the night mare, which is called *Incubus* and *Succubus*, be a natural disease, as Physicians know; yet Satan had oftentimes made use of this infirmity, to abuse the bodies of men and women in their sleep. By all which we see his malice against mankind, and the causes of our fear; which hath wrought so powerfully among the ignorant *Pagans*, that they have planted their whole Religion in the worshipping of these evil spirits; for their gods were none other, as *Porphyry* sheweth, *lib. 2. de abstinen. & lib. 2. de sacrificio*. For, saith he, *These wicked Spirits delight in shedding of blood, in filthy and obscene speeches, exhorting men to lust, vice, wickedness, and flagitious actions, &c. they persuade men that the supreme God delighteth in such impieties, &c.*

Q. Since the Stratagems and illusions of Satan are so many, what is our duty in this case?

A. Our duty is, 1. To be assured that nothing can come to pass by the Providence of our Heavenly Father, who hath numbred the hairs of our heads, and hath Satan in a chain, so that without permission he could neither afflict *Job* in his person, children, nor cattel, nor durst he enter into the herd of swine without leave from Christ. 2. Let us remember what Christ hath promised, to wit, that he will be with us, to the end of the world; and if he be with us, who can be against us? Christ came to destroy the works of the Devil; to cast out the strong
Our duty respecting the many stratagems and illusions of Satan.
 man,

man, and to tread down Satan under our feet; he has promised not to leave us Orphans; he is the good Shepherd that laid down his life for his sheep, which he holdeth so fast that no man shall take them out of his hand; his name is *Emanuel*, God with us. He was amongst his Apostles, *Luke 24.* when they were assembled together, and in great fear; and so he will be in the midst of two or three gathered together in his name. He is the watch-man of *Israel*, that neither slumbers nor sleeps; therefore with *David* let us lie down and take our rest, for he will make us to live in safety. Though we walk through the valley of the shadow of death, let us fear no evil, because the Lord is with us. Let us not be moved; because he is at our right hand; he is our buckler, and our exceeding great reward, therefore let us not fear. 3. Let us put on the whole Armour of God, chiefly the shield of Faith, that we may quench all the fiery darts of the Devil, and let us fight against Satan, as Christ did with the sword of the spirit, which is the word of God. Let us resist the Devil, and he will flee from us. 4. We must remember that God doth sometimes permit Satan to buffet us as he did *Paul*, that he might try our patience, and obedience, that we may be the more watchful of our selves against that roaring Lyon, which compasseth the earth to and fro, seeking whom he may devour; that we may be the more earnest in prayer, that we may adhere the closer to God, and that we may acknowledge his fatherly care and goodness, who will not suffer us to be tempted above measure, comforting our selves in this, that his grace is sufficient for us. 5. We must remember that God hath given his Angels charge over us, to hold us up in their hands, lest we dash our foot against a stone. Christ was no sooner tempted by Satan, but the Angels came and ministered to him. When *Jacob* was persecuted by his brother *Esau*, God sent a multitude of Angels to guard him. The Prophet *Elisha* was encompassed with fiery Chariots, or Angels in that shape, from the *Syrian* Souldiers. Let us not then fear, so long as we know that the Angels of God are round about those that fear him, and delivereth them; and that the same Angels will be ready at our death

SECT. 2. Religions of ASIA.

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to convey our souls as they did *Lazarus* into *Abraham's* bosom: 6. Let us support our selves against Satan, by the assurance of Christ's death, and the remission of our sins; for *blessed is the man whose sins are forgiven him*; therefore let us not be afraid, for *there is no condemnation to them that are in Christ Jesus. It is God that justifieth, who can condemn*. If Satan objects against us, that sin hath abounded, let us answer him in the Apostles words, *grace hath much more abounded*. 7. Let us as our Saviour counsel-eth us, *watch and pray continually*; our spiritual enemies are many, vigilant, malicious and powerful; nothing will give them advantage over us, but security and neglect of prayer; vigilancy and prayer are Armour of proof against all temptations; with these *S. Paul* armed himself when he was buffeted by the Angel of Satan; therefore saith *S. Hieron*, *when thou walkest abroad, let prayers own thee; when thou returnest home, let prayers meet thee*; *Egredientes domus armet oratio, regressibus de platea occurrat oratio*. Lastly, let us take heed we do not countenance or approve, or have any commerce with *Necromancers*, or such as take upon them to raise Spirits; for God oftentimes punisheth such vain curiosity; let us beware of too much retiredness; for Satan is most ready to tempt us when we are alone; so he tempted *Eve* when she was alone in the Garden, and assaulted Christ when he was alone in the Desert. Let us take heed also of too much sadness and Melancholy; for though this be a natural infirmity, yet Satan by it takes occasion to work mischief; as we see in *Saul*, who is said to have an evil spirit, when he was in his melancholy fit; and we know that in the Gospel, mad men, Phreneticks and Lunaticks are called Demoniacks, because the Devil took occasion by their madness to advance his kingdom of darkness. And let us chiefly endeavour to have a good conscience which is a continual feast, to live a holy life, and to be just in all our ways, and so we shall not need to fear Satans Stratagems or illusions; for the righteous man is

Melancholy
by its dan-
ger.

Q. Of what Religion were the Chinois?
A. They were always, and still are Idolaters; except

Chinois
their Re-
ligion. :

a few gained to Christianity by the Jesuits, and a few *Tan-
dars* that are Mahumetans. That vast Dominion is full of
Temples and Monasteries, replenished with multitudes of
Idols, which their cunning Priests feed with the smoak of
meats, but they eat the meat themselves. The Priests here
have so much power over their gods, that they may beat
and whip them when they do not answer their expecta-
tion. They have one Idol with three heads, which they
much reverence. These represent their three great Philo-
sophers, *Confusius*, *Xequiam* and *Tanzu*. Their chief gods
are the Sun, Moon, and Stars. They worship also the De-
vil, not out of love but fear, that he may do them no
hurt; therefore they place his picture in the Fore-castle of
their ships. They are Pythagoreans in the opinion of
Transanimation; therefore some of them will not kill
any living thing. For this cause in *Quinsay* in a walled
Park belonging to a Monastery, the Monks fed 4000. liv-
ing creatures of diverse kinds, out of their charity to the
souls of Noble men, which were entred into the bodies of
these creatures. Their Monks are shaven, are bound to
wear beads, to be present at burials, to maintain Celi-
bate whilst they are Monks, to pray two hours together
before day. Of these Religious Orders there be four sorts,
distinguished by their colours, black, white, yellow, and
russet. These have their Priors, Provincials, and General;
he is carried on mens shoulders in an Ivory Chair, and
is clothed in silk. Their maintenance is not only the Kings
allowance, but also the benevolence of devout people,
which they procure by begging and praying for them.
They have their Nuns also, and Hermites, and consecrated
Hills, to which the people make diverse Pilgrimages.
There are many Colleges for learning, which is of high
esteem among them. Their Secular Priests wear long hair
and black cloth, their Regulars are shaven, but neither
must marry. They are bound to observe all Festival-days,
such as the New and Full Moons, the King's birth-day,
but chiefly New-years day, which is the first day of the
New moon in *February*. The people here are very Supersti-
tious in observing their birth-days, and in performing
the Funeral Obsequies of their Parents, whom they adore.

and bury in the fields, with all solemnity and excessive charges. No man is tied to any particular worship among them, but he may be of what Sect he will. They have abundance of Hospitals for the poor, and no beggars to be seen among them. But for any knowledge of heavenly joyes, or hell torments, they have very little or none at all. They are very much afraid when there is any Eclipse of the Sun or Moon, which they hold to be man and wife; for then they think that these two gods are angry with them. Of their many superstitious Ceremonies, and vain opinions in Divinity, see the discourse of *China*, *Buterius*, *Ortelius*, *Maffius*, *Linschoten*, and the Jesuits Epistles.

Q. What was the Religion of the ancient Indians?

A. They worshipped their own gods, till *Bacchus* and *Alexander* subdued them, and then the Grecian deities were honoured among them; chiefly *Jupiter*, *Juno*, *Neptune*, and *Berecynthia*; *Hercules* also they honoured in the form and bigness of a Gyant. The River *Ganges* and their tallest trees were honoured as gods among them; therefore it was death to cut down any of them. Dancing to their Idols was held a part of Divine worship; but the *Brachmans* among them worshipped no Images, nor any living creature, were very temperate in their diet, and gave themselves to contemplation of divine things. They abstain from wine and strong drink and women, and lie on skins. Their *Gymnosophists* were Philosophers, who accustomed their bodies to endure all hardness, and their eyes to gaze on the Sun from morning to evening. Of the Indian Religion, see *Alexander ab Alexandro*, *Pliny*, *Strabo*, &c.

Q. What is the Religion of Siam?

A. This Kingdom of the East-India (except where the Moors inhabit, and some Christians) is also idolatrous. But especially they worship the four Elements, and accordingly there be four different Sects. Each one desirous to be buried in that Element which he worshippeth: hence some are buried, some burned, some hanged in the air, and some drowned in the water. They hold that God made all things; that the good are rewarded, and the wicked punished; that each man hath two spirits waiting

on him, a good and a bad; that the world shall stand 8000 years, and then shall be burned into ashes, whence shall come forth two eggs, and out of them one man and one woman, who shall again replenish the earth. Their religious Orders are so strict, that it's death among them to speak to a woman. They feed on Rice only and herbs, which they beg from door to door. They must not buy nor sell, nor take rents. They are tied to rise at midnight to pray to their Idols. They go still bare footed and in poor clothes. Every King of this Country at his Coronation is bound to erect a Temple, with high Steeples, and multitudes of Idols. Their Priests go in yellow, being a sacred colour, resembling the Sun's light. They may not nourish any female thing, not so much as a Hen. He that drinks Wine is stoned to death. See the discourse of *Chins, Boterus, Maginus*, and others.

Q. What is the Religion of Pegu?

Pegu, its Religion.

A. The religious Ceremonies of this Kingdom consisted in multitudes of Temples, Images, and begging Preachers, who are still preaching and begging. Their Alms are brought to them, in the Pulpits whilst they are preaching. The people when they enter into the Churches, at the door wash their feet, and by lifting up their hands to their heads, salute the Preacher first, and then the Sun. When any enters into that Order of *Talipans*, or Preacher, he is first carried in solemnity about the streets on horse-back, with Pipes and Drums, then upon mens shoulders to his house, which is without the Town. They keep holy day every New Moon. They believe multitudes of Gods, and Worlds succeeding each other, that this world hath been governed by four gods already, who are gone, the fifth is not yet come, after whose death the world shall be burned. After this life they hold some shall live in carnal pleasure, some in torment, and others shall be annihilated. They hold Transmigration, and are bound to fast thirty days every year. They know no women; for whom they allow Nunneries. The people drink the water wherein their Preachers wash themselves, counting it holy. They feed the Devil each morning with baskets of Rice, that he may not hurt them that day.

What

When they are sick, they build him Altars, and pacifie him with flowers, meat and musick. Their Idols are honoured with diverse festivals, in which wax lights are burned all night, and the gates stand open, that all those may see and have access to the Idol, who bring presents with them.

Q. Of what Religion are the people of Bengala?

A. They are not content to worship the River Ganges, but to its image also they give divine honours. The River is visited by many Pilgrims, who think themselves happy if they can wash themselves in it. If any can drink of the water thereof at the point of death, he thinks presently by the virtue thereof to obtain Heaven. There is also a Well which they adore; in it they wash away all their sins, and are all clean, both without and within, if they wash in it, and drink thereof. They carry away the Sand of this Well as a sacred Relick, and in recompence leave flowers behind them in the Well. For fear lest their Idols should faint with too much heat, there are some who with fans blow the wind for refrigeration. All are bound to enter bare-footed into the Idol-Temple. The more horrid and ugly the Idol looks, the more he is worshipped. Sick people are brought and laid before the Idols, which are honoured with lights continually burning before them. Their marriages are made in some water, wherein the Priest and the married couple hold a Cow with her Calf by the tail, and pour water upon it; then the Priest tieth the married persons clothes together; then going round about the Cow and Calf, the Ceremony is ended. The Priest hath for his fee the Cow and Calf; the poor some Aims, and the Idols some Money. About *Jenny's* they use to pray naked in the water, and to do penance, by lying flat on the ground, kissing the earth, holding up their hands to the Sun; and cursing themselves about forty times. Who desire more of this stuff, let them read *Linschoten*, *R. F. de B. de B.*, &c.

Bengala,
its Religion

and its
Religion

Religion
of Bengal

Q. Of what Religion is the Kingdom of Magor?

A. They are for the most part *Pythagoreans*, holding Transmutation: they acknowledge one God, but have many fabulous conceits of him; as that he hath appeared in the world in diverse monstrous shapes, as wit, of a Fish,

Magor, its
Religion

Bengal
its Religion

Cambaia,
its Religi-
ons.

Goa, the
Religion
thereof.

Goa, the
Religion
thereof.

Snail, a Hog, a Monster resembling a Woman in the lower part, and a Lyon in the upper. They worship diverse Idols, one chiefly representing a Woman with two heads and many hands; to this Image near this City *Zabur* repair many Pilgrims. The King worshippeth every morning the Image of the Sun, and of Christ also the Son of Righteousness, which he sets on the Crown of his head. See *Oronius* in his Narration of *Magor*.

Q. What is the Religion of Cambaia?
A. The people here are so superstitiously Pythagoreans, that there are among them some Religious Orders who are afraid to kill a Gnat or Worm. They are much addicted to fasting and alms-giving. Their Religious Persons called *Kerim*, leave no hair on their heads and faces, but a little on their crown. They will not drink their water cold, fearing lest thereby they should stain the soul of the water, which is quickned by boyling. The people here redeem Birds and beasts appointed to be slain, and if any bird be sick or hurt, they carry it to the Hospital. They redeem also Malefactors condemned to die, and sell them for slaves. For fear lest they should tread upon Ants, they will rather go out of the way than go near their hills. They drink no Wine, nor will eat Eggs, lest there should be blood in them. Neither will they eat Radishes, Onions, or any herb that hath red colour in it. See *Maffius*, *Linschoten*, and *Purchas*.

Q. What is the Religion professed in Goa?
A. Here are Christians, Jews, Mahumetans, and Pagans who pray to the Sun and Moon, and worship diverse Idols of horrible Aspects; but their custom is to pray to the first thing they meet with in the morning, though a Goose or an Ass, and all the day after they pray to it, but a Crow they cannot abide, the sight of that will make them keep in all day. They salute the first appearance of the New Moon with prayers on their knees. Near to every Idol is a Cistern of water, in which they that pass by wash their feet, worship and offer Rice, Eggs, or such like. When they sow, mow, marry, go to sea, and when the women lie in, they feast their Idols with music, and other solemnities, fourteen days together, and so

do the sea-men after they return home. See *Linschoten*.

Q. Of what Religion are the people of Malabar?

A. Pythagoreans they are, holding not only the immortality of souls, both of beasts and men, and transmigration, but also a Divinity in Elephants, Kine, and other beasts; therefore at *Calecut*, the chief City of this Dominion, and head of a small Kingdom of the same name, there is a stately Temple of 700 pillars dedicated to the Ape. Their *Bramanes*, or Priests (the successors of the old *Brachmanes*) are in such esteem here, that the King will not converse with his new married wife, till one of the chief *Brachmanes* hath had the first nights lodging with her. They hold that God made the world, but because the trouble of governing thereof is so great, therefore hath given the charge thereof to Satan, whom they worship with flowers on their Altars, and sacrifices of Cocks. The *Bramanes* wash his Image, sitting on a fiery Throne with three Crowns and four horns in sweet water every morning. The King of *Calecut* eats no meat till it be first offered by his Priests to this Idol. Debtors that will not pay, are arrested by a rod sent from the chief of the *Bramanes*, with which a circle is made about the Debtor, in the Kings name and the said Priest, out of which he dare not go, till the debt be satisfied; otherwise he is put to death. Every twelfth year in the City of *Quilacore* is a Jubilee kept to the honour of their Idol, in which the King of that place, upon a Scaffold covered with silk, before the people, washeth himself, then prayeth to the Idol, and having cut off his nose, ears, lips, and other parts, at last cuts his own throat as a sacrifice to his Idol. His successor, by their discipline, is bound to be present, and to act the same Tragedy on himself at the next Jubilee. See *Cassaneda, Barbosa, Boterus, Linschoten, and Purchas*.

Malabar,
its Religion

Q. How came the Idolatrous Pagans to believe the immortality of souls?

A. By the meer force of natural reason; for they observed that the soul is incorporeal, not only free from all dependence on the body, in respect of its essence, but also in regard of its inorganical operations, to wit, of Understanding and Will; they found that the

Pagans,
(though I-
dolatrous)
believe the
immortality
of the
soul.

more the body decayed and grew weak, the more vigorous, active, and strong was the soul; that it lost nothing of its operations by the loss or decay of the outward senses; that it could comprehend all the world within it self; that it could move it self in an instant, from one end of the world to the other; that it can make things past many years ago, as if they were present; that it can conceive spiritual Essences, and Universalities: All which do prove how far the soul exceedeth the body, and bodily senses, which can reach no farther than to sensible qualities, singularities or individuals, to things present only, to bodies only. Besides, they observed that the soul could not die, or perish, or corrupt and putrify as bodies do, because it is immaterial simple, without composition of different substances, and free from contrary and destructive qualities, which are the causes of death, corruption, and putrefaction in bodies. Again, every body is quantitative, sensible, and may be measured, and filled; but the soul hath no quantity, nor is sensible but by its effects, nor can it be measured, nor can the whole world fill it, nor doth it increase or decrease as bodies do; nor can it receive hurt or detriment from any outward thing, and whereas bodily senses are weakened by any vehement object, as the eye by too much light, the ear by a violent sound, &c. the soul is perfected by its object, and the more sublime or eminent the object is, the more is the soul corroborated in its understanding; neither is the soul subject to time and motion as bodies are; for it makes all time present, and is not capable of generation, corruption, alteration, &c. moreover, there is in the soul even of *Epicurus* himself a desire of immortality, which desire cannot be in vain, nor frustrated, because natural, and consequently necessary; and we know that God hath made nothing in vain, but this desire must be in vain if frustrated. And we find that many who have denied the souls immortality in their health and prosperity, have been forced to confess it in their sickness and troubles, and on their death-bed. If we look upon the writings of the learned Gentiles, we shall find them professing this truth; this we may see in the fragments of *Zeno* *roastr*.

Pythagoras, in Trismegistus, in Phocylides, who thus sings,

ἡ ψυχή ἀθάνατος καὶ ἀγήρευς ὅτι οὐκ ἀλλοίωται.

That is,

The soul is immortal, and void of old age, and liveth always.

And again,

ἡ ψυχή ὅτε ἀποθνήσκει ἀκίνητος ἐν οὐρανῷ μένει.

That is,

The souls remain void of fate in death.

The Pythagoreans believed the same, as we see by their opinion of Transmigration. Socrates and Plato speak most divinely of the souls essence and immortality; so doth Aristotle in his books de Anima; so do the Poets; so doth Cicero in Som. Scip. Erigamus in cælum oculos, tanquam in Patriam, in quam nobis aliquando redeundum est: Let us (saith he) lift up our eyes towards Heaven, at our Country to which at last we shall return. So he saith, The body is frail, but the spirit is immortal. So Seneca, Animus unde dimissus est, ibi illum æterna requies manet: Eternal rest remains for the soul there from whence it came. Animus sævus & æternus & cui non possit injici manus. Many such passages may be seen in his writings: and that generally the Gentiles believed this truth, is plain by their opinion they had of torments in Hell, and of joyes in their Elysian fields.

Q. Of what Religion are the people of Narfinga and Bilsagar?

A. The rich Indian Kingdom, having these two names from the two chief Cities thereof, is infested with horrible Idolatry. Here is an Idol, to which Pilgrims resort, either with their hands bound, or ropes about their necks, or knives sticking in their arms & legs, which limbs, if they fester, they are accounted holy. Gold, Silver, and Jewels are given by these Pilgrims to maintain this Idol and his Temple. All these gifts are cast into a Lake, and kept there for the uses aforesaid. This Idol is carried yearly in Procession, with Virgins and Musick going before. Under the Idols Chariot Pilgrims strive to be crushed to death, whose bodies are burned, and the ashes kept as holy

Narfinga,
and Bilsa-
gar their
Religion.

holy Relicks. Some do cut their flesh in pieces, and stab themselves with knives, to the honour of this Idol, and cast into its face the pieces of their cut flesh. Women also do prostitute themselves to procure money for the Idols maintenance. He thinks himself blessed that can but touch the Idols Chariot; whereas in other parts of the Indies the Wives burn themselves alive with their Husbands bodies, or else they are shaven, and live ever after in perpetual disgrace. At the Town *Casla*, the Women are content to be buried alive with their dead Husbands. In some places, when men make vows to their Idols, they pay them, by suffering the Priests with sharp hooks fastened to the Cross yard of a Mast, to lift them up by both shoulders, till the blood run down on the mast; then he is let down, and lifted up again by the middle to give thanks to his Idol for accepting his sacrifice. The chief Priests of those parts dispenseth with Marriages at his pleasure; and when he gives Licence to the woman to marry again, he seals it with a hot iron on her shoulder. They have diverse Festivals, some to their King, some to the Sun, and to other of their gods. When the Sun and Moon are Eclipsed, they say it is because they are bit by that Celestial Sign called the Dragon. See *Vartomanius*, *Fernandes*, and the Writers above named.

Q. *What Religion is professed in Japon?*

Japon, its
Religion.

A. The same Gentilism that is professed in the rest of the Indies, with some variation of Ceremonies; but Christianity hath got some footing there, by the industry and painful labours of the Jesuits. The Heathen *Japonians* worship an Image with three faces, by which they mean the Sun, Moon, and the Elementary world. They have multitudes of Cloysters and Colledges. They have also diverse Festivals to their Idols, which they carry in Procession, some on horse-back, others in Chariots. They believe there are diverse Paradises, to which every peculiar god carrieth his own worshippers; with which Imaginary happiness the silly people are so in love, that many use to drown themselves, others to cut their own throats, or to break their necks, by casting themselves down from high towers; to this they are encouraged by their

their cunning and covetous Priests, who out of this suck no small advantage. Some in narrow holes receive breath only by a Cane, and so continue fasting and praying till they die. The Priests strangely extort confession from the people, by putting some of them in scales hanging from high rocks; from whence they being cast down by their *Gagins*, which they say are men disguised like Devils, are broken all to pieces. They have a feast in which they burn multitudes of Lamps at their doors, and walk all night up and down the streets to meet with the souls of their friends lately departed, before whom they set meat and drink, and invite them to their houses, that in their three years journey to Paradise they may not faint for want of provision, seeing that in less time than three years they cannot pass thither. Of these passages see *Maffew*, *Acosta*, and the Jesuits Epistles.

Q. What Religion is professed in the Philippine Islands? *Philippi.*

A. There are Christians, Mahumetans, and Pagans *or, their Religions.* in those Islands, who worship the Sun, Moon and Stars, which they hold to be the Children of the Sun and Moon. Their Priests are for the most part Women, who are Sorcerers and Prophetesses. They worship also the Devil in ugly shapes, and so they do that thing which they meet with first in the morning, except it be a Lizard, or other kind of Worm; for the sight of these is held so unluckily, that it makes them leave off all business, and return home. They use to deck their Idols with Ostrich feathers. At the sacrificing of a Hog they sound Cymbals, two old Women with pipes of reed reverence the Sun, and in their sacred garments, with hair-laces, and horns on the head of the elder, dance about the Hog, muttering certain words to the Sun. Then a Cup of Wine is poured on the Hogs head; by the elder of these two Hags, who at last kills the beast, and takes into her mouth a burning torch, which she bites. The other Witch with the Swines blood marks all that are present in the forehead, and then they fall to dressing of the Hog, which the women only eat up. See *Ant. Pigafetta*, and *Oliver Noort* Navigation.

Q. What Religion doth Sumatra and Zeilan profess?

A. Along

Sumatra,
and Zeilan,
their Reli-
gions.

A. Along the Sea coasts there are Moors and Christians, but Pagans in the Inland Countries; here the Sea is covered with multitudes of Islands, in some of which the Priests are tied to nourish their hair, and to have smooth faces like women. They gild their teeth, and are burned in pitch, if they have carnal commerce with a woman. In *Zeilan* or *Ceylon*, the blinded people undertake Pilgrimages of a thousand leagues, eighteen miles whereof they wade up to the middle in dirty stinking water, full of Bloud-leeches, and seven leagues they clamber up a steep mountain, by the help of nails and thorns tied together, there being no other passage. And all the toil is to visit a stone on the top of this hill, having in it the print of a mans foot, who they say came thither first to instruct them in Religion. Near the stone is a springing water, in which they wash, then pray, and with sharp pointed instruments, cut their flesh, and draw blood, thinking thereby that God is pleased. and that all their sins are pardoned. In this water the poor are permitted sometimes by the King to gather precious stones, where there is store, to pray for his soul. There are in this Island many Temples, Priests, and Idols, Monasteries also of yellow Monks shaven, and still praying on Beads, who have their Processions in great solemnity, with dancing and musick, the Abbot riding upon an Elephant in rich attire carrying a golden rod in his hand, lifted over his head; they pray here to the Devil, when they are sick; and to the Image of the Elephants head for wisdom. They have a huge Statue bearing a sword in its hand; they think the World shall not end so long as this Image is in safety. See *Maffew, Vertimannus, Odoricus, Spilbergius, &c.*

Q. Of what Religion were the ancient Egyptians?

Egyptians,
their ancient Reli-
gions.

A. Egypt may be called the mother of all superstitions and idolatry; for they entertained an opinion, that all things at first had beginning there of slime or mud, by the heat or influence of the Sun, Moon, and Stars, mixing the Elements in the composition of bodies, ascribing divinity to these Celestial Luminaries and Elements, and so erected Temples, Images, Holy-days, and other divine Rites to them, worshipping the Sun and Moon under the names

names of *Osiris* and *Isis*: The *Grecians* under the names of *Jupiter* and *Diana*; the four Elements by the names of *Vulcan*, *Juno*, *Neptune*, and *Ceres*; the five lesser Planets by the names of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Mercury*. At length they multiplied their gods so fast, that every Beast, Spring, River, Tree, Trade or Profession in the world, Disease in the Body, Faculty and Passion in the mind, had its peculiar Deity. And so mad they were upon Idolatry, that of a mans Yard they made a god, under the name of *Phallus* and *Priapus*, in memory of *Osiris* his Privities, which after much toil were found by *Isis* in *Nilus*, being drowned there by *Typhon* his Brother, who had cut his body into many pieces, and buried them in many places. They worshipped Beasts, Birds, Vermin, Leeks and Onions. Their Priests were shaved, and clothed in pure Linnen, abstained from Fish, Wine and Onions. Their Kings after election were chosen into the Society of Priests. They held two beginnings: they consecrated red Bulls, flung the heads of their Sacrifices into *Nilus*, and abstained from Salt, see *Arnobius*, *Eusebius*, *Plutarch*, *Jamblichus*, and many others.

Q. *What devotion did the Egyptians use to their dead Beasts?*

A. They were fed by their Priests in their Temples with choice food: when any dieth, it is wrapped in clean Linnen and embalmed, and buried in a consecrated place, with much lamentation. All shave themselves in a house where a Dog dieth. Their god *Apis* being dead and lamented, another was found by the Priests, and brought to *Memphis*, where he was placed in *Vulcan's* Temple, and seven days kept holy for him. By their Law he must live but a prefixed time; then he is drowned in a sacred Spring, and buried with much lamentation. All Beasts are not worshipped in all parts of *Egypt*, but in some places the Crocodile, in other places the Goat, in some Satyrs, in others *Cynocephalus*, or *Anubis*, with his Dogs-head. The Serpent was a great god amongst them, so was the Bull, the Dog, the Cat, the Hawk, and *Ibis*, and two fishes peculiar to *Nilus*, to wit, *Opyrinchus* and *Lepidatus*. They worshipped the *Hippopotamus*, Frogs, Beetles,

Their Idolatrom worship.

available

continues

again some

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Beetles, and other vermine. Their Priests were bound to offer a Cock to the Sun, a Dove to *Venus*, a Peacock to *Juno*, &c. and bloody *Bustis* sacrificed men to *Nilus*. *Quis illaudati nescit Bustidis aras?* The Egyptians hate Swine so much, that if by chance one should touch them, he instantly wasseth his clothes: and Sow-herds are forbid their Temples. They circumcise male and female, and offer wine to the full Moon. The Priests wash themselves thrice in the day time, and twice in the night. They must not eat milk, eggs, or oyl, except with sallads. Their Priests were Judges, their Gymnosophists were Philosophers, who had their Colledge in a Grove near the banks of *Nilus*. The Egyptians observed divers feasts to *Isis*, *Diana*, *Ladona*, *Mars*, *Minerva*, *Mercury*, *Bacchus*, *Osiris* and his Nurse. In these feasts was much disorder and vanity, some beating of themselves, some cutting their foreheads with knives; some dancing, some singing, some drinking, some quarrelling. In the feast of *Bacchus* they were all drunk; in that of *Mars* all mad, knocking down one another with clubs; in the feast of *Isis* they shewed their folly in tumbling an Ass down from a Precipice. In that of *Minerva*, in burning lights with oyl and salt. But of these, and other ridiculous, or rather impious Rites, see *Hospinian*, *Carlius Rhodiginus*, *Plutarch*, *Herodotus*, *Diodorus Siculus*, *Eusebius*, *Strabo*, *Lucian*, and others.

Q. How long continued this heathenish Idolatry in Egypt?

Egyptian
Idolatry,
continu-
ance there-
of.

A. Till the Son of Righteousness shined upon it, and by the bright beams of his Gospel dispelled and scattered all the dark mists of Idolatry, so that *Alexandria*, the chief Nursery thereof, by the preaching of *S. Mark* became a Patriarchal seat, whose Successors have continued till this day; but their residence now is at *Cairi*, where the Metropolitan of *Ethiopia*, or Archbishop of the *Abyssinia*, receiveth his confirmation from the Patriarch of *Alexandria*. 'Tis true that *Cambyfes*, son to *Cyrus* King of *Persia*, destroyed many of the Egyptian Idols, and *Ochus* his successor killed their *Apis*: but these were shortly after restored by *Alexander* the great, whose successors the *Ptolomies*, upheld the same Idolatry, and so did the *Romans*, till by the preaching of the Gospel darkness was forced to give place to light.

Q. What

Q. *What Religion is there now professed in Egypt?*

A. Here at this day Christians have their Churches, Jews their Synagogues, and Mahumetans their Mosques: *Egypt, its modern Religions.* of these last there be four sorts, differing in their Laws, Liturgies and Ceremonies. There is a Sect in *Cairo* which liveth altogether on horse flesh; and another who go naked, giving themselves to fleshly lusts openly. The Christians there are Eutychians, and are circumcised; but it is thought that they have forsaken circumcision, by persuasion of the Popes Legates at a Synod held at *Cairo* Anno 1583. These are called *Gophri*, not from their Profession but from their Nation: for in the Thalmud *Egypt* is called *Gophri*, and the Egyptians in old time, *Egyptio*. They are not rigid Eutychians, which were condemned in the Council of *Chalcedon*, for affirming one Nature and one Will in Christ; but they are modern Eutychians, called *Jacobites*, from *Jacobus* the Syrian, who held that Christ was true God, and true man: yet he and his Scholars will not in direct terms affirm there are two natures, lest they should fall into the error of *Nestorius*, of the two persons. These fast every Wednesday and Friday, and have four Lents in the year. They make Infants Deacons, and baptise them not afore the fortieth day, and then give them the Eucharist. They leave out the words in the *Nicene Creed* from the Son. They condemn the Council of *Chalcedon*, and admit no general Council since that of *Ephesus*: they read publicly the Gospel of *Nicodemus*: they receive the Eucharist in both kinds, and in leavened bread. To the sick they neither administer the Eucharist, nor Extream Unction. They deny Purgatory and prayer for the dead. They marry in the second degree of Consanguinity: and in their Church government are subject to the Patriarch of *Alexandria*. There are not above three Christian Churches at *Alexandria*, and so many at *Cairo*; about fifty thousand Christians in all. Of these passages see *Barrow* in his Relations, *Thevet* in his Cosmography, *Chytraus* of the state of the Church, *Baronius* in his Annals, &c. and *Brerwoods* Collections out of them.

The Religions of AFRICA and AMERICA

The Contents of the Third Section.

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SECT. III.

Quest.

Africans;
their Religion.

What was the Religion of the old Africans?
Ans. Their chief gods were the Sun and Fire, to which they erected Temples, and kept the Fire continually burning on Altars to that purpose. The Phœnicians were the Numidian and Libyan gods. From Gentilism they were converted to Judaism, then to Christianity, and at last to Mahometanism. We read that *Matthias* the Apostle preached in *Æthiopia*, and *Simon* another Apostle in *Mauritania*: About the time of *Constantine* Christianity was generally received in the hither and lesser Africa; and was by the Goths infected with Arianism, which made way for Mahometanism. The *Pæni*, or *Phœnicians* and *Carthaginians*, whilst Gentiles, offered men sacrifices to *Saturn*; and in their supplications they

put Infants in the arms of *Saturn's* brazen Image made hot with fire, and so were burned to death. At *Tunis* near the Lake *Irisomia*, *Mingron* taught the use of Oyl, and invented the Art of Spinning; therefore she was worshipped as a goddess. *Venus* was a great deity in *Phoenicia*, *Juno* in *Carthage*. At this day the Mahumetans Religion consisteth most in washing and frequenting of the Mosques, See *Alexander ab Alexandro*, *Jo. Leo*, *Suidas*, and others.

Q. What is the Religion and Church-discipline of Fez?

A. They are at this day Mahumetans in their Profession, and in their devotion no way sparing; for there are in the City of Temples and Chappels about 700. whereof some are garnished with many Pillars and Fountains of Marble. Each Temple hath one Priest to say Service, and look to his Churches Revenue, which he bestoweth upon the Church Officers; namely, the Porters, Cryers, and the Lamp-lighters; these are night Officers, but for the day Cryers, who from their Steeples call the people to Prayers, these have no pay, but only are freed from tithes and all other payments. In the great Church, which is about a mile and a half in compass, and hath 31 great gates, (the roof whereof is upheld with twenty Arches in breadth, and 38 in length) are lighted every night 900 lamps; some of the greatest are of brass, with sockets for 1500 lamps. About the walls are diverse Pulpits for their Readers, who begin their Lectures shortly after break of day in the Summer: they read after Sun-set: *Mahumet's* Law and Moral Philosophy are read: then to the Winter Lectures are allowed large Revenues, Books and Candles. The Priest of this Temple taketh charge of the Orphans money, and of the Poor, to whom he dealeth Corn and Money every Holy-day. This Temple hath a Treasurer, and under him eight Notaries, and six Clerks, twenty Bailiffs for the Husbandry, twenty Lime-kills, and twenty Brick-kills, for repairing of the Temple, the Revenues of which are 100 Ducats a day. Other Temples of the City are hence furnished when they want. Here are two stately Colledges for Professors of diverse Sciences, and diverse Hospitals for Strangers,

Fez, the Religion and Church discipline thereof.

and

and the Sick with all accommodations. Their marriages are performed in the Church. They have great feasting at the Circumcision of the Males. They observe diverse Festivals, at some of which the Youth do with Cudgels and other weapons knock down one another, so that many murders are committed. They make Bone-fires on the Feast of *S. John Baptist*, and on *Christmas-Eve* eat Sallads of green herbs. On *Mahomet's* birth-day the Poets make Sonnets in his praise, which they rehearse publickly and are rewarded accordingly. In *Fog* are 30 Grammar-Schools; the youth are bound in seven years to learn the Alcoran by heart. On *Mahomet's* birth-day every boy carrieth a wax torch to school, which they light before day, and let them burn till Sun-rising, all the while singing *Mahomet's* praise. Candles are presented to the King that day, of incredible height and bigness, which that night heareth all the Law read. By *Mahomet's* Law Soothsayers are imprison'd, and yet here are many of that profession. There are here diverse Sects of Mahometans, some like our Anabaptists, condemning all learning, and trusting to Enthusiasms; others who think by their fasting and good works, that they are so holy and perfect, that they cannot sin. There be some who hold all Religions to be true, because every one takes that to be God which he worships; and they teach that the Heaven, with the Planets, Stars and Elements, are one God. They have all their Hermits. By their Discipline, Women may not enter their Mosques, because of their often pollutions, and for that *Eve* first sinned. The day after the child is born, the Priest is sent for to pray. The child is washed by the women, who name it, and then it is circumcised: but sometimes the Circumcision is put off for divers years. They are very strict in their fastings, not tasting anything, though they should faint, till the Stars appear: the Mufti or high Priest, sits with the King every day in judgment, except the Friday, then the King sits alone. See *Levi*, *Parchas*, &c.

Q. What are their times of Prayer?

Their times
of Prayer.

1. Two hours afore day, then they pray for the day.
2. Two hours after day, then they give thanks for the day.
3. At noon, then they give thanks for that half the

the day is past. 4. At four in the afternoon, then they pray that the Sun may well set on them. 5. At twilight they give thanks after their daily labours. 6. They pray two hours after twilight, and then they desire a good night; thus they pray six times in 24 hours; and so devout they are, that when they hear the Sexton from their Steeples cry to prayer before day, then may no man touch his wife, but prepare to prayer, by washing, or other devotion, either at Church or in his own house; after this his prayer, the Talby or Priest sits down and resolves for half an hour all doubts that are moved in matters of their Law. He is counted profane, and disabled from being witness, who prayeth not six times a day. See Purchas in his Pilgrimage;

Q. What is the Religion of Morocco?

A. The same is there professed that is in Fez, but they are not altogether so devout in Morocco, as in Fez; for they have not that number of magnificent Temples, Colleges, Hospitals, and Schools; yet some they have especially one Temple very large and stately, in Morocco, with a magnificent Steeple of incredible height: they have also their Hermits and other Religious men; in all these they come short of Fez, by reason they are often molested by the incursions of the Arabians. They have also among them, as in Fez, multitudes of Jews, who flocked over thither when they were driven out of Spain by Ferdinand, and out of Portugal by King Emanuel. There be also among them many Christians, but in miserable captivity and slavery; whereas the Turks elsewhere in spiritual affairs subject themselves to the Caliph of Cairo; these African Kingdoms acknowledge only their subjection to the Caliph of Bagdat, or Babylon. The Turks of Morocco and Fez, think they merit Heaven if they kill many Christians; therefore they run with as great alacrity to war against Christians, as to a wedding, believing if they die in that War, they shall immediately possess Paradise, which is indeed the general belief of all Turks. See Les États du Monde, Boterus, Leo, &c.

Q. What Religion is professed in Guinea?

A. Gentilism; for they adore strawen things instead of religion.

of God; of whom they speak blasphemously, calling him evil, black, and the Author of their miseries: And that they are no ways beholding to him for what they enjoy, but to their own industry. They put within their Rings, Wheat, Water, and Oyl, for their god to feed upon. Such rings are worn by many as preservatives against danger. Their Priests use to Preach to them on festival days, and after Sermon to besprinkle the Infants with water, in which a Newt doth swim. They consecrate to their Idol the first bit and draught of their meat and drink. But I believe, this black god they rail against, is the Devil whom their cunning Priests represent to that ignorant people in some black and ugly shape; sometimes of a black dog. If they paint themselves with Chalk, they think they do good service to their god. When he is angry with them, they use to bribe the Priest with gold; so fishermen use to do, when they have no success at Sea. The Priest with his Wives walks in Procession, knocking his breast and clapping his hands, then hanging some boughs from the trees on their necks, and playing on a Timbrel, the Priest sows Wheat into the Sea, to appease the angry god. They have certain trees in great veneration, consulting with them as with Oracles, using diverse foolish ceremonies. They worship a certain bird, which had feathers like stars, and a voice like a Bull. The Tunie is a sacred hill with them, and not to be touched. So are the mountains, whose tops they daily feed, or the Priests rather, with meat and drink. When one dieth, the Priest makes good of straw to accompany the dead in the other world, wine and good cheer are sent with him, and servants with his wives; If he be the King, these are slain to wait upon the King, and their heads advanced upon Poles round about the grave. They hold it a sin to spit on the ground. The Tuesday is their Sabbath. They use circumcision and some other Turkish ceremonies. See G. *Arthur Dentiscantus, Mercator, Bertius, &c.*

*Ethiopia
anciently
called
Afric
ancient
Religion*

Q. *Of what Religion were the African Ethiopians*

A. *Gentiles; for they worshipped some immortal gods, as the Sun, Moon, and the World; some mortal*

Seet. 3: of AFRICA and AMERICA.

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as *Jupiter, Pan, Hercules*; But some of them who dwell near and under the line, did not worship, but curse the Sun still when he rose, because his excessive heat offended them. When their Queen went to *Solomon*, she being instructed by him in the knowledge of the true God, upon her return planted the Jewish Religion in her country; but the Eunuch of Queen *Candace* being baptized by *Philip*, brought home with him the Christian Faith, which hitherto they have retained. See *Diodorus, Boccius, Strabo, Sardin, Damianus & Gots, &c.*

Q. What Religion do the *se* *Ethiopians, or Abyssians* profess?

A. Christianity; yet Gentilism is retained in some part of *Proffer, Julius* ample Dominions. The Christians circumcise both male and female on the eighth day, in memory of Christs circumcision. The males are baptized forty days after, and the females eighty. They abstain from certain meats, and use some Mosaical Ceremonies. They are very rigid in their Fastings; they begin their Lent ten days before ours; some Fryars eat no bread all the Lent, some not in a whole year; but are contented with Herbs, without Salt or Oyl: They keep a fast of three days after *Gondewest*, in memory of *Ninowahs* repentance. Some Fryars all that time eat nothing, and some Nurses give their children suck but once a day. He that marrieth three wives is excommunicated. Queen *Candace* after her conversion consecrated the two magnificent Temples of the Sun, and Moon, to the Holy Ghost and the Cross. Afterward these two Temples were given to the Monks Knights of *S. Antonies* Order, with two large Monasteries. The *Abyssins* in their Liturgy mention the three first general Councils, but not that of *Chalcedon*, because they are Eutyrians, or Jacobites. Their Patriarch is only a Monk of *S. Antonies* order, and so is the Patriarch of *Alexandria*, by whom the *Ethiopian* is consecrated, and is in subjection to the See of *Alexandria*. They observe here both Saturday and Sunday with equal devotion. In the Eucharist the Priest administers leavened bread, except on the Thursday before Easter; for then it is unleavened, because that day Christ instituted the Supper, and the Deacon gives the Wine in a Spoon. They receive

Their Religion as this day.

all standing, and in the Church only; all that day after they must not spit till Sun set. They give the Eucharist to Infants immediately after Baptism. They believe transubstantiation of Souls. They are careful to confess their sins to the Priest, and still after a confession receive the Eucharist. The Patriarch only excommunicates, and none but murderers usually. Inferior Priests and Monks labour for their maintenance, but the Bishops, Deans, and Prebends, have large Revenues and Benefices. They permit their Clergy to marry once, and have Pictures in their Churches, but not images. Betwixt Easter and Whitsuntide, they eat flesh on Fridays. Every *Epiphania* day, they baptize themselves in Lakes or Rivers. So do the *Muscovites* in memory of Christs baptism the same day. They use no Confirmation, nor Extreme Unction. See *Damianus Goes*, *Alvarez* in his *Aethiopian History*, and others.

Q. What is the Religion of the lower Aethiopians?

A. These were not known to the Ancients, but they are found by Navigators to be for the most part Gentiles, though divers Moors live among them; yet some of them worship but one God. They superstitiously observe diverse days of the Moon. They feast the dead with bread and boyled flesh. They punish witchcraft, theft, and adultery with death. They may marry as many wives as they please, but the first is the chief, and the rest are her servants. They pray to the dead in white garments. In *Monomotapa* and some other places thereabouts, the Jesuits have converted diverse to Christianity; many whereof are fallen back again to Gentilism. See *Emanuel Acosta* of the Eastern affairs, and *Boterus*, &c.

Q. What is the Religion of Angola and Congo?

A. In *Angola* they are all Heathens. In the midst of their towns they worship wooden Idols resembling Negroes, at whose feet are heaps of Elephants teeth, on which are set up the skulls of their enemies killed in the wars. They believe they are never sick but when their Idol is angry with them; therefore they please him by pouring at his feet the Wine of Palms. They use to wash and paint, and new cloath their dead, and bury with him meat, drink, and some of his goods, at whose grave they

*The lower
Aethiopi-
ans their
Religion.*

*Angola, its
Religion.*

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shed the blood of Goats. They are much addicted to divination by birds; and their Priests are in such esteem, that they think life and death; plenty and famine are in their power. In the Kingdom of Congo they worship some monstrous creatures instead of God. But they were converted to Christianity by the Portuguese, *An.* 1490. At the City of *Bango*, afterward called *S. Salvadors* was erected a Cathedral Church for the Bishop, who was there received by the King in great magnificence. This Church had 18 Canon Residents. All their Idols of Beasts, Birds, Trees, and Herbs, with their conjuring characters were burned. Diverse Religious persons and Jesuits were sent from Portugal thither to erect Schools and Colleges for Divinity and the Arts. See *Purchas, Lopez, Massieu, Oforius* of the acts of *Elihu*.

Congo, its Religion,

Q What Religion is the Northern Neighbour of Congo profess?

A In *Loango* under the Line, they worship Idols and are circumcised. Every tradesman appeareth his god with such things as belong to his trade: the husbandman with corn, the weaver with cloth, &c. At the death of their friends they kill Goats, to the honour of their Idols, and make diverse feasts in memorial of the dead. They will rather dye than touch any meat which is prohibited by their Priests. At *Anga* the Sea-port of *Loango*, there is an Idol kept by an old Woman, which is once a year honoured with great solemnity and feasting. There is another Idol at *Miranda* thirty leagues Northward, where boys are sworn to serve this god, and are initiated with hard diet, ten days silence, abstinence from certain meats, and a cut in their shoulder, the blood of which is sprinkled at the Idols feet. Their trials of life and death, are in the presence of this Idol. At *Anzich*, they are circumcised, worship the Sun and Moon, and each man his particular Idol. In some of these neighbouring countrys the people are man-eaters, and worship the Devil, to whom when they offer sacrifice, they continue from morning till night, using charming Vociferations, dancing and piping. See *Lopez, Barbo*, and others.

The Religion of its Northern neighbours,

Q Of what Religion are the Islands about Africa?

H 3

A In

**African
Islands
their Reli-
gions.**

A. In some of them are Mahumerans, in some Christians, but in most Heathens. In *Socotras* an Island near the mouth of the Red Sea, whence we have our best *Alum*, they are *Jacobites*, and are governed by their *Abuna* or Priest. They much reverence the Cross. They have Altars in their Churches, which they enter not, but stand in the Porch. In *Madagascar*, or the great Island of *S. Lawrence*, there are many Mahumerans upon the Coast, but more Idolaters within the Land, who acknowledge one Creator, and are circumcised; but use neither to pray nor keep holy day. They punish adultery and theft with death. In the Isle of *S. Thomas*, under the Line, are Christians and Moors. In diverse Islands are no people at all. In the *Canaries* are Christians; before they were Idolaters and had many wives, whom they first prostituted to their Magistrates, and this uncivil civility they used to strangers instead of Hospitality. They bury the dead by setting them upright against a wall, with a staff in their hands; and if he was a great man, a vessel of milk by him. *Madera* is also possessed by Christians, and so be the other Islands on this further part of the African coast. See *Ortelius*, *Mercator*, and other Geographers.

**America,
the Religion
thereof.**

Q. What Religion was professed among the Americans?
A. Before the Spaniards came thither, they were all Pagans; who as they were distinguished into diverse Nations, so they worshipped diverse gods, after diverse manners; but they did generally acknowledge the Sun and Moon for the chief gods. In *Canada* they worshipped the Devil, before the French came thither, and in most places there as yet they worship him; who when he is offended with them flings dust in their eyes. The men marry one or three wives, who after the death of their husbands never marry again, but go still after in black and besmear their faces with coal-dust and grease; they do first expose their daughters so any that will lye with them, and then givethem in Marriage. They believe that after death their souls ascend into the Stars, and go down with them under the Horizon into a Paradise of pleasure. They believe also that God stuck a multitude of arrows in the beginning into the ground, and of these sprung up men and

women. They have diverse ridiculous opinions of God, as that he once drank much Tobacco, and then gave the pipe to their Governour, with a command that he should keep it carefully, and so doing he should want nothing; but he lost the Pipe, and so fell into want and misery. Such senseless conceits have these people, who as they are savage in their carriage, so in their understanding they are little better than beasts. They use to sing the Devils praises, to dance about fires, which they make to his honour, and leap over them. They bemoan the dead a great while, and bring presents to the grave. Many of these ignorant souls were converted to Christ by the industry of the Jesuits, Anno 1637, and 1638. See Father Pauls relation of New France. See also Chaplain and Jaques Cortier, &c.

Q. What is the Religion of Virginia?

A. Before the English planted Christianity there, they worshipped the Devil, and many Idols, as yet they do in many places there. They believe many Gods, but one principally who made the rest; and that all creatures were made of water, and the Woman before the Man, who by the help of one of the gods, conceived and bore children. They are all Anthropomorphites, giving to their gods the forms of men, whom they worship with praying, singing, and offerings. They hold the souls immortality, rewards and punishments after this life, the one in Heaven, the other in a burning pit toward the west. The Priests are distinguished from other people by garments of skins, and their hair cut like a comb on their crowns. They carry their gods about with them, and ask counsel of them. Much of their devotion consisteth in howling and dancing about fires, with rattles, or Gourd, or Pom-pian rindes in their hands, beating the ground with stones, and offering of Tobacco, Deer-suet, and blood on the Stone Altars. They undertake no matters of consequence without advice of their Priests, the chief whereof is adorned with Feathers and Weasels tails, and his face painted as ugly as the Devils. They bury their Kings (after their bodies are burned and dryed) in white skins, within wches and mats, with their wealth at their feet,

Virginia.
its religion.

and by the body is placed the Devils Image. The women express their sorrow with black paint and yellings for twenty four hours. None but the King and Priest may enter these houses, where the Images of Devils and their Kings are kept. Instead of saying Grace at meat, they sling the first bit into the fire; and when they will appease a storm, they cast Tobacco into the water. Sometimes they sacrifice children to the Devil. But of these passages, see *Hackluit*, and *Purchas* out of him.

Q. What is the Religion of Florida?

Florida,
its religion.

A. Their chief deities are the Sun and Moon, which they honour with dances and songs. Once a year they offer to the Sun a Harts hide stuffed with Herbs, hanging Garlands of fruits about his Horns, so presenting this gift towards the East, they pray the Sun to make their land produce the same fruits again. But to their King, they use to Sacrifice their first-born males. Much of their devotion like the rest of barbarous Savages consisting in singing, dancing, howling, feasting, and cutting off their own skins. Adultery in the woman is punished with whipping. In some parts of this Country the next of kin is permitted to cut the adulteresses throat, and the woman to cut the adulterers. In some parts also of the Country they worship the Devil; who when he appears and complains of thirst, humane blood is shed to quench his thirst. When a King is buried, the cup wherein he used to drink, is still set upon his grave, and round about the same are stuck many arrows; the people weep and fast three days together; the neighbour Kings his friends cut off half their hair. Women are hired, who for six months howl for three times a day. This honour the King and Priest have, that they are buried in their houses, and burned with their houses and goods. See *Benzo*, *Margares*, *Hackluit*, &c.

Q. Of what Religion are the Nations by west Virginia and Florida?

Religions
of the nati-
ons by west
Virginia,
Florida.

A. Few of them are yet known, but such as by Navigation are found upon the Sea-coasts, and some Islands conquered by the Spaniards, are worshippers of the Sun, and Water: because the Sun by his heat, and the

Water

Water by its moisture produce all things; therefore when they eat, drink or sacrifice, they use to throw up in the air towards the Sun some part of their food. The *Spaniards* took advantage of this Superstition, and made these people believe they were Messengers sent thither to them from the Sun; whereupon they submitted, holding it impious to reject the Messengers, which their chief god had sent them. They worship also here Idols, and in some places the Devil, and observe the same superstitious Ceremonies in the burial of their dead, that their neighbours do. See *Hackluit*.

Q. What was the Religion of New-Spain?

A. They were gross and bloody Idolaters before the *Spaniards* brought them to the knowledge of Christ who *New Spain its religion* requires of his Disciples no other Sacrifice but that of a contrite heart; he having shed his own blood, that we might spare the shedding of ours. These wretched *Americans* acknowledge one chief God, yet they worshipped many; Principally the Sun, to whom they offered the heart of the Sacrifice; even of men: neither did they eat or drink, or smell to a flower, till they had cast up in the air to the Sun some portion of their meat and drink, and some leaves of their flowers. At *Mexico* they worshipped many Idols, but three principally: the first was called *Vitziliputzli*, placed in an azure coloured Chair, with snakes heads, at each corner. On his head were rich plumes of Feathers with gold: in his left hand was a white Target, in his right a staff; at his sides he had four darts. Perhaps by this Image they represented the nature of God; by his blue Chair they might signify Heaven his seat; by the Snakes heads, his Wisdom; by the feathers and gold, his glory; by his Target, protection; by the Staff, direction; and by the four arrows, his power, extending over the four parts of the world: East, West, South, and North; or else, which is more likely, they represented the Sun by this Idol, whose abode is in the azure skie, and his arrows or beams are extended to the four quarters of the world: the feathers may signify his lightness; and the gold, his glory; his target and staff may shew that the Suns heat is both defensive and offensive.

five. Near to this Idol stood a Pillar of less work and beauty, on which was another Idol, called *Tlalo*; perhaps by this they meant the Moon. They had a third Idol, of black stone, with four darts in his right hand, looking angrily; this they worshipped as the god of Repentance; this Idol, with the others, was richly adorned with gold and jewels. In *Cholula* they worshipped the god of wealth or merchandizing; they had also an Idol of Paste, or Dough, which was consecrated &c made every year, to which rich presents were brought, and stuck in the Paste. They made gods also of their chief Captives, to which they gave divine honours, for 6, sometimes for 12, months, praying and sacrificing to him, and carrying him in Procession; but at last the Priests kill him; the chief Priest pulls out his heart, offers it smoking to the Sun; then it is opened, cut in pieces, and eaten. They adored many other gods and goddesses with many heathenish Superstitions. Of which see *Yoseph Acosta* in his History of the *Indies*, *Gomara*, *Peter Martyr of Nola*, &c.

*Idolaters,
their cruelty
and cost
in their
barbarous
sacrifices.*

Out of this discourse we may see what cruelty is used among Idolaters in their barbarous sacrifices; how lavish also they are of their gold, silver, and jewels, with which they adorn their Idols; this hath been always the Devils policy, by outward splendor and wealth to draw ignorant and covetous minded people to follow idolatry; for such a bewitching quality there is in the splendor of gold, silver, and stones, that both the eyes and hearts of men are drawn after them: to this purpose *Lactantius*, lib. 2. *instit. divi, gemmarum & eboris pulchritudo ac nitro perstringit oculos: nec ullam religionem putant esse illis non fuisse; itaque sub obtentu deorum, avaritia & cupiditas calitur*; the beauty of Gold, jewels, and Ebony, do so daze many eyes, and captivate their hearts, that they think there is no Religion where these shine not; therefore under pretence of worshipping God, covetousness and desire is worshipped. Hence Idolatry may be truly called covetousness; and this by the Apostle is called Idolatry. Not without cause then did God forbid the *Israelites* to make to themselves gods of gold and silver, knowing what force these mettrals have to draw mens

minds

and after them. And indeed some of the wise Gentiles themselves laughed at the vanities of those who bestowed so much gold on their Idols; *Aurum Vase Numi*, *Saturatius impolis ara*, saith *Horace*; the gods were better worshipped in *Numi's* earthen vessels, than they were afterward in gold; and he that offereth to God a sincere heart, is more accepted than he that bestows on *Jupiter* a golden beard; *Dixit pontifices, in sacro gold* *factum aurum*; and yet the access of gold and silver in their Statues and Temples is stupendous; as *Lipsius* sheweth in his *Antiquit. Rom.* And the Romans were come to that height of superstition, that they thought a Bull was not a fit sacrifice to their gods, if his horns had not been gilded, or his forehead adorned with plates of gold: see *Virgil*, *Et flammam immo aras ardent fronte iugumque*; and *Lucan* l. 5. sheweth that to *Apollo* was sacrificed, not only an ox with gilded horns, but also a *per albae aeneae*, white goats with horns gilded; and *Virg.* l. 1. *Arx* speaketh of *hircos aureis fronte hiemis*, of sheep with gilded horns. And long afore the Romans, this golden superstition was used, as may be seen in *Homer's* *Iliad* 3. where *Nestor* promised to sacrifice to *Minerva* in an *aurum* *aliquo* *decoratum*, pouring gold about his horns. *Josephus* relates in his History of *Jews*, what magnificent Temples and rich Images of gold and precious stones the Indians dedicated to their Idols. Against all such vanities *Arminius* in his Book against the Gentiles disputeth elegantly, shewing that God is not taken with such toys as Temples, Altars, and Sacrifices; but *cultus verus in pectore est*, his true worship consisteth in the breast; and as our Saviour saith, neither in the Temple of *Samaris*, nor of *Jerusalem*, but in spirit and in truth.

*Quis domus id superis de aequis quid dare laque
Non possit aequi Messala tippa propago;
Campesitum ius, fessum animum, sanctosque recessus
Mentis, & incoctum generoso pectus honesto?
Hoc erit ut adhaerent templis? & farris liberos.*

An honest upright sincere and sanctified heart, such Person, is above all the Temples and sacrifices in the world.

Q. What Priests had they at Mexico, and what sacrifices?

A. Besides their inferior Priests, they had one chief, whose habit was a Crown of rich Feathers on his head, Pendants of Gold, with green stones at his ears, and under his Lip an azure stone; his office was to receive the body of the dead King at the Temple door, with mournful song, to open the breast of the sacrificed man, to pull out his heart, to offer it to the Sun, and then to sling it to the Idol, to which the man was sacrificed. The inferior Priests in the interim holding the legs, arms, and head of the Sacrificed wretch, whilst his heart was taking out. They used also to flay off the Skins of men, and cloath some therewith, who went about dancing and forcing people to offer them presents or else they would strike them over the face, with the bloody corner of the Skin. The Priests office also was to burn incense before their Idols every morning, noon-tide, evening, and at midnight; for then with Trumpets and Cornets they sounded a long time, which done, they burned the Incense in Censers with much reverence, and then they beat themselves and draw blood with sharp bodkins. They did preach also on some festival days to the people. The revenues of the Priests were great; the Temples in state, magnificence, and wealth, exceed ours. The Priests were all anointed, and wore their hair long, for they never cut it. They did sometimes anoint themselves with an Unguent made of venomous beasts, which made them without fear, and armed them with cruelty. They painted their skins black. They washed the new born Children, and let them blood in their ears; they performed marriages by asking the parties mutual consent, and tying together a corner of the womans wail, with a corner of the mans gown, &c. so brought them to the Bridegrooms house, causing the Bride to go seven times about the hearth. They buried the dead either in their Gardens, or on Mountains; sometimes they burned the body;

body; and if he was a great man, they killed his Chaplain, and his officers to attend him; burying also wealth with him, that he might not want in the other world. The Priest used to attire himself in these great Funerals, like a Devil, with many mouths, and glass eyes, and with his staff stirred and mingled the ashes. When the King died, the Priests were to sing his Elogies, and to sacrifice two hundred persons to serve him. Adultery was punished with death, and so was dishonesty in their Nuns and Monks, of which there were two great Cloysters at Mexico. But who will see these particulars handled at large, let them read *Joseph Acosta*, and *Lopez de Gomara*.

Q. Had the Americans any knowledge of Christian Religion?

A. Concerning Christ they knew nothing; some small knowledge they had of a Supreme God, whom they called *Wiracocha*, and of the creation; of the immortality of souls, of a life after this, wherein are punishments and rewards; and some of them, as *Lerius* witnesseth, believe the resurrection of the flesh; and if we will believe *Acosta*, they have some knowledge of the Trinity, which they worship under the picture of the Sun with three heads; they have some tradition likewise of Noah's flood, and that all mankind was drowned, except six persons, who saved themselves in a Cave; some in *Brazil* believe all were drowned except their progenitors, who were preserved to propagate mankind. The *Indians* also report that the Sun hid himself in a certain Lake within an Island, during the time of the Deluge, and so was preserved; this is not unlike the poetical fiction of *Diana* and *Apollo*, how they were begot in the Isle *Orygia*, called afterward from their first appearance *Delos*, by this intimating that after the flood, by reason of thick fogges and mists arising out of the moist earth, the Sun and Moon were not seen in many days; but these vapours being spent, and the earth dry, the Moon was first seen, and then in some few hours afterward the Sun. The tradition which they have of the flood, cannot be that of *Ogyges* King of *Attica*, which happened about six hundred years after Noah's flood, and which drowned only the Country about *Atene* & *Achais*.

Americans
acknowledge
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God, a Tri-
nity, the
immortality
of souls,
a life after
this, and
have some
tradition of
Noah's
flood.

in *Peloponnesus*; nor was it that of *Deucalion*, which happened in the 81. year of his age; about two hundred and fifty years after the former, and seven hundred eighty-two years after *Noah's flood*; for this drowned only *Thessaly*, and some part of *Italy*, of which the *Americans* could have no knowledge; seeing many places nearer never heard of these floods, it is most likely then that their tradition was grounded on *Noah's flood*; for as *Noah's* posterity peopled all the world, so they dispersed the memory of this flood wherever they planted; for we find this deluge not only mentioned by *Moses*, but also by *Berosus*, *Alexander*, *Polihistor*, *Abydenus* the Historian, as he is cited by *Eusebius*, *Plato* in *Timæus*. *Plutarch* writing of *Deucalion's flood*, speaketh of the Dove sent out of the Ark, which relates to *Noah's flood*; and *Ovid* describing the same flood, writes according to the *Mosaic* description of the first and universal deluge; whereas that of *Deucalion* was but of a particular Country: So *Lucian de Dea Syria*, writes of *Deucalion's flood*, as if he had read the 6. and 7. ch. of *Genesis*, of *Noah's flood*; for he sheweth how all flesh had corrupted their ways upon the earth, how all their works were *Ujra adijura*, works of injustice and violence; how the rain fell, the fountains of the great deep were opened, the waters so prevailed, that all flesh died, *utrumque* *saeculo*. He sheweth also how he was preserved with his wife and children in a great Ark; and how all the beasts that live on the earth, two and two entred into the Ark, &c. and lastly how he built an Altar after his deliverance. This description is directly of *Noah's flood*, not of *Deucalion's*; besides, *Mela*, *Solinus* and *Pliny*, write that *Joppe*, that maritime town of *Syria*, was of great antiquity, as being built before the flood; which cannot be meant of *Ogyges* or *Deucalion's flood*, which were only in some places of *Greece*, and went not so far as *Syria*; neither was it any great antiquity for *Joppe* to be built before these floods; for many Cities besides this were built before; therefore doubtless is meant *Noah's flood*. Lastly, *Josephus* saith, *cum veteres barbarici historici Scriptores*, all the Barbarian historians have mentioned this flood.

Q. What festival days were observed in New Spain?

A. Every twentieth day, which was the last of their New Spain month, was holy, and then were men sacrificed. At the first appearance of green corn, children were sacrificed, so when the corn was a foot above the ground, and again when it was two foot high, holy days were kept, and children butchered. In some of their feasts they sacrificed a woman, and with her skin covered a man, who danced about the streets two days together. In one of their feasts, which the *Mexicans* kept in their *Canoes* upon the Lake, a boy and girl were drowned to keep company with the gods of the Lake. In *May* they kept the feast of *Vitziliputzli*, in which his Image made of paste, richly adorned, was carried by maidens attired in white, on their shoulders to the Court, and thence by the young men in the stairs of the Temple, and thence to the top with Musick; much adoration, vain ceremonies, and wicked sacrificing of men were used that day. In *May* also was kept the feast of Penance and Pardon, in which a captive was sacrificed. After much profane Adoration, the people took up earth and eat it, desiring pardon for their sins, and bringing rich presents to their Idol, and whipping themselves on the shoulders. Much meat is presented that day to the Idols, and then to the Priests, who five days before had eat but one meal a day. The Merchants had their peculiar god, and festival day, in which they sacrificed a man, after they had given him for nine days divine honours. His heart they offered about midnight to the Moon, perhaps because she is the mistress of the waters, on which Merchants use to traffick, or because they are more beholding to her light in the night than others are. Concerning these festivals, their Schools and Seminaries, their belief of the Soules Immortality, of their rewards and punishments, of their nine several places appointed for them, see *Acosta*, *Gomara*, and *P. Martyr* in his Decade.

Q. What was the Religion of Yucatan, and the parts adjoining?

A. In Yucatan they were Circumcised, and yet gross religion, & Idolaters, but curious workmen in carving and adorn-
ing joyning.

ing their Images. They had in their houses Images made like Bears, which they worshipped as their household gods, with singing and Incense. In hollow Images, they caused boys to answer the Peoples Petitions, as if God had spoke to them. When they wanted rain, or were in any danger, they had their Processions, and Pilgrimages to these Idols. In *Nicaragua*, they worshipped the Sun, and diverse Idols. All their Priests, except Confessors, married. The ordering of the Sacrifices, and their numbers, depended meerly on the Priests, who used to go about the Captives three times singing mournfully, and then with their flint knives suddenly open their Breasts. They divide the body thus; the Prelate hath his heart, the King his hands and feet, the Taker his Buttocks, and the People the rest. The heads are set on trees, under which they sacrifice men and children. They have their Idolatrous Processions, in which for the honour of their Idols they wound themselves, and for the desire of future happiness, they offer themselves chearfully for Sacrifices. Whilst the Priest anoints the cheeks and the mouth of the Idol with bloud, the others sing, and the People pray. The first makes marriages, by joyning the little fingers of the Bridegroom and Bride near a fire; but the Lords are permitted for honours sake, first to corrupt the Bride. The Adulterer is beaten, and the Adulteress is divorced. He that forceth a Virgin is a slave, except he pay her Dowrie. But if a slave forceth his Masters daughter, they are both buried alive. See *Benzo*, *P. Martyr*, and *Gomara*.

Q. What was the Religion of the Southern Americans?

*Southern
America
the religion
thereof.*

A. They generally worship the Sun and Moon, with diverse Idols and the Devil in diverse shapes; they believe the Souls immortality. Their Priests are their Physicians, and therefore in great esteem, and exceeding rich, for they have all the goods of him whom they cure. When they go to wars, they carry their gods with them, of whom they ask Counsel of all affairs; and then they keep Lent for two months. They punish in some places theft and murder with the loss of Ears and Nose; in other parts with death. These faults in the Nobility are punished with

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with the loss of their hair only. In some places they hold it a part of their devotion, to offer their daughters to be deflowred by their Priests. When it thunders and lightens, they say the Sun is angry with them. When there is an Eclipse, they Fast; the married women scratch their Faces, and pluck their hairs; the maidens draw blood with sharp fish-bones. When the Moon is Eclipsed, they say the Sun is angry with her. When a Comet is seen, they beat drums, and hollow, thinking by this to drive it away. They use to consult with, and invoke the Devil. The Priests learn Physick and Magick when they are young, being two years shut up in Woods; all that time they keep their Cells, see no Women, nor eat flesh. They are taught by their Masters in the night. The dead are buried either at home, or being dried at the fire, are langed up. The bones at last are burned, and the skull presented to the Wife, to be kept by her as a Relick. In their Lent fasts they abstain from Women and Salt. See P. Martyr, Gamaru, Linseboto, Gize, &c.

Q. Of what Religion are the people of Paria, Guiana, and along the river Debaiba, or Sr. John?

A. Hereabout they be very zealous in worshipping Paria, Gui of the Devil, and Idols, to whom they sacrifice men, and ana, and then eat them. When their gods are angry they macerate Debaiba, themselves with fasting. Their Priests are stoned or their Relicks burned, if they marry against their Vow of Chastity. They believe rewards and punishments after this life. The spot in the Moon they hold to be a man imprisoned there for Incest with his Sister. They feed yearly the departed souls with Maiz and Wine. They held the souls of great men only, and such as were buried with them, immortal. Their great mens Funeral Pomps are celebrated yearly with much lamentation, drinking, and heathen ceremonies, both men and women casting aside all modesty. He that will know more of this stuff, let him read the forenamed Authors.

Q. What is the Religion of Brasil?

A. They acknowledge the immortality of the soul, and believe that there are rewards and punishments after this life. For they hope, that if they kill and sacrifice many

ui and
moyle

Brasil, in
Religion.

many of their enemies, they shall be carried beyond the Mountains into pleasant Gardens, there to dance and rejoyce with their fore-fathers. They stand in much fear of the Devil, who is still vexing of them; therefore they chiefly worship him; and when they go abroad, they commonly carry fire with them, as their defence against the Devil, who they think is afraid of fire. They have their solemn festivals, which they celebrate with dancing, howling, and railing. The Husband hath power to kill the adulterous Wife. Their marriages are without any ceremonies. They bury their dead upright in a pit, with their goods. The Husband plays the Midwife to the Woman, washeth, painteth, and nameth the Child by the name of some wild beast: they have some knowledge of Noah's flood. Of these passages see *Maffius, Leriis, Stadium*, &c.

Peru, its
Religion.

Q. What Religion did the people of Peru profess?
A. Their chief god was *Viracocha*, by whom they understood the maker of all things; next to him they worshipped the Sun, and the Thunder after him: the images of these three they never touched with their hands: they worshipped also the Stars, Earth, Sea, Rainbow, Rivers, Fountains and Trees. They adored all wild beasts, that they might not hurt them; and in sign of their devotion, when they travelled, they left in the cross ways, and dangerous places, old shoes, feathers, and if they had nothing else, stones. They worshipped the Sun, by pulling off the hairs from their Eye-brows: when they fear, they touch the Earth, and look up to the Sun. They worshipped also the dead bodies of their Emperors, and indeed every thing they either affected or feared. They have some glimmering knowledge of the beginning of the world, of Noah's flood, and they believe the end of the world, which still they fear when the Sun is eclipsed, which they think to be the Moon's husband: they held their Priests in such esteem, that no great matter was undertaken by Prince or People without their advice. None had access to the Idols but they, and that only when they are clothed in white, and prostrate on the ground. In sacrificing they abstain from women: some out of zeal would put out their own eyes. They

used to consult with the Devil, to whom they sacrificed men, and dedicated boys in their Temples for *Sodomy*. They had also their Temples richly adorned with Gold and Silver, and their Monasteries for Priests and Sorcerers. Their Nuns were so strictly kept, that it was death to be deflowered: after fourteen years of age they were taken out of the Monastery, either to serve their Idols (and such must be Virgins still) or else to serve as Wives and Concubines to the *Inqua*, or Emperor. They are very frequent and strict in their Confessions, and chearfully undertake what penance is enjoined them. But the *Inqua* confesseth only to the Sun: after confession they all wash in baths, leaving their sins in the water. They used to sacrifice Vegetables, Animals and Men, chiefly Children, for the health or prosperity of their *Inqua*, and for victory in war: In some places they eat their men-sacrifices, in others they only dried and preserved them in silver Coffins; they anoint with blood the faces of their idols, and doors of their Temples, or rather slaughter-houses. See *Acosta*, *Cieza*, *Gomara*, &c.

Q. What festival days did the Peruvians observe?

A. They had Feasts and Sacrifices every month of the year, in which were offered multitudes of sheep of different colours, which they burned. The *Inqua's* Children were dedicated in these Feasts, their ears were pierced, then they were wiped, and their faces anointed with blood, in sign that they should be true Knights to their *Inqua*. In *Cusco* during this month and feast, no stranger might remain; but at the end thereof they were admitted, and had a morsel of bread presented to each man, that they should by eating thereof testify their fidelity to the *Inqua*. In the second month, which is our *January* (for in *December*, in which the Sun returns from *Capricorn*, was their first month) they flung the ashes of their sacrifices into the River, following the same six leagues, and praying the River to carry that pollut to *Viracocha*; in three following months they offered one hundred sheep. In the sixth they offered one hundred sheep more, and made a Feast for their *Major*; in the seventh they sacrificed to the Sun. In the eighth

Peruvians,
their festi-
val days.

and ninth month, two hundred sheep were offered. In the tenth one hundred more; and to the honour of the Moon, burned torches, washed themselves, and then were drunk four days together. In the eleventh month they offered one hundred sheep, and upon a black sheep poured much Chica or Wine of *Maiz*, to procure rain. In the twelfth month they sacrificed one hundred sheep and kept a feast. They have also their fasts which continue in mourning and sad processions two days, and the two days after are spent in feasting, dancing, and drinking. See *Jos. Acosta*.

Q. What were their beliefs of the departed souls?

Peruvians,
their Belief
of the de-
parted
souls.

A. That they wander up and down, and suffer hunger, thirst, and cold; therefore they carry them meat, drink and cloathes. They used also to put gold, and silver in their mouths, hands; and bosoms; much treasure hath been digged out of graves. But they believed that the souls of good men were at rest in glory. The bodies were honoured after death, sacrifices were offered to them, and cloaths. The best beloved Wife was slain and attendants of all sorts. To the *Inqua's* Ghost young children were sacrificed, and if the father was sick, many times the Son was slain, thinking this murder should satisfy death for the Father. Of these, and other their impious Ceremonies, see *Acosta*. By these horrible murders committed among the poor *Americans*, we may see what a cruel and barbarous tyrant Superstitious fear is, and what wretched slaves they are who are captivated by this tyrant, far more savage than *Mexotism*, *Phalaris*, *Bussyra*, or any other tyrannical butcher that ever was; for there is no Tyrant so powerful, or barbarous, but may be avoided by flying from him to remote places; but who can fly from that superstitious fear, which a man doth carry continually about him? *Quid terras alio calentes Sole mutamus? patria quæ exul se quoque fugit?* a man may fly from his country, saith *Horace*, but not from himself; this tyrant haunts the superstitious wretch continually, as the evil spirit did *Saul*. Again, no Tyrant can tyrannize over a man longer than he lives; death sets every slave at liberty; but this Tyrant leaves not his slave in death,

Americans
their super-
stitious
fear and
tyranny
thereof.

death, but with the terrors of future torments in hell,
 doth vex his soul when it is departing hence; *Cura non
 ipsa in morte relinquitur*; there is no slave so wretched
 and miserable, no pain so great, no captivity so unplea-
 sing, no chains so heavy, no prison so loathsome, which
 in sleep are not forgotten; for then the slave is at liberty,
 the pain is eased, the chains are light, and the darkest
 dungeon, is then a beautiful Palace; but this *Deisdemo-
 nia*, as the Greeks call it, this superstitious fear will not
 permit its captivated slave to rest or take any quiet, but
 affrights him in his sleep with horrid dreams, and hideous
 fancies; so that sleep which should be his comfort and
 ease, becomes his tormenter. Besides, Temples and Al-
 tars, which use to be Sanctuaries for Delinquents, are
 no ease or Sanctuary at all to the superstitious sinner;
 any servant might be defended from his Master by laying
 hold of the Altar; but no Altar, no Temple, no Sacri-
 fice can privilege the Superstitious soul, who is still
 jealous and fearful of his cruel gods; and what won-
 der is it, if we consider the nature of those insatiable De-
 vils, whom they worship, who are never satisfied with
 the blood of beasts, men, women and children, but are
 still thirsting after more, with the horse-leech; if these
 be the gods which the Gentiles serve, surely as *Plutarch*
 saith, they had been in no worse condition if the *Typhones*,
 and *Gyants* had overthrown these gods: for they could
 not have been more cruel, nor have expected more bloody
 victims. And doubtless as the same *Plutarch* saith, these
 poor wretches do not love their gods, but rather hate
 them, because they still fear some hurt and mischief from
 them; therefore as some men flatter, and give rich Pre-
 sents to Tyrants, not because they love them, (for in-
 deed they hate them) but that they may not receive hurt
 by them; so deal superstitious men with their gods. And
 in truth *Plutarch* is not altogether mistaken, when he
 makes Superstition worse than Atheism; for the Atheist
 holds there is no God, but the superstitious honour such
 fordid, base, and cruel gods; that it were far better there
 were no gods than such; for it is less impiety to say there
 is no God, than to give his Sacred Name and Honour to

such wicked, greedy, barbarous, and bloody sucking Devils. I had rather (saith he) men should say there is no *Plutarch*, than that they should say, *Plutarch* is an inconsistent, fickle, cholerick, a revengeful and cruel man. And so he concludes, that Superstition is the cause of Atheism and Impiety; because men looking upon the ridiculous gestures, impurity, cruelty, injustice, madness, undecency, and all kind of villany perpetrated in their Temples, concluded, it were better have no gods, than such abominable Deities. But see *Plutarch* himself in his Book of Superstition.

Hispaniola
its Religion

Q. What was the Religion of Hispaniola?

A. They worshipped the Sun and Moon, which they say at first shined out of a Cave; and their Tradition is, that out of two Caves came mankind: the biggest men out of the greatest Cave, and the least men out of the lesser Cave. They worship also diverse Idols with ugly shapes, by which the Devil useth to speak to them; these they call *Zemes*, to which they kept diverse festivals. In these they had their publick dances, with the musick of shells tied about their arms, thighs, and legs. The King sits drumming when the people present themselves, having their skins painted with diverse colours of herbs. When they sacrifice, they use with a sacred hook, thrust down their throat, to turn up their stomach. Then they sit down in a ring, cross-legg'd, and wry-neck'd, about the Idol, praying their sacrifice might be accepted. In some places the women dance about their Idols, and sing the praises of their ancient Kings; then both Sexes on their knees offer Cakes, which the Priests cut, and give to every one a piece; this each man keeps as a holy Relick all the year against dangers. If any fall sick, the Priests impute this to their neglect in the Idols service; therefore exhort them to build a Chappel, or dedicate a Grove to their god. They think the Ghosts of the dead walk, who assault such as are fearful, and vanish from them who are not afraid. Their several Rites are like those of the other Pagan Countries. See *P. Martyr*.

Idolatry
further con-
demned.

Out of what I have written concerning the Idolatry of *Asia*, *Africa*, and *America*, we may conclude with

Jerem.

Sect. 3. of AFRICA and AMERICA. 119

Tertullian, lib. de Idololat, that every sin, by what name soever it be called, or of whatsoever quality it is, may be comprehended in the sin of Idolatry. *Idolatria crimen expurgatur*, to use his own phrase; that is, every sin is made up, and attains to its perfection and consummation in Idolatry: so that as he sheweth in that book, there is no such murder as the Idolater, who not only destroyeth the bodies of men and beasts to please his Idol, but likewise murdereth his own soul: there is no such Adulterer as he, who not only goeth a whoring after false gods, but adulterates the truth; for every false god is adultery; there is no such thief as he, for not only much robbery and oppression is committed to maintain false worship and Idolatry, as *Arnobius* instances in the *Romans*, who to maintain the worship of their gods, did rob all other gods and nations, and with their triumphant gold (*Persius* calls it *aerum evatum*) adorn their Images; but besides this theft, the Idolater robs God of his right and honour, giving it to such as are not gods. I will not speak of the uncleannesses, drunkennesses, wantonness, and other sins which accompany this master-sin, which *Tertullian* calls *Principale crimen generis humani, summus seculi reatus*, &c. *devoratorium salutis*: the main wickedness of mankind, the chief guilt of the world, the devourer or destroyer of mans happiness and salvation; therefore he will not have any Christian to paint, or make graven Images to be worshipped, affirming that it is flatly against the Law of God, and likewise against their vow in Baptism, to forsake the Devil and his Angels: how do they forsake him, if they make him? if they make it their trade to live by him, how have they renounced him? can they deny with their tongue, what they confess with their hand? destroy that with their words, which they build up with their deeds? confess one God, and make many? preach the true God, and yet make false gods? If any say that he worships none, though he makes them, *Tertullian* will answer him, That he who makes false gods; doth really worship them; not with incense and sacrifice, but with his wit, sweat, industry and skill, which he impends on the making of them; he

he is more than their Priest; for without him they could have no Priest. How can a Christian put forth the hand to touch the Body of our Lord, by which he hath made a Body for the Devil? and as it is Idolatry, false he, to carve or paint Idols, so it is any ways to adore them, to build houses or Temples for them, so that all such Artificers are guilty of Idolatry; so are judicial Astrologers, who call the Stars by the names of Idols, and take upon them to foretel future contingencies by them; so are School-masters, who teach the Genealogies and Fables of these false gods; this severity indeed was needful in the beginning of the Gospel, when Gentilism was to be suppressed, that way might be made for Christianity; but now Pagan Idolatry being quite extinguished among us, there is no danger in reading or teaching of Heathen Authors. He condemneth all Merchants that bring home or sell incense, or any thing else whereby Idols are worshipped. So he will not have Christians to be present at the solemnities, shows, or festivals of Idols, nor to give any countenance to them, or to wink and connive at them, or to call them gods, or to swear by them, for that is to take the name of the True God in vain; nay, he will not permit Christians to light candles, or set up bayes in their doors, which upon solemn days was an honour due to the Emperor, because this ceremony had some resemblance with Gentile Idolatry.

The Religions of EUROPE.

The Contents of the Fourth Section.

The Religion of the ancient Europeans. 1. The Roman chief Festivals. 2. Their Gods. 3. Their Priests. 4. Their Sacrifices. 5. Their Marriage Rites. 6. Their Funeral Ceremonies. 7. The old Grecian Religion. 8. Their chief Gods. 9. Of Minerva, Diana, Venus. 10. How Juno, Ceres, and Vulcan were worshipped. 11. The Sun worshipped under the names of Apollo, Phœbus, Sol, Jupiter, Liber, Hercules, Mars, Mercurius, Pan, &c. 12. The Moon worshipped under diverse names and shapes. 13. The Earth and Fire, how worshipped and named. 14. The Deity of the Sea, how worshipped. 15. Death, how named and worshipped. 16. The Grecian Sacrifices and Ceremonies. 17. Their Priests and Temples of old.

SECT. IV.

Quest.

What was the Religion of the ancient Europeans?

W *Anſwer.* The ſame Paganism was profeſſed among them, that was in the other parts of the world, and which is yet profeſſed in *Lapland, Finland,* and ſome parts of *Norway, Lithuania,* and *Samogitia*, whoſe Religion is Idolatrous, whoſe knowledge is Magick, and whoſe actions are barbarous. The chief gods that were worſhipped in *Europe* were the Sun, Moon, Stars, Elements, Rivers, Fountains, Trees; and indeed ſo many great and ſmall, that according to *Varro's* computation, they exceeded thirty thouſand in number. If we ſpeak of the Religions profeſſed among the Greeks and Romans, we ſhall ſpeak in a manner of all; becauſe they had almoſt all *Europe* under their dominion, and before their conqueſt the ſame Idols were worſhipped by all, but under different names. *Numa* taught the Romans to

Europeans
Greek, and
Romans,
their reli-
ous.

Romans,
their old
Religion.

worship their gods, by offering Corn and Cakes besprinkled with salt, and to erect Temples, but no Images, thinking it both absurd and impossible to represent that Incomprehensible power by outward shapes and forms. But many years after *Tarquinius Priscus* taught them according to the Grecian manner, to set up Images to their gods. Then were the *Vestal Nuns* chosen; who were to continue so thirty years; the first ten they were learners, the second ten years practitioners in their office, but the third ten years teachers of the Novices. If they committed whoredom they were burned or buried alive; if the sacred fire went out by their neglect (which was held ominous) they were scourged. Then were the Priests of *Mars* called *Solii*, instituted at first but twelve afterwards twenty four. These were chosen out of the *Patricians*, and they were in *March* to dance solemnly with their Targets called *Ancilia*, one of which fell down from Heaven. These festival dances were dedicated to *Mars*. They had their *Augurs*, or Diviners. They had their *Triumviri*, called *Epulones*, who had the charge of the holy feasts; and other *Triumviri*, who had the charge of the *Sibyls* books. *Arvales* had the care of the fields, *Feciales* of the wars. All these were Orders of Priesthood to which may be added *Flamines*, of which there were many as there were of their greater gods. *Jupiter's* Priests were called *Flamines*, the Priests of *Mars*, *Martiales*, of *Quirinus*, *Quirinales*, &c. He that had the charge of the Priests of the Sacrifices, and of festivals, was called *Princeps Sacrificum*, or the King of Priests, because anciently Kings did exercise the Priests office. But above them all was the Pontifical Colledge, which at first consisted only of eight but *Sylla* enlarged them to fifteen; these were to assist the chief Pontifex or Pope, in whom alone was the supreme power of all Religion; of Sacrifices, Holy-days, Priests, Vestals, Vows, Funerals, Idols, Oaths, Ceremonies, and whatsoever concerning Religion; besides the care of the wooden bridge called *Pons publicus*. He had more privileges and honours than the Kings themselves; for he might ascend the Capitol in his Litter, which was not lawful for others. And whatsoever criminal fled to him,

See Alex.
ab Alexan-
dro, Plu-
tarch, Pliny
Cicero,
Gellius, Fe-
fastella,
Lectus.

he was that day free from punishment; neither was he bound to give an account of any thing he did.

Q. What were the Roman chief Festivals?

A. *Saturnalia*, to the honour of *Saturn*, about the Sun going into *Capricorn*; then the Servants were better than their Masters; this feast they had from the Greeks. *Feria Latina*, to *Jupiter*; this feast was kept upon the hill *Albanus*, midway between *Alba* and *Rome*, by the Romans and Latins. *Quinquagesima* was a feast of five days, to the honour of *Minerva*; it was kept after the *Ides* of *March*; the first day was for sacrifice, the other three for sword-players, and the last for lustration. *Natalitia*, to the *Genius*; in which feast it was held abominable to shed the blood of some beasts, and ominous, seeing those birth-feasts were wholly dedicated to mirth and joy. *Mercuriales*, were feasts to *Mercurius* the god of Merchandising; it was kept in the month of *October*. *Lupercalia* in *February*, to the honour of *Pan Lycæus*, the god of shepherds, who keeps the sheep from the wolves: This feast *Evander* brought with him out of *Arcadia* into *Italy*; in it the young men used to run up and down the streets naked, with leather thongs in their hands, striking gently all such as they met: young Ladies used purposely to offer their naked hands to be struck by them, hoping hereby to become fruitful. *Agonalia*, were feasts kept in *January*, either to the honour of *Janus*, or else of *Agon*, the god of actions and enterprizes. *Carmentalis* in *January* also, to the honour of *Carmenta*, *Evander's* mother, who was a Prophetess. *Feralia*, so called a *ferendis epulis*, from carrying meat to the graves of their friends; this feast was kept in *February*, to the *Manes* or infernal ghosts. *Terminalia* in *February* also, to *Terminus* the god of hedges and bounds: this feast was observed to keep amity between neighbours, that they might not differ about the bounds of their lands. *Salutaris* in *March*, to the honour of *Mars*, whose Priests called *Salii*, went about dancing with the *Aucibus* or Targets in their hands. *Liberales*, which the Greeks call *Dionysia*, were kept in *March*, to the honor of *Bacchus*, or *Liber*, whose Priests that day did sacrifice with Ivy Garlands on their heads. *Cerealia*, in *April*

April in memory of *Proserpine* found again by *Ceres*. The ceremonies of this day were performed by the Roman Matrons, but originally this was a Greek feast. *Pallia* in *April*, to *Pales* the goddess of Shepherds. *Vinalia* in *April* too: this feast was also called *Veneralia*, because kept to *Venus*, in whose Temple much Wine was poured out, the Gardens dedicated, the Sacrifices offered to her. *Robigalia* to *Robigo* the god of smut; this feast was kept in *April*, that the Corn might not be smutty. *Compitalia* in *May*: these feasts were kept in *compitu*, streets and high-ways, to the *Lares*, and their mother *Mania* to whom Children were wont to be sacrificed, till *Junius Brutus* instead of these, commanded the heads of *Poppia* and *Onions* to be offered. *Lemuria* in *May*, so called from the *Lemures* or night Ghosts; which they pacified with this feast, in which they used to sling Beans, thinking thereby they drove these Ghosts out of their houses. *Matronalia* in *May*, were feasts to *Matuta*, which the Greeks call *Leucothea*; no serving maids were admitted into this feast, except one, whom each Matron was to smite on the cheek, because *Matuta* was jealous that her Husband loved her maid better than her self, whereupon she grew mad and drowned her self, with her son *Melicerte*, and so was made a goddess; she was also called *Ino*. *Neptunalia* in *June*, were celebrated to the honour of *Neptune*. *Portunalia*, to *Portunus* the god of harbours, in *August*: this feast was kept in the harbour of the River *Tiber*. *Consualia*, in *August*, to the honour of *Consus* the god of Counsel; in this feast the Asses and Horses were crowned & kept from work. In the same month were kept *Vulcanalia* to *Vulcan*. *Meditrinalia* in *October*, to *Meditrinalis* the goddess of Physick; for in this month they used to taste of old and new wine for a Medicine. *Augustalia* the same month, in memory of *Augustus* his return to Rome from his victories and conquests. *Fontinalia*, in *October*, in which feast all fountains and wells were crowned with Garlands. *Mercurialis* to *Mercury*, in *November*, and *Brumalia* the same month to *Brannus* or *Brumnus*, that is *Bacchus*. In *December* were kept not only *Saturnalia* Feasts to *Saturn*, but also *Opsalia*, to his wife *Ops*. And *Augerona-*

Next *Angerona* the goddess of anguish and grief. And See *Plu-*
 thum also was the Feast called *Laurentialis*, to *Acca* *Arch. Alex.*
Laurentia. Besides these and many other set feasts, they *ab Alexan-*
 had others called *Conceptiva*, *Imperativa*, and *Nundina*; *dro, Joseph*
 of all which, *Scaliger,*

Q. What God did the Romans worship?

A. Their chief deities were twenty, namely, *Jupiter*
 the God of thunder, *Juno* of riches, *Venus* of beauty,
Minerva of wisdom, *Vesta* of the earth, *Ceres* of Corn,
Diana of hunting, *Mars* of Wars, *Mercury* of eloquence,
Vulcan of Fire, *Apollo* of Physick, *Neptune* of the Sea,
Janus of Husbandry, *Saturn* of Time, *Genius* of Nativi-
 ties, *Orcus* of Hell, *Bacchus* of Wine, *Tellus* of Seeds, *Sol*
 the Sun, and *Luna* the Moon. But indeed under all these
 names they understood the Sun, to whom for his diverse
 effects, and operations, they gave diverse names, as *Mel-*
chior sheweth. Besides these they worshipped many o-
 ther Deities of less note; As, *Bellona* the goddess of War,
Victoria of Victory, *Nemesis* of revenge, *Cupido* of love,
Gratia, or *Charites* of thanks, *Penates* mans tutelar Gods,
Lares the household gods, *Parca* the goddesses of destiny,
Juria, or *Eumenides*, the goddesses of punishments;
Fortuna the goddess of Providence. All these were called
Dii majorum Gentium: there were others whom they
 named *Indigites*, these were men who for their merits
 were Canonized and made Gods. Such were *Hercules*,
Palmas, *Escander*, *Carmenia*, *Castor* and *Pollux*, *Esculapi-*
on, *Acca Laurentia*, *Quirinus*, &c. And not only virtuous
 men, but the Virtues themselves were deified, these had
 the Temples, Sacrifices, and Festival. Such were the
Mind, *Virtue*, *Honour*, *Piety*, *Hop*, *Chastity*, *Peace*, *Concord*,
Quietness, *Liberty*, *Safety*, and *Felicity*; Besides these,
 they had inferiour gods, whose merits deserve not Hea-
 ven, nor scarce veneration; these they called *Semones*,
 as it were *semi homines* half-men; such were *Priapus*,
Venus, *Hiypona*, *Nenia*; and all these petty gods
 which waited upon every servile office and action of
 man; such were *Nais* the goddess of birth, *Cucina* of
 Cookes, *Rumina* of sucking, *Patina* of drinking, *Educa-*
o *Educa* of eating, *Cornua* of flesh, *Juventus* of youth,
Voluptas

the first
 on both
 pholorend
 adyrd ho
 and of the
 and by
 2000

Voluptas of pleasure, *Lubentia* of lust or desire, and many more of this sort. They had also their gods of marriages, as *Jugatinus*, the god of joyning; *Damoducus*, who had the Bride home; and many more of this kind. Child-bearing women had their several goddesses, as *Parthenia*, *Egeria*, and many more. Mens actions also had their Deities; such were *Horta* the goddess of exhorting, *Voluntas* of willing, *Laverna* of stealing, *Nanias* of funerals, *Libitina* of Graves, or Coffins. The Rusticks had their peculiar gods, as *Rubigus* the god of smut, *Stercutius* of dung, *Bubona* of oxen, *Hippus* of horses, *Mellona* of honey, *Pomona* of fruit, *Pales* of soddor, *Flora* of flowers, *Terminus* of bounds, *Pan* of shepherds, *Silvanus* of fields and woods, *Præpus* of seeds and gardens, besides many more. And so ridiculous they were in multiplying Deities, that Sinks and Privies had their *Quæritus*; leavens their *Ebria*; fear and paleness had their gods; to wit, *Pavor* and *Pallor*: they worshipped also foreign gods, as *Ju*, *Serapis*, *Osiris*, the Deities of Egypt; *Sensibus*, or *Dionysus*, the *Sabian* god: And many more which they borrowed of those Nations they subdued. But we must observe, that although the ignorant multitude among the Gentiles did worship many gods, yet the wiser sort acknowledged but one true God; thus *Mercatorius Trismegistus*, the ancientest of the Philosophers, confesseth there is but one Unity the root of all things; one goodness of infinite power, the Author of life and motion in the world. So *Pythagoras*, who first assumed the name of Philosopher, saith, that God is one, and all in all; the light of all powers, the beginning of all things, the torch of Heaven, Father, mind, life, and motion of the Universe. *Empedocles*, who succeeded *Pythagoras*, sheweth, that from this one Entity, proceed *all things that have been, are, and shall be*. This is acknowledged by *Parmenides*, *Thales*, *Anaxagoras*, *Socrates*, and other Philosophers of that age. *Socrates* confirmed this truth, by his death: *Plato*, his Scholar, calleth God *that Entity which hath being of himself, and is begot of himself, the beginning, middle, and end of all things*, &c. *Jamblichus* calls God *that is sufficient in himself*.

But one
God ac-
knowledg-
ed by the
wiser sort
of Gen-
tiles.

himself; *αὐτὸς ὁ θεός*. Father to himself; *πῶς ἑαυτοῦ*. good-
ness it self; the fountain and root of all things, intelli-
gent and intelligible, &c. *Proclus* writeth that he is
King of all things, the only God, who produceth all
things of himself; the end of ends, and first cause of all
operations, the Author of all goodness and beauty, by
whose light all things shine, &c. *Simplicius* saith, that
from this divine beauty proceed all beauties, and all
truths from this divine truth, the beginning of all be-
ginnings, the source and original of all goodness, the
cause of causes, God of gods, &c. *Plotinus* to the same
purpose makes God the original of all things, and who
only is sufficient in himself, giving being to all, &c. The
same doctrine is taught by his Scholar *Porphyry*, and
likewise by all the other *Platonists*. This was also the
general Tenet of the Stoicks, as may be seen in *Epicurus*,
who sheweth, that above all things we must learn
to know there is but one God, the governour of all
things, &c. who is not ignorant of our works, words, and
thoughts, &c. *Cicero* tells us that nothing is more excel-
lent than God, by whom the world is governed, who is
subject and obedient to none. So *Seneca*, we must find
out something more ancient than the world, whence the
Stars had their original, &c. he calls God the Soul and
Spirit; the preserver and keeper of this Universe, the
Lord and Architect of this great work, &c. The same is
acknowledged by *Chrysippus*, as he is cited by *Plutarch*,
there cannot (saith he) be found out any other begin-
ning or original justice, but from *Jupiter*, who is the
common nature, fate, and providence of all things. The
Empiricists maintained the same doctrine, as may be
seen in *Aristotle's* *Physics*, *Metaphysics*, and *de Mundo*.
He acknowledgeth a first, infinite, and eternal Mover, who
is only wise, and the cause of causes. He is the Father
of gods and men, the preserver of the world, the mover
of Heaven, Sun, and Moon, &c. His Scholar *Theophrastus*
to the same purpose confesseth, that from this one prin-
ciple, all things have their existence and consistence;
that God made all things of nothing; *Alexander Aphro-
disiensis*, and the rest affirm the same truth; and not only

the Philosophers, but likewise the Poets assented to the doctrine. *Orpheus* sings thus; *ὅς τις ἐστὶν ἄριστος, ποσειδάωνος καὶ ἑρμῆος, καὶ ἰδίοιο βασιλῆος*: there is none other but this great King, whose seat is in Heaven, and is compassed with clouds, who seeth all things, and is seen of none, &c. To the same purpose *Poecylides*, *αἷς ἐστὶν ἄριστος, ἰδίοιο βασιλῆος*: there is one wise God, powerful and blessed. But of this subject I will speak more hereafter concerning the Sun; I could alledge *Homer*, *Hesiod*, *Empedocles*, *Virgil*, *Ovid*, and other Poets to this purpose, but this work is already performed by *Justin Martyr*, *Eusebius*, *Clement*, *Lactantius*, *Plessis*, and others; who have inserted many verses out of the *Sibyls*.

Of these,
see Augu-
stine in the
City of God.
Lactant.
Cicero,
Plutarch,
Rosinus, &
others.

Their
Priests.

Q. What Priests had the Romans?
Of these we have said somewhat already, but we will say something more. Their ancientest Priests were *Lupercus*, the Priest of *Pan*, *Lycus*, *Potius*, and *Pinarius*, *Hercules*. Of divination by chirping of Birds, *Augures*; of divining by Poultry, *Tullius*. They that had the care of Altars, and looked into the intrals of the Sacrifices were called *Aruspices*, and *Extispices*. *Curiones* were the Priests that had care of each *Curia* or Ward in the City: for *Romulus* divided *Rome* into 33 Wards, and assigned to each of them a Priest, or *Curio*. Over them were *Curio maximus*, that is, an Archbishop. The Priests which *Romulus* ordain'd to the memory of *Titus Tatius*, King of the *Sabins*, were called *Sodales Tatii*. The Priests that went always covered with threaden caps, or hoods, were called *Flamines quasi Filamines*. Whereof there were diverse sorts, as we have already shewed. Of the *Vestal* Priestesses, and the *Salii*, as also of the *Feciales*, *Rex Sacrificulus*, and *Pontifex maximus*, we have said. The Priests that had the charge of the *Sibyls* books were at first but two, called *Duumviri*; then they were increased to ten, *Decemviri*; at last to fifteen, called *Quindecimviri*. *Fauna*, or *Fatus*, who for her loyalty to her husband was call'd *Bona Dea*, had her peculiar Priestesses. The Priests, or *Cybele*, mother of the gods, were called *Galli*, whose Chief, or Archbishop was called *Archigallus*; there were also other Priests called *Trivium*.

vir, and *Sextumius Epulorum*, who had charge of the publick Feasts and Games. Besides these, every Idol had his Priest; and those had their under-officers or servants, called *Comites*. The servants of *Flamen Dialis* were called *Flamines*. They had their Church-wardens, called *Ediles*; their Trumpeters and Sack-utters, called *Tubicines*, and *Tibicines*; *Pops* were those that bound the Sacrifices; *Vellimarii* that killed them. Their Criers that went before the Priests to enjoin the people to forbear working during the time of Sacrificing, were called *Preces*. The women that were hired to sing the praises of the dead, were named *Præfæ*. Their Grave-Diggers, *Vestallæ*.

Of these
see the a-
forenamed
Authors.

Q. *What sort of Sacrifices did the ancient Romans use?*

A. They used to offer a day before the Solemn Sacrifice, a Preparative Sacrifice called *Hæstia Præcedens*. Their *Succedanea* were Sacrifices which succeeded when the former were not satisfactory. Wethers that were led to be sacrificed with a Lamb on each side of them, were called *Ambagæ*; *Bidentes* were sheep sacrificed, having two horns, and two eminent teeth. *Ambrosiales* were sacrifices carried in their Processions about the fields. *Ambrosiales* were Processions and Sacrifices about the City. Heifers sacrificed, which had never been tamed, or put under the yoke, were called *Insuges*. The Priest having brought the sacrifices to the Altar, used to pray, laying his hand on the Altar, Musick in the mean time sounding. Then he layeth on the head of the beast Corn, or a Cake, with Salt and Frankincense; this was called *Immollatio* from *molis* the Cake. Then followed *Lætitia*, which was the tasting of the Wine, and besprinkling thereof upon the beasts head; this done, the hairs between the horns of the beast being plucked out, were hung into the fire, this they called *Lætitia prima*. Then the beast was killed, the blood received in vessels, and in the entrails searched. At last the beast is cut in pieces, one piece was wrapped in meal, and then burned on the Altar, this was called *Læve*. After this they went to feasting, singing, and dancing: Now every particular god had his sacrifice; whose beasts were sacrificed to their supernal gods, black to the infernal. The Bull was the proper sacrifice of *Y-*

Romans,
their Sacrifices.

Jupiter, Neptune, Mars, Apollo, Luna, and the Romanes. The Ram was sacrificed to Mars and the Horsts. Wine was offered to Ceres and Liber. The Goat to Esculapian and Liber. Milk and Honey to Ceres. A Horse to Sol and Mars. A Lamb to Juno and Faunus. A Dove to Venus. A Doe to Pan and Minerva. A Hind to Diana. A Hog to

Of these particulars see *Servius* on *Virgil*, *Æneid*, *Alex. ab Alex.* and the Latin Poets.

Sylvanus. A Cock to the Lares. A Sow to Cybele, and a Sow to Ceres. A Hen to Esculapian, and a Child to Saturn, &c. But this last was abolished by the Romans. To each god also they assigned his particular Bird. The Eagle to Jupiter. The Cock to the Sun. The Magpie to Mars. The Raven to Apollo, &c. They had also their peculiar Trees. Jupiter the Oak. Pallor the Olive. Venus the Mistle. Phos the Cypress. Bacchus the Vine. Hercules the Poplar. Apollo the Laurel, &c.

What Religious Rites did the Romans use in their Marriages?

Their Marriage Rites.

A. In their Marriages they used Prayers, in which they called upon the chief Wedding gods, to wit, *Jupiter, Juno, Venus, Diana, and Pytho, or Sualda*. Before they married, they consulted with their *Auspices*; who encouraged, or discouraged them, according to the Birds they saw; the best *Auspicious* was either two Crows, or two Turtles; these signified long and true love; but to see one of these alone was ominous. After this sight they went to their prayers, and in the Temple before the Altar, were married, first sacrificing a Hog to Juno, *Quia Juno est iugalis cura*, for she had the chief care of marriages. The gall of the Sacrifices the Priests hung away, to shew there should be no gall in a married life. They must not marry upon unlucky days; such were the days after the *Calends, Nones, and Ides*; these were called *diei sterii*, or black days; such a day was that which was kept in memory of *Remus*, killed by his brother, called *Lavinia*, or *Remula*. Neither must they marry on Funeral-days, nor on Festivals, nor when there was any Earth-quake, or Thunder, or stormy weather, no such commotions must be in marriages. The Bride was besprinkled with water, to signify her purity, and in the Entry or Porch, she must touch the fire and water, placed so shew she must pass through

through all difficulties with her Husband. In the Wed-
ding chamber were placed certain Deities, or rather Idols,
to shew what was to be done in that place; these were
Virginis, Subjugus, Pyram, Fortuna, Minerva, Venus
and *Priapus*. Their other Rites, which were rather politick
than religious, I touch not, as nor being to my purpose.

Q. What were their Religious Rites in Funerals?

A. The Corps was wont to be washed, anointed,
crowned by the Priest, and placed in the porch of his
house, with a Cypress tree before it. Every thing that
was to be employed in the Funeral was to be bought in
the Temple of *Venus Libitina*, to shew that the same De-
ity which brought us into the world, carrieth us out of it.
The eyes of the dead bodies were closed upon the going
out of the breath, but opened again in the Funerall pile,
that by looking towards Heaven, they might signify the
soul was gone thither; which also they express by the
flying of the Eagle out of the same pile where the Em-
perours body was burned. The place for the burial was
appointed by the *Pontifices* and *Augures*. Before the pile
were wont to be sacrificed Captives, to pacify the infer-
nal ghosts: But this being held too cruel, Gladiators
were appointed to fight; and for want of these, Women
were appointed to tear their cheeks; but this custom was
forbid by the Law of the twelve Tables. The Priests af-
ter the fire was burned, gathered the bones and ashes,
washed them with wine, put them in an Urn, and be-
sprinkled the people three times with Holy-water. For
the number of three was sacred; so was seven and nine;
therefore upon those days they used to keep festivals in
memory of the dead. Altars adorned with Cypress boughs,
and blue Laces, were wont to be erected to the ghosts,
and on them Frankincense, Wine, Oyl, and Bloud.

Q. Why was the burying of the dead held an act of
Religion?

A. Because it was held an act of justice and mercy
both to bury the dead: of justice, that earth should be
restored to earth, and dust to dust; for what could be
more just, than to restore to mother earth her children,
that as she furnished them at first with a material being,

See Scall-
ger de ru
Poetica, A-
lex. ab A-
lex. Rofi-
nus, Serv-
us Del Rio
in Seneca,
&c.
Their Fun-
eral Rites.

Of these
and other
customs see
Virgil, and
Servius on
him: Kireb-
mulus, also
Rofinus,
Rhodiginus
Alex. ab
Alex. Gy-
rardus, and
others.

Burial of
the dead, an
act of ju-
stice and
mercy.

with food, raiment, sustentation, and all things needful, so she might at last receive them again into her lap, and afford them lodging till the Resurrection, whereof some of the wiser Gentiles were not ignorant. It was also an act of mercy to hide the dead bodies in the earth, that those organs of such a divine soul might not be torn by wild beasts and birds, and buried in their maws. The disconsolate mother of Euryalus in the Poet, is not so much grieved for the murdering of her Son, as for that he should be made a prey to the birds and beasts.

Enl. 9.

Beu terræ ignotæ, comitus datu præda Latinis
Alindusque jacet.

It was held among the Egyptians one of the greatest punishments that could be inflicted, to want the honour of burial; and with this punishment *Jehoiachim* the son of *Jehoiakim* is threatened, *Jer. 22. 19.* that he should be buried with the burial of an Ass, and cast forth beyond the gates of *Jerusalem*. And the Milesian Virgins were terrified from hanging themselves by the Law of their Senate, that such self-murderers should have their bodies dragged naked through the streets in the same room wherewith they hanged themselves. *Mezentius*, in the Poet, doth not desire *Aeneas* to spare his life, but earnestly intreats to afford him burial.

En. 1.20.

Nullum in caute morar, nec sic in praelia veni:
Unum hoc per (si qua est) ultio tenis hostibus) oro
Corpus humo patiare teri &c.

So *Tornus* intreats for the same favour from *Æneas*,
corpus spoliari iustine moris, Re. Ide. mor. Æn. 12 The right
 of Sepulture hath been held so sacred among all civil Na-
 tions of the Gentiles, that the violation thereof hath in
 their Laws been counted Sacrilege. Therefore they have
 ascribed to their gods the patronage of Funerals and Se-
 pultures: for this cause they called the law of interring
 the law of their gods, *νόμος θείωνος*. *Istocrates in Pan-*
athensico sheweth, that the right of Sepulture is not so
 much humane as divine: *ἐξ ὧν ἐστὶν ἀδελφότης καὶ πα-*
τριώτης. Δὲν ἂν ὦν θάψας καὶ ἐκταφύας ἀδελφότης.
 The burying of the dead is commended by the Pagan
 Writers as a work of humanity, mercy, clemency, piety,
 justice.

justice and Religion; therefore the Latin phrase, yet doth intimate how just a thing it is to bury the dead, when they call Funeral Deities, *justi exequiorum*, or *justi funebria*. We read in *Homer*, *liad 24*. how angry *Jupiter* and *Apollo* were with *Achilles* for abusing and neglecting to bury the body of *Hector*; shewing, that *Achilles* had lost all mercy and modesty: *ταυτον ιδε εμπελασεν ελπιαι αιδης τινος*, &c. And to shew how religious an act it is to bury the dead, the Gentiles assign the care of Funerals and Sepultures to certain gods, which they called *Manes*, whose chief was *Pluto*, called therefore *Summanus*; hence all Tombs and Monuments were dedicated *Dis manibus*; and therefore they who offered any violence to Tombs, were said to violate the *Manes*; *Deorum Manium jura sancta sunt*. Of this you may see more in our *Mythologus Poeticus*. It was counted an execrable thing, if any should light upon a dead body unburied, and not cast earth upon it; therefore the high Priest among the Jews, albeit he was not to be present at any funeral, yet if by chance he found a dead corps, he was to bury it himself. And so careful were the Jews in this duty, that the bodies of Malefactors were to be buried after Sun-set. *Horace* brings in the dead corps, promising a reward from *Jupiter* to him that should cast some earth upon it. *Multaque merces unde potest tibi desponsa aqua ab Jove, Neptunusque*: but if he refuse to do this work of humanity, *piaculo nulla resolvant*, no sacrifice should be able to expiate his crime. And to make men more careful of this last duty to the defunct, the Poets feigned that the souls of those dead bodies which lay unburied, did wander up and down an hundred years without any rest, neither were they admitted into *πύλας Αϊδας*, as *Homer* speaks, that is, the gates of *Pluto*; nor were they received by *Charon* over the River *Styx* (as *Virgil* sings) till the bodies be interr'd.

*Not ripas datur horrendas, nec rauca fluentes
Transportare prius quam sedibus ossa quierunt.*
 Hence is that *Patroclus*, in *Homer*, doth so earnestly sollicite, *Achilles* to bury him: the like earnest suit doth *Panurgus* in *Virgil* put up to *Aeneas* for the same favour.

And because want of burial was counted one of the greatest disgraces and punishments that could be inflicted on the dead, therefore self-murderers were debarred from the honour of interment, which as the Poet saith, *Est solus bonus Acheronte sub iuvo.*

Q. Of what Religion were the Grecians?

Greeks, &
Gentiles,
their Reli-
gions and
gods.

A. They and the Romans differed little in their superstitions. The Romans worshipped twenty principal gods, the Grecians but twelve of them; to wit, *Jupiter, Saturn, Bacchus, Apollo, Mars, Minerva, Diana, Venus, and Juno, Ceres, Mercurius, Vulcan;* their Altar was called *Βωμὸς ἡ δωδεκαθεῶν*. The Altar of the twelve gods; but indeed *Neptune, Hercules, Proserpina,* and others, were in no less esteem among them. By these gods they were wont to swear; and as the Romans, so did they make Deities of the creatures, of passions, of accidents, and of their own ignorance, in erecting an Altar to the unknown God, *Θεὸν ἄγνωστον*, *Acts 17.* Their chief god was *Jupiter*, whom they called the Father and King of gods; so *Homer* often. Him they acknowledged their Deliverer, their counsellor, their Lawgiver, and defender of their Towns: hence these Epithets of *Ἐκδυστῆρ, Βελλῆρ, Νικητῆρ, πολέμιορ, κοσμητῆρ*, that is, a Counsellor, often in *Homer*; *Ἰσχυροτάτωρ*, the chief Commander, or Ruler of the World; so *Virgil*:

*Qui res dominumque Deumque
Æternus regis imperiis.*

But yet *Homer* is permitted to abuse the supreme God with the title of an adulterer, and of an impotent God, who was subject to the Fates, and bound by the other god, till *Thetis* loosed him. He makes him also false in his promises to *Agamemnon*, a laughing-stock to *Juno* and *Minerva*, a slave to Love, subject to sleep, a make-bate among the other gods. So that albeit both the Greeks and Romans worshipped the same *Jupiter*, yet the Romans being a wiser people, spake always reverently of him, as may be seen in the Prince of Poets, *Virgil* triumphant, who in this respect, as in many other cases, is to be preferred before *Homer*, as I have shewed elsewhere. Their next god was *Apollo*, or the Sun, whom they

they made the chief god of Shepherds: as they armed *Jupiter* with thunder, so they did *Apollo* with his silver bow: therefore called *ἄρϋος* Ⓢ, by *Homer*. They made him the Author of Divination: Hence his Oracles were famous every where. They that died suddenly, were said to be killed by him: they made him also the god of Musick and Physick. He was called *ἄλκιμος*, and *Ἀποτροπαιεύς*, that is, a Deliverer from, or a turgent away of evil. The mysteries of these things we have unfolded elsewhere, in *Mystagogic Poetics*. He had a rich Temple at *Delphos*, beautified with much gold, therefore called by *Pindarus* *ἄργυρος*, and he from his golden bow, *ἑλνικός* Ⓢ. He invented the *Cythron*, and *Mercury* the *Harp*: they were therefore worshipped both upon one Altar. *Apollo* from his sight and knowledge of all things, was called *ὄψις*. *Mercury* was worshipped as the god of Musick also, and of Merchandising. He had the charge of Wrestlers: therefore was called *ἰσχυρός* Ⓢ: and because with his rod he used to conduct the souls to and from Hell, he was named *ψυχρῆς* Ⓢ. He was also the Messenger and Herald of the gods: and because he had the charge of doors, to keep them from chieftes, he was called *ἄνερ* Ⓢ: and from the invention of four useful Arts, to wit, Letters, Musick, Wrestling, and Geometry, he was called *ἑτερότερος* Ⓢ, four square, and so was his statue, *Homer* calls him *ἄγγελος ἰσχυρότερος*, the Angel of the gods. And the Greek Epigrammatist names him *ἰσχυρίων*, the servant of the gods: and *ἑτάρετος*, the Bishop of Wrestlers. But this god was a notable thief, for he stole from *Jupiter* his Scepter: from *Neptune* his Trident: from *Mars* his Sword: from *Venus* her Girdle: from *Vulcan* his Tongs.

Q. What were their other chief gods whom they worshipped?

*A Saturn, a cruel god, who both devoured his own children, and could not be pacified but by the sacrificing of infants. In honour of him, they kept the feast called *sepius Saturnalis*; and afterwards the Romans, they worshipped him bare-headed; but the other gods with their heads cover'd. He was bound by *Jupiter* for his injustice, and thrust down to Hell; and yet they hold his govern-*

See the
Greek
Poets and
their Inter-
preters.

ment most happy, and under him the golden Age. He found out the use of the Scythe or Pruning hook, with which he is painted; and taught the *Italians* husbandry, for which he was highly honoured by them. From him, not only the *Capitol* was called *Saturnus*, but also the whole country of *Italy*, *Saturnia Tellus*, *Bacchus* or *Liber*, by the *Greeks* called *Lydus*, *Dionysius*, *Bromius*, was a great god amongst them, and worshipped with *Ceres* upon the same Altar; therefore *Pindarus* calls him *νιχθηρὸν Δαυδνέην*, the assessor of *Ceres*. He was called *Νυκτιάς*, from his Night-sacrifices; *ἡγανόμορος*, from his beauty; and *ποικίλος*, from his different shapes; for sometimes he was a goat, sometimes a man, and sometimes a bull, to shew the different disposition of drunkards. They called him *Διγενής*, because twice born, first of *Semele*, then of *Jupiter*. *Κνωρὸσπαρος*, crown'd with Ivy, and a multitude more of such Epithets they give him, as may be seen in the *Greek Epigrammatist*. His feasts or *Bacchanals*, were so full of disorder, riot, immodesty, and madness, that the Senate order'd this *Greek* feast should not be us'd in *Rome* or *Italy*. *Mars* for his hard armour and hard heart, and brazen face, was called by the *Greeks*, *Ζαῆς*; and by *Pindarus*, *χαλκὸς ποδὶ*, carried in a brazen Chariot. *Homer* calls him *βρισητός*, the swiftest of all the gods. Yet was over-reach'd by *Vulcan* the slowest, to let us see that strength is overcome many times by policy; he was married to *Venus*; for soldiery, and venery are seldom separate. He is by *Homer* joyned with *Minerva*; Arts and Arms do meet together; he was a great god among the *Grecians*, but greater among the *Romans*, to whom they dedicated Priests, Feasts, and diverse Temples, not only for being their tutelar god, but also because he was *Romulus* his Father, this mad god, for so he is called by *Homer*, *μυρμηρυς*, was wounded by *Diomedes*; and he is termed their *δωρὸν*, *δωλλός*, inconstant, mutable, false, and treacherous. A brave god! miserable is that Country where this god dominates, whose greatest enemies are *Jupiter* and *Minerva*; that is, peaceable Princes, and wise Councillors.

Of these
see the
Greek and
Latin
Poets.

Q. What were *Minerva*, *Diana*, and *Venus*?

A. These

These were also *Grecian* deities. *Minerva* was the *Athenian* chief goddess, from whom they were named *Athenians*. Her Festivals were called *Panathenæa*, and her chief Temple *Parthenon*, for she from her perpetual celibate was styled *maid*. She hath the next place in Heaven, among the gods, to *Jupiter*, and wears his arms and target called *Agu*, to shew that Kings should never be without wise and learned men, next to them. When she came out of *Jupiter's* brain, she made a noise brandishing with her Spear, at which mortals were affrighted; therefore she is called *ἀσπίς*, and *αἰθήρ*; the wisdom of a Governour being expressed either by his words or actions, keeps the people in awe, she had her *Palladium* at *Athens*, as well as at *Troy*, and at *Rome* had diverse Temples called *Minerva's*. *Diana* the sister of *Apollo* was worshipped by the *Greeks* in the habit of a woman armed with a bow and arrows. So she was afterward by the *Romans*, to whom they erected diverse Temples, the chiefest whereof was upon the hill *Aventine*. She is called by *Pindarus* *ἵππων* a horse-driver; for by her they understood the Moon, to which they assigned horses, to signify her motion, and anciently a golden Chariot drawn by white hinds: from her delight she took in arrows, she is called by the same Poet *ἰσχυρὰ*, by which are meant her beams; she was painted also with a Torch in her hand, as *Hecate* is always, to shew that she and *Hecate* was all one; and by this Torch was meant her light; she was also the same with *Proserpine*, and is called *Τρίσημις* from the Moons three different shapes: but she was a cruel goddess, who would not be satisfied without humane sacrifices: in *Arcadia* she was worshipped in the form of a Virgin, covered with a Hinds skin, having a Torch in one hand, two serpents in the other, and on her shoulders her bow and quiver. Of these mysteries I have written sufficiently in *Myth. Poet.* *Venus* was worshipped in honour by the *Lacedæmonians*, because she overcame *Mars*; her worship consisted in Flowers and Frankincense. She was sometimes placed upon the same Altar with *Mercury*, to shew how well Beauty and Eloquence agree. She was had in honour more in *Rome* than in *Greece*.

Greeks:
their gods
how wor-
shipped and
painted.

See Pausanias, Capella, Boccassius, &c.

Greece, because from her, as being the mother of *Eros*, the Romans deduced their Original; therefore she was honoured with many Temples at Rome; she was the deity that was worshipped by the women: Harlots honoured her for gain; honest Virgins for Beauty; Matrons for concord with their Husbands; Widows for new Husbands; and all for Fecundity: she being held the mother of all these. She was painted in a Chariot drawn sometimes with Doves, sometimes with white Swans; she was crowned with Mistle and Roses; she was begot of the Sea froth. All which express to us the qualities of love.

Q. How were Juno, Ceres, and Vulcan worshipped by the Greeks?

A. At Corinth, Juno was worshipped in the habit of a Queen, with a Crown on her head, on which were carved the Graces and the hours, sitting in a throne of gold, and white Ivory; having in one hand a Pomgranate and in the other a Scepter with an owl on the top thereof. By Juno they mean the Moon; therefore her Statue and Throne were of white materials. Hence *Homer* calls her *Λευκάρη* having white arms. The Moon is Queen of the night, therefore she hath her crown, Throne, and Scepter; the Owl being a nightbird, was fully dedicated to her that was Lady of the night. She was the goddess of riches and fecundity, and the same with *Lavinia*; therefore she hath the Pomgranate, a Symbol of plenty; as she is the Moon, the hours attend her; as the giver of riches, the Graces; for bounty and good turns require thanks. In some *Gracian* Temples her Image is drawn by Peacocks, to shew that pride and wealth go together, and that rich people delight in gaudy and glorious apparel. At *Abydos* she was worshipped with Vine branches about her, treading on a Lyons skin, in contempt of *Bacchus*, and *Heracles*, *Jupiters* two bastards; the one glorying for finding the use of Wine, the other for killing the Lion. Juno was called *παις* in perfection, because she had the charge of marriage, in which mans perfection consisteth, and *ἡγεμένη* as being *Jupiters* wife and sister; the sacrifices in Greece were *Hecatombas*, a 100 beasts: at Rome, she was honoured with diverse names, Temples

and Sacrifices; the Calends of every month were dedicated to her, and her solemnities were kept in February: Ceres was worshipped in a Chariot drawn by two Dragons, with Poppy heads in one hand, and a burning Torch in the other, with a sheaf of Corn on her head: What all these meant, we have shewed elsewhere. The secret or mystical sacrifices of *Ceres Eleusina*, were not to be divulged; for no profane person was to be admitted to them; for the Priest going before uttereth these words, *Idem erat ignis in hoc*. The Roman Priests proclaiming the time in their tongue, *Præcipue præstare profane*. The *Æcolians* did so honour *Ceres* and *Proserpine*, that in their Temples they kept fires perpetually burning. In her sacrifices Hogs were offered, but no Wine. The Priests of *Ceres* were called *matrones*, that is, Bees, so shew both their diligence, purity and chastity. She was worshipped also at *Rome*, where she had her Priests and Temples, and great solemnities in *April*, called *Ludi Cereales*. In *Kalends*'s Sacrifices a Torch was lighted, and delivered from one to another, to signify that the Torch of our life is imparted from the father to the son by generation. He was worshipped in the form of a lame man, with a blue cap, so shew us the nature of the fire whereof he was god. At *Rome* he was also worshipped, but his Temple was built by *Romulus* without the City, because *Alnus* his corival had his Temple within the City, of which he was the tutelär god.

See *Cervinus*, *Martianus Capella*, *Scaliger*, *Spondanus*, &c.

Q. Did the Greeks and Romans worship these gods only?
A. Yes, innumerable more; or rather the same deities above named under other names: for *Apollon*, *Phœbus*, *Sol*, *Esculapius*, *Jupiter*, *Jedher*, *Hyrculus*, *Alnus*, *Mercurius*, *Pan*, &c. are different names of one and the same Sun, which was the chief god worshipped among the Gentiles. *Luna*, *Hecate*, *Diana*, *Juno*, *Lucina*, *Venus*, *Calliope*, &c. do signify the Moon. *Vesta*, *Ceres*, *Cybele*, *Rhea*, *Cora*, *Rerocynthia*, *Magna Mater*, *Tellus*, *Pater*, *Fium*, *Imus*, *Bona Dea*, *Proserpine*, &c. do signify the Earth and the benefits we receive thence. *Neptunus*, *Nereus*, *Glaucus*, *Proteus*, *Triton*, *Consus*, *Oceanus*, &c. signify the Sea. *Pluto*, *Plutus*, *Proserpine*, *Charon*, *Cerberus*, &c. are but different

different names of one and the same infernal deity. And as the same god had different names; so he had different sorts of worship; for the Sun, under the name of *Apollon*, was worshipped in the form of a beardless youth, with yellow hair, carrying in one hand a Cythron, in the other Arrows and his Bow. As *Sol*, he was honoured in a flaming ship full of rich wares, carried about the world, by which light is imparted to all. As *Phœbus*, he was adored in a golden Chariot drawn by four horses swift and fiery, in one hand he holdeth a glittering Target, in the other a burning Torch, on his head a golden Crown beset with twelve precious stones. As *Asclepius*, he is set forth sitting in a Chair, in the habit of a grave man with a long beard, crowned with Bayes, holding in one hand a knobbed staff, and with the other leaning on a Serpents head. Sometimes he is described with two Cocks in his hand, and certain fruits and herbs in his lap, by which the properties of Physicians are represented; for the Sun is the great Physician. As *Jupiter*, he was worshipped sitting in a Throne, with a Scepter in one hand, and an Eagle in the other, by which was expressed his power and dominion. As *Bacchus* or *Liber*, he was set out like a naked youth, with horns on his head, a Crown of Ivy, and sometimes of fig-leaves, with the *Thyrus* or Vine-spear in his hand, sitting in a Chariot drawn by Tygres, and Panthers. Which may signify both the power, influence, and raging heat of the Sun. As *Bellerophon*, they honoured him clothed with a Lyons skin, Crowned with Poplar leaves, and the Club in his hand knocking down the *Hydra*. We have shewed the meaning of these in *Mytholog. Poet.* and that the Suns courses through the twelve Signs were adumbrated by *Heracles* his twelve labours. As *Mars*, he was adored with a helmet on his head, a spear in one hand, and a Bow in the other. As *Mercury*, he was worshipped like a young man on a square stone, having wings on his head, and on his feet, with a sword in his hand killing many eyes. *Argus*: by which was meant the Sun's perpetual vigour, in that he was resembled by a youth, the wings shewed his swiftness, the square stone the four seasons of the year.

as four Climates of the world. His killing of *Agar* showed the confounding of the Star light by the Sun's presence. As *Pao* he was expressed and adored under the form of a Sanyr, with a red face, long beard, horns on his head, a spotted skin about him, having in one hand a Pipe in the other a Shepherd's staff; his beard and Horns signified his beams; his speckled skin, the Heaven speckled with Stars; the pipe, the harmony of his motion; and the staff, his power. Much more might be said of this subject. *ende*

Q Under what names and shapes did they worship the Moon?

A. As *Hecate* she was worshipped under the shape of a monster with three heads, by which they signified the Moons threetold form she assumes, according to her aspects and recefs to and from the Sun. As *Luna* at her first appearance, she was honoured with white and golden garments, and a burning torch, to shew the increasing of her light; when she was half full, with a basket of fruit, to shew how the fruits fill and grow with her: but when she was at full, with a dark coloured garment, to signify the decreasing of her light. As *Diana*, she was worshipped in the habit of a woman, with a torch flaming in one hand, two Snakes in the other, a bow and arrows on her shoulders, sitting in a Chariot drawn with white Deer, all which signified partly her light, and partly her motion. Her light is a help to hunters: therefore she was worshipped in the habit of a hunter. As *Juno* she was honoured in the ornaments of a Queen, sitting in a Chariot of Ivories, silver and gold, which signified both her light, beauty, and dominion over the night. As *Laciua*, she was crowned with the herb *Dittamum*, or Dittany, which is good for women in labour: and a burning torch in her hand, to shew the hot fits and sharp pains of Child-bearing women, upon which the Moon hath great power. As *Peau*, she was resembled by a beautiful woman naked, crowned with roses, and rising out of the Sea, by which they signified the light and beauty of the Moon, when she arises. As *Ceres*, she was represented by a Maidsen with a sheaf of Corn on her head, and a lamp in her hand, to shew, that from her proceeds both light and plenty.

Q. What

Q. What names and worship did they give to the Earth and Fire?

Answer.

First Part.

Earth.

Second Part.

Fire.

Third Part.

Fourth Part.

Fifth Part.

Sixth Part.

Seventh Part.

Eighth Part.

Ninth Part.

Tenth Part.

Eleventh Part.

Twelfth Part.

Thirteenth Part.

Fourteenth Part.

Fifteenth Part.

Sixteenth Part.

Seventeenth Part.

Eighteenth Part.

Nineteenth Part.

Twentieth Part.

Twenty-first Part.

Twenty-second Part.

Twenty-third Part.

Twenty-fourth Part.

Twenty-fifth Part.

Twenty-sixth Part.

Twenty-seventh Part.

Twenty-eighth Part.

Twenty-ninth Part.

Thirtieth Part.

Thirty-first Part.

Thirty-second Part.

Thirty-third Part.

Thirty-fourth Part.

Thirty-fifth Part.

Thirty-sixth Part.

Thirty-seventh Part.

Thirty-eighth Part.

Thirty-ninth Part.

Fortieth Part.

They were called *Vesta*; and under that name worshipped in the habit of a Virgin, sitting on the ground and crowned with white Garlands, whose Temple was built round, and in it a perpetual fire kept by the Name of *Vesta*. These two Elements were joyned together, because fire is begot, both in, and of the Earth. The Virgins habit signified the purity of the Fire; her sitting, the immobility of the Earth; the white Garlands, the purity of the Air or Firmament, compassing the Earth or Fire; the roundness of the Temple shewed the rotundity of the Earth. The Earth also was called *Rhea*, *Ceres*, *Berecynthia*, *Magna Mater*, *Cybele*, *Ops*, &c. She is called *Vesta* & *Festivals*, because she is clothed with herbs, grass, and trees; *Rhea*, from *fluere*, to flow; because waters are still flowing in and upon her. *Ceres* or *Geres*, from corn-bearing, and supporting all things. *Berecynthia*, from the hill *Berecynthia* in Phrygia, where she was worshipped. The great mother, because she generally nourishes and maintains all earthly creatures. *Cybele*, from *κύβη*, a Cube, to shew the stability of the Earth. *Ops*, from the help we have by her. *Proserpina* & *Jeremida*, from the creeping things within her, and from the herbs which creep out of her. *Tellus* from *Terra*, the Earth, which was worshipped in the habit of an old Woman with towers on her head; having in one hand a Scepter, in the other a key, clothed in a garment embroidered with herbs, flowers and trees, and sitting in a Chariot drawn with Lyons, to shew that the earth supporteth all towers and Castles, produceth all herbs and trees; is the predominant Element in compounded bodies, signified by the Crown, Key and Scepter: the motion of her Chariot on four wheels, signifieth the motion, not of the earth, but of her inhabitants in the four seasons of the year; the Lyons, and all earthly creatures, though never so strong and fierce, are subject to the Laws of terrestrial nature. Of the manner how *Ceres* was painted and worshipped we have said already. By *Proserpina*, they meant the Earth, as she is fruitful, and cherishesth the seeds cast into her. For this

cause

and she is called *Ros Dea*, from the many good things she affords us; and *Fœnis & Erucide*, from favouring and cherishing us. *Pomona*, from the fruits; and *Flora*, from the Flowers she produceth; and *Pales*, as the fruitful sodder to the cattle; therefore she was held the goddess of Shepherds, and her Feasts *Pælia*, were kept without shedding of blood; then were the Cattel purified with Sulphur, Rosemary, Sabin, and Bayes, and made to pass through flames of stubble and hay.

See the My-
thologist.

Q. What worship had the Deity of the Sea?
A. He was called *Neptune*, and worshipped in the form of an ancient man, with a Crown on his head, holding his Trident in one hand, and embracing his Wife *Amphitrite* with the other. Between his legs was a Dolphin. His Chariot drawn with Horses. The Seas swift motion was represented by the Dolphin and Horses; and its Dominion over all other waters; by the Crown and Scepter. He was called *Counsel*, from counsel; to shew that Princes Counsels should be hid, as the cause of the ebbing and flowing of the Sea is. He was called *Neptunus & Nereus*, from covering the Earth. *Nereus*, and his Wife *Thetis*, were Sea Deities, and indeed the same with *Neptune*; so was *Demeter* whose Chariot was drawn by four Whales: *Proteus* is also the same, though these are held by most to be different gods; yet in effect all is but one and the same deity; so were the *Tritons* and *Nereids*, though these, with the *Sirens*, are thought by some to be monstrous Fishes. The *Tritons* were counted *Neptunes* Trumpeters, to shew the noise and roaring of the Sea. Old *Glaucus* is also the same Sea-god with the rest; who is described and worshipped in the form of an old man, with long hair and beard dropping with water, his breast beset with sea-ears, and below the Navel like a Fish.

Sea, how
worshipped
more in
Mystag.
Poetico.

Of all
these I
have spo-
ken fully
in Mystag.
Poetico.

Q. What worship and name did they give to Death?
A. Death was held a Deity, and worshipped under the name of *Pluto*, or *Plutus*, sitting in a dark Throne, with a black Ebony Crown on his head, a rod in one hand, to drive together the dead bodies, and a key in the other, to lock them in. At his feet was placed the three-headed dog *Cerberus*, all which was to shew the condition

Death, how
worshipped.

of the dead: The Cypress-tree stood always by him: he was called *Charon*, from gathering, or driving people together. Death is the great King of darkness, who drives all men rich and poor, wise and fools, Kings and beggars into one place; *mones valem cogimur*. Death is called *Charon*, that is, a devourer of flesh: For it consumes all flesh. This is the black dog as *Seneca* calls him, who is still barking at, and biting of mortals; he is called *Belua centiceps* by *Horace*, the hundred headed beast, for death hath a hundred ways to seize upon us: The same death is expressed by *Charon* to some, by *Atrox* to others, for to good men who depart hence with a clear conscience death is comfortable; but to the wicked, whom the furies of an evil conscience do torment, death is terrible and comfortless, expressed by the word *Atrox*.

Of these things see more in *Mythol.*
Post.

Greeks,
Their Sa-
crificing.

What was the manner of sacrificing in Greece? None came near the Altar till they were first purified; neither must the sacrifice be laid on the Altar, till it was also lustrated or purified with Meal and holy water, called *kyanê*. The standers by were besprinkled with this water, after a fire-brand taken from the Altar had been quenched in it, and then some holy flower or meal was cast on them. This done, the Priest prayed, then the Victim was brought to the Altar, with the head upward, if it was dedicated to the superiour gods; but if to the inferiour, with his head downward. The Fat, Heart, Spleen, and Liver, were offered to the gods; the rest of the beast was eat up by the Priests and people, spending the rest of the day in gormandising and drunkenness. When the Greeks sacrificed to *Vesta*, and the Romans to the *Lares*, they left nothing of the sacrifice; hence *Lari sacrificare*. *Sotiv* Esq. was to eat up all. The poorer sort offered *Adiuvum*, that is, Meat or Cakes, the same with the Roman *vols*, which by the richer sort was mingled with Wine and Oyl. These frugal sacrifices are called by *Pindarus* *Arta* *Dusias*, Supplicating sacrifices, intimating that there is more devotion in these mean sacrifices, than many times in those that are more costly; for it is not the sacrifice, but the heart of the sacrificer.

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God requires. They used to try if their victim would prove acceptable to their Gods, by putting the Cake on the head between the horns, which were in solemn feasts gilded, if the beast stood quiet, it was fit to be sacrificed; if otherwise it was rejected. In all sacrifices *Vesta* was first invoked *ἱεῖς ἑστίας*, to shew both the antiquity and necessity of fire in sacrificing. Their custom also was to sacrifice in the morning to the gods, in the evening to the *Heroes* or Demi-gods. The Greeks did not as the Romans, grind the corn which they laid on the head of the Victim, but laid it on whole *ἅν ὅλον* & *ἅν ὅλον*, faith *Suidas*, to shew the manner of the ancient feeding, before the grinding of corn was invented. This whole corn was called *ἅν*. They were wont also after their sacrifice and feast, to burn the tongue of the beast, and besprinkle it with Wine, as *Homer* sheweth, *ἅν ὅλον* & *ἅν ὅλον* & *ἅν ὅλον* & *ἅν ὅλον*. This was to shew that after drinking and feasting, the tongue should be silent: and nothing divulged what was then spoken. This was also done in honour of *Mercury* the God of Eloquence and of sleep; for about sleeping time the tongue was sacrificed. The Grecian Priests used to dance or run about the Altars, beginning first at the left hand, to shew the motion of the Zodiack, which is from the West, called by Astronomers the left part of the World: then they danced beginning at the right hand, to shew the motion of the first sphere, which is from East to West. Their bloody sacrifices were called impure; but Frankincense, Myrrh, and such like were named by them *ἅν ὅλον*, pure offerings. The flesh of the Victims were called *ἅν ὅλον*, but by the Christian Doctors *ἅν ὅλον*. They that gathered the consecrated Corn were named *Parasiti*. They that met to sacrifice were called *ἅν ὅλον* from *ἅν ὅλον*, to sacrifice. *Phylisby* were those who superstitiously, upon all occasions, were given to sacrifice. Sacred feasts were called *ἅν ὅλον* from *ἅν ὅλον*, and *ἅν ὅλον*, because much Wine was drunk to the honour of the Gods; and therefore *ἅν ὅλον* is to be drunk, because they used to be drunk *ἅν ὅλον* *Rhodiginus* they had sacrificed. The burning of Incense or such &c.

Their
Priests and
Temples.

such like before the Sacrifice, were called *Prothymentes*.

Q. What Priests and Temples had the Ancient Greeks?

A. As they had multiplicity of Gods, so they had of Priests anciently. The Priests of *Jupiter* and *Apollo* were young boyes, beautiful and well-born. The Priests of *Ceres* were gelded; *Ceres*, *Bona Dea*, and *Bacchos* had their Women-Priests. *Bellona's* Priests used to sacrifice with their own blood. The *Athenian* Priests, called *Hierophantes*, used to eat Hemlock or *Cicuta*, to make them impatient towards women. No man was made a Priest who had any blemish in his body. Their garments and shoes were white, if they were the Priests of *Ceres*. Purity was the chief thing they observed outwardly. They that sacrificed to the infernal gods, wore black garments, but purple if they were the Priests of the Celestial Deities. They used also to wear Crowns of Myrs, with Ribbands or Laces. Their office was not only to pray and sacrifice, but also to purifie with brimstone and salt water. Their chief Priests, called *Hierophantes*, were the first in authority with the *Pontifices* at *Rome*. The *Athenian* noble Virgins, called *parthenoi*, from bearing on their shoulders the *agalms*, which was a basket or chest of Gold, in which the first fruits and other consecrated things were carried in their *Panathenaision* pomps to the honour of *Minerva*; I say these Virgins did much resemble the Vestal Nuns at *Rome*. The *archon* or *reueque* was the Bishop or overseer of the sacred mysteries; *megistes* was he that attended the sacred fire on the Altar; they had their *xiphi*, Cryers, or Preachers, and *epitropoi* Church-wardens, and other officers. Now for their Temples. At *Athens* the Temple of *Minerva* was built in the highest part of the City; so was *Jupiter's* Temple at *Rome* built in the Capitol. The Temple of *Mercy* called *Aphrodite*, which was a Sanctuary for Delinquents, was erected at *Athens* by the Sons of *Hercules*. *Thesew* had erected one before called *Thesewon*, in imitation of which *Romulus* at *Rome* built such another. At first the gentile gods had no Temples at all, but were worshipped either on hills or in Groves. *Cecrops* was the first (as some think) who had a Temple in *Athens*, and *Janus* in *Italy*. Before that time

they had no other Temples, but the Sepulchres and Monuments of the dead. The Temples of the Celestial Gods were built upon the ground, of the Infernal under. In the Country of *Sparta*, *Jupiter* had a Temple called *exomphalos* from the darkness thereof, being obscured with Groves. There was also *γῆς λαγὼν* the Chappel of the earth, and *αἰθέρος* the Chappel of the *Deities*, the place where they had their Assemblies and Sermons called *ekklesia*. Their Temples were called *πύλας*, from the black smoke of their sacrifices and incense; *πύλας*, or according to the Attick *ρῶς*, was the general name for Temples, because the gods dwelt in them; and because they were consecrated and holy, they were named *λαγῶν*. *Σανδὸς* was that part of the Temple where the Idol stood, the same with the Latin *Delubrum*; *ἡλὸς* from *ἡλίσσιν*, to cut or separate, did signify the Temple, as it was set a part and separated from other buildings. Such honour they gave to their Temples, that they durst not tread on the threshold thereof, but leapt over it; nor must they pass by any Temple without reverence to it: there they kept their treasures for the more security; sacrilege being held then an execrable crime, and so it was held an impiety to walk in the Temple of *Apollo Pythius*, and punishable with death by the Law of *Pisistratus*. Hence the proverb, when any danger was expressed, or imminency, *ὅς τις πύλας ἢ ἱερὸν ἄνθρωπος*. It had been better you had walked in the *Pythium*; the word also *ἱερὸν* signifies eating of the body, which that none might do, the Images of Serpents were set over the gates of consecrated places; *Pinguis duos angues, sacra est locus, extra mense*. Their matrimonial and funeral Rites were the same with the Romans.

But of these passages, see the Schollast on *Aristophanes*, *Suidas*, *Pol. Virgil*, *Cicero* on *Tertullian*, *Modestinus*, *Thymonius*, and others.

The Contents of the Fifth Section.

The Religions of the old Germans, Gauls, and Britains.
 1. Of the Saxons, Danes, Swedes, Muscovites, Russians, Pomeranians, and their neighbours. 2. Of the Scythians, Getes, Thracians, Cymbrians, Goths, Lufitanians, &c. 3. Of the Lithuanians, Polonians, Hungarians, Samogetians, and their neighbours. 4. Of diverse Gentile-gods besides the above-named. 5. The ranks and arms of their gods. 6. With what creatures their Chariots were drawn. 7. Of peculiar gods worshipped in peculiar places. 8. The Greek chief Festivals.

SECT. V.

Quest.

Of what Religion were the Germans, Gauls, and Britains?

Answer. The Germans at first had neither Images nor Temples, but abroad worshipped the Sun, Moon, and Stars. Mother Earth was in chief esteem among them, to her they dedicated a Chariot in a Grove, which was lawful only for the Priest to touch. He was never to leave the Chariot, which was always covered with cloth, and was drawn by two Oxen in Procession; the Holy days were appointed; at the end of her journey, she, with the Chariot and Clothes were washed in a certain Lake; but the ministers who performed the work, were never seen any more, but were swallowed by the Lake, and the goddess restored again by her Priest to her Grove. The Ancient Gauls worshipped Mercury in the first place, as being the god of High-ways, Journeys, Gain, and Merchandizing: After him they worshipped Apollo, Jupiter, Mars, and Minerva. They, and the Germans were wont to sacrifice men sometimes; so did the ancient Britains, which with the Gauls had the same

Reli-

Religion and Priests, called *Druids*, from the Oaks, under which they used to teach and sacrifice; for they expounded all religious mysteries, taught the youth, decided controversies and suits in Law, ordained rewards and punishments; and such as obeyed not their decrees, they excommunicated, debarring them from all Divine exercises, and all commerce with men. These *Druids* had one chief over them, whose successor was always elected. They were free from paying taxes, from serving in the War, and had many other privileges. They committed not the mysteries of their Religion to writing, but to the memory of their Disciples, who spent many years in learning by heart their precepts in verse. They believed the immortality of souls; they read Philosophy to their Schollars: It is thought by some that *Diana's Temple* stood where *S. Pauls Church* in *London* stands now. And *Minerva* had her Temple at *Bath*, and *Apollin* in *Scotland*, near *Dalkeith*. The *Saxons* worshipped the seven Planets, among which *Ithor*, the same with *Jupiter*, was chief; from him *Thursday* was denominated. Next was *Wodan*, or *Mars*; *Wednesday* is so called from him. *Fris*, or *Friday*, was *Venus*, to whom *Friday* was dedicated, as *Tuesday* to *Jupiter*, the Founder of the *German* nation.

See Tacitus
Caesars
Commentaries,
Camden,
and others.

Q. Under what shapes and forms did the old Saxons worship their gods?

A. They worshipped the Sun under the shape of half a naked man set upon a pillar, whose head and face was all beset with fiery rays, holding on his breast a flaming wheel, by which they signified the Sun's heat, light, and motion. They worshipped the Moon under the form of a Woman with a short coat, and a hood with long ears, with the picture of the Moon before her breast; they gave her also piked shoes. *Vorslegen* cannot find the reason of this habit; but perhaps the reason may be this, if I may have leave to conjecture; they gave her a short coat, to shew the swiftness of her motion: for a long coat signifieth a slow motion; therefore they painted *Saturn*, whose motion is the slowest of all the Planets, with a long coat. The hood, or chapron with long ears, was to represent her horns; or else to

Old Saxons
worshipped
their gods
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vers shapes
and forms.

shew that sounds are heard afar off in the night, which is
 the time of her dominion. Her prised shooes also may re-
 semble her horns; *Tuisc* their third Idol is set out in the
 skin of some wild beast, with a Scepter in his hand; this is
 thought to be the first and most ancient of that nation,
 from whom the *Germanes* call themselves *Tuyskens*,
 (as the *Flethings* pronounce it) *Duyfshem*, as *Verflegat* ob-
 serveth; but I think that under this name they worship-
 ped *Mars*; for, as *Tacitus* writes, *Mars* was one of the
German gods. His hairy garment doth shew the fierce
 and truculent disposition of that warlike god; beside
 that, hairy *Sylvanus* is thought to be the same that *Mars*,
 his Scepter may signify the power and command which
 Souldiers have in the world. But it is more likely by the
 Idol they meant *Mercury*; for next to the Sun and Moon
 he was, as *Tacitus* saith, the *German* chief god. His
 Scepter and hairy garment may signify the power and
 command that eloquence and musick have over the most
 brutish natures; and of these two faculties *Mercury*
 was the inventor. And we must know that as the *Romans*
 next to the Sun and Moon, honoured *Mars* the Patron
 of their city, for which cause they dedicated to him the
 third day of the week; so the *Germanes* for the same cause
 dedicated to *Mercury* their chief souldier and patron on
 the same day, which from his name *Tuisc* is called *Thursday*,
 retained among us. Their fourth Idol was *Woden*, from
 whom *Wednesday* is so called. He was the *German*
Mars, and is called *Woden*; from being wood, or more
 intimating hereby the fierceness of Souldiers, and fury of
 War. He is painted with a Crown on his head, a Scepter
 in his hand, and in compleat armour. Their fifth Idol
Thor, which was their *Jupiter*, for they made him the
 god of the air, and commander of winds, rain, and thun-
 der: they painted him sitting in a chair of state with a
 Scepter in his right hand, a Golden Crown on his head
 encompassed with twelve stars, by which they meant
 that he was King of the upper regions, and commander
 of the Stars; from him *Thursday* is named, as among the
Romans, *Dies Jovis* from *Jupiter*. The sixth Idol was
Frige, from her our *Friday* is denominated, and was the
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time that *Venus* among the *Romans*; she is painted in the habit of a man in arms, with a Sword in one hand, and a bow in the other; so among the *Germans*, she was *Vell-pur armata*, and *harbata*, armed and bearded; she is called by the *Greeks* $\epsilon\delta\epsilon$ in the masculine, and by *Aristophanes* $\alpha\pi\epsilon\sigma\delta\iota\theta$, so by *Virgil*, *Deus*; *descendo ac descendit*. *Deus flammam inter* ϵ *hospes*. Their seventh Idol was *Sater*, whence comes the name *Saturday*, dedicated to him; *Verfegon* will not have this *Sater* to be the same that *Saturn*, because he was otherwise called *Crodo*, but this is no reason, for most of the gods had different names; the Sun is called *Apollo*, and *Phebus*; the Moon, *Diana*, *Lucina*, *Proserpina*. The goddess of wisdom is called *Pallas*, and *Minerva*, &c. Doubtless then this Idol was *Saturn* as his picture shews; for he is set out like an old man, and so he is painted among the *Romans*; the wheel in his left hand signifieth the revolution of time, the pail of water in his right hand, wherein were flowers and fruits, and the peach under his feet, do shew the dominion Time hath over Sea and Land, and all things therein contained, for all sublunary things are subject to time and change. His long coat, as I shewed before, did signify the slowness of *Saturn's* motion, which is not finished but in 30 years. Other Idols they worshipped, but of less note, of which see *Verfegon*.

Q. What was the Religion of the Danes, Swedes, Muscovites, Russians, Pomeranians, and their Neighbours?

A. The Danes and Swedes worshipped the same gods that the Saxons did. They call upon *Thor* or *Jupiter*, when the Pestilence is among them, because he ruleth in the air: In the time of War they call upon *Woden* or *Mars*: In their Marriages they invoke *Friso* or *Venus*. They had also their *Herms*, or demi-gods; they used to kill nine males of each kind of sensitive creatures, and to pacify their gods with the blood thereof, then to hang up their bodies in the Grove next the Temple called *Uppsala*. In some parts of Saxony they worshipped *Saturn* under the name of *Crodo*, like an old man standing on a stick, holding in his hand a wheel and a pitcher. *Venus* they worshipped in the form of a naked woman standing

Danes,
Swedes,
Muscovites, and
their neighbours their
Religion.

in a Chariot drawn with two Swans and two Doves. On her head she wore a Garland of Myrtle; in her right hand she had the Globe of the World, in the other three Oranges. Out of her breast proceeded a burning Taper. The three *Graces* naked with fruit in their hands waited on her. In *Westphalia* they worshipped an Idol all in Armour, holding a banner in his right hand with a Rose, and in the left a pair of scales. On his breast was carved a Bear, on his Helmet a Lyon: It seems by the Idol they understood *Mars*. The *Rugians* near the *Baltick* Sea worshipped *Mars* in the form of a Monster with seven faces, and seven swords hanging by his side in their Scabbards; he held the eighth sword naked in his hand. The same *Rugians*, as also the *Bohemians*, worshipped an Idol with four heads, two of them looking forward, and two backward; in his right hand it held a horn, which the Priest every year sprinkled with Wine, in the left hand a bow: This also seems to be *Mars*. The *Sclaves* adored an Idol standing on a Pillar, with a Plow-share in one hand, a Lance and Banner in the other; his head was beset with Garlands, his legs were booted, and at one of his heels a bell did hang. Some of them did worship an Idol on whose breast was a Target, in which was engraven an Oxe head. It had a Pole-axe in its hand, and a little Bird sitting on its head: All these may seem to represent *Mars*. The *Muscovites* and *Russians* adored an Idol called *Perun*, in the shape of a man holding a burning stone in his hand, resembling Thunder; a fire of Oaken wood was continually maintained burning, to the honour of this Idol: it was death for the Ministers, if they suffered this fire to go out: It seems this was *Jupiter's* Image. The *Stetians* in *Pomerania* worshipped a three-headed Idol, and used to ask Oracles or advice of a black horse: the charge of which was committed to one of the Priests. In the Countries about *Muscovia*, they worship an Idol called *Zalsia*, *Baba*, the Golden Hag. It is a Statue like an old woman holding an infant in her bosom, and near to her stands another infant: To this Idol they offer the richest Sable skins they have. They sacrifice Stags to her, with the blood whereof

See Saxo-
Gramma-
ticum, Cran-
dus on
Vandalia,
Olaus,
Gulguin,
and other
Historiam

whereof they anoint her face, eyes, and her other parts: The hearts entrails are devoured raw by the Priests. With this Idol they use to consult in their doubts and dangers.

Q. *What Religion did the Scythians, Getae, Thracians, Cymrians, Goths, Lufitanians, and other Europeans profess?*

A. The same Gentilism with the rest, adoring Idols of stocks and stones, instead of the true God, or rather they worshipped the Devil, as appears by their inhumane humane sacrifices. The *Scythians* used to sacrifice every hundredth captive to *Mars*; so did the *Thracians*, thinking there was no other means to pacifie that angry and butcherly god, but by murdering of men. Of the same opinion were the old *Germani*, who sacrificed men to *Mercury*. The *Cymbrians* or *Cymrians* by their women-Priests used to murder and sacrifice men. These she-devils girt with brass girdles, and in a white surplice, used to cut the throats of the captives, to rip up their bowels, and by inspection to foretel the event of the war, and wishal to make drums of their skins. The *Goths* did not think they pleased the Devil sufficiently, except first they had tormented the poor captive by hanging him upon a tree, and then by tearing him in pieces among beambles and chorns. These *Goths* or *Getae* believed that the dead went into a pleasant place where their god *Tanman* ruled; to him they used still to send a Messenger chosen out among themselves by lot, who in a boat of five Oars went to supplicate for such things as they wanted. Their manner of sending him was thus; They took him hand and foot, and flung him upon the points of sharp Pikes, if he fell down dead, they concluded that the God was well pleased with that messenger; if other wise, they rejected him as an unworthy messenger; therefore they chose another to whom they gave instructions before he died, what he should say to their god; and so having flung him upon their pikes, committed the dead body in the boat to the mercy of the Sea. The *Lithuanians* used to burn their chief captives to their gods. The *Lithuanians* ripped open the bowels of their captives in their divinations, and presented their right hands, being cut

Scythians,
Getae,
Thracians,
Cymbrians,
Goths,
&c. their
Religions.

Scythians,
Getae,
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&c. their
Religions.

off, to their gods. The *Sclaves* worshipped an Idol call'd *Suamiratus*, whose Priest the day before he sacrificeth, makes clean the Chappel, which none must enter but he alone, and whilst he is in it, he must not draw his breath, but hold his head out of the window, lest with his mortal breath he should pollute the Idol. The next day the people watching without the Chappel door, view the Idols cup; if they find any of the liquor which was put there wasted, they conclude the next years scarcity, but otherwise they hope for plenty; and so they fill the cup again, and pray to the Idol for victory and plenty; then pouring out old Wine at the Idols feet, and offering to him a great Cake they spend the rest of the day in gormandising. It is held a sin and a dishonour to the Idol not to be drunk then. Every one payeth a piece of money to the Idols maintenance; to which also is paid the third part of all booties taken in the war. To this purpose the Idol maintained three hundred horse, whom the Priest payed, being the Idols treasurer. In *Lithuania*, *Russia*, and the adjacent places, the *Russians* offer a yearly sacrifice of Calves, Hogs, Sows, Cocks and Hens, about the end of *October*, when their fruits are all gathered in, to their Idol *Ziemiennick*: they beat all these creatures to death, then offer them with prayers and thankgivings; which done they fall to eating and drinking, flinging first pieces of flesh into every corner of the house.

See *Olaus Magnus*,
Jaco. Guaguinus,
Jo.annes Magnus,
Aveni- nus, &c.

Lithuanians,
Polonians,
Hungarians, &c.
their Religions.

Q. *What did the Lithuanians, Polonians, Hungarians, Samogetians, and their Neighbours profess?*

A. Their chief god was the Sun. They worshipped also the Fire, which they continually maintained by Priests chosen for that purpose. They ascribed also Divinity and worship to trees, and the taller the Tree was, the more adoration it had. When Christianity began to be preached among the *Lithuanians*, and were exhorted to cut their Trees, none would venture to touch their gods, till the Preachers encouraged them by their example; but when they saw the trees cut down, they began to lament the loss of their gods, and complained to their Prince of the wrong done to them by the Christians.

where.

Of these
see *Austin*,
Lactantius,
Tertullian,
Plutarch,
Arnobius,
Eusebius,
&c.

How rank-
ed and
armed.

How rank-
ed and
armed.

Of these see
the Poets
and their
Commens-
ures.

Their Cha-
riots how
drawn.

Fidius of Faith, *Arma* of diverting hurt from Corn, *Flora* of youth, *Medicaria* of Medicines, *Mens* of women, *moorhly* flowers, *Minerva* or *Mingra*, the same with *Minerva* but the god of *Eliet*, *Limentina* of thresholds, *Pallas* goddess of Eloquence, *Alia* of speech, *Pecunia* of money, *Thalassia* of marriage, *Venus* goddess of leisure and idleness, *Vitalis* goddess of youthful wantonness, *Sentientia* of sense, *Tutana* of defence, *Vallonia* of Vallies, *Primum* of life, *Collina* of hills, *Jugosium* of the tops of mountains. We cannot meet with any creature, action, passion, or accident of mans life, which had not its peculiar deity.

Q. How did they rank and arm their gods?

A. Some of them they called Supernal, as *Saturnus*, *Jupiter*, *Apollo*, *Mercurius*, *Mars*, *Vulcan*, *Bacchus*, *Hercules*, *Cybele*, *Venus*, *Minerva*, *Juno*, *Ceres*, *Diana*, *Thetis*. Some they named infernal, as *Pluto*, *Charon*, *Cerberus*, *Rhadamanthus*, *Minos*, *Erebus*, *Proserpina*, *Alceste*, *Typhoeus*, *Megara*, *Chimera*, *Cerberus*, *Lachesis*, *Atropos*. Some were the deities of the Sea, as *Orionus*, *Neptunus*, *Triton*, *Glaucus*, *Palemon*, *Proteus*, *Nereus*, *Cassius*, *Pallus*, *Phaeton*, *Malicor*, *Amphimachus*, *Thetis*, *Doris*, *Galathea*, and other Sea-Nymphs, called *Nereides*. The Country gods and the Woods, were *Pan*, *Sylvanus*, *Faunus*, *Palaemon*, *Satyrus*, &c. There were three deities called *Graces*, or *Charites*, to wit, *Egle*, *Thalia*, *Euphrosina*. Three Fatal sisters, called *Fates*; to wit, *Clio*, *Lachesis*, *Atropos*. Three sisters, called *Eumenides*, to wit, *Alceste*, *Megara*, *Typhoeus*. The chiefest of their gods they thus arm; namely, *Saturn* with the Scythe, *Jupiter* with Thunder, *Mars* with the Sword, *Apollo* and *Diana* with Bows and Arrows, *Mercury* with his Caduceus, or Rod. *Neptune* with the Trident, or three-forked Scepter. *Bacchus* with the *Thyrus*, or Spear woven about with Vine leaves. *Hercules* with his *Clava*, or Club. *Minerva* with her Lance and *Agis*, or Target, having on it *Medusa's* head. *Vulcan* with his Tongs, &c.

Q. With what Creatures were their Chariots drawn?

A. *Jupiter*, *Sol*, *Mars*, and *Neptune*, had their Chariots drawn by Horses. *Saturn* by Dragons, *Thetis*, *Triton*, *Leucosthenes*, by Dolphins. *Bacchus* by Lynxes and Tygers.

Juno by *Stags*, *Luna*, or the Moon, by *Oxen*, *Venus* by *Whales*, *Venus* by *Swans*, *Doves*, and *Sparrows*, *Ceres* by *Lyons*, *Juno* by *Peacocks*, *Ceres* by *Serpents*, *Juno* by four black *Horses*. *Mercury* instead of a *Chariot*, had wings on his head and heels. The mystical meaning of these things we have opened.

Q. In what peculiar places were some gods peculiarly worshipped?

A. Though *Apollo* was worshipped in many places: As *Delphi* in the Wood *Gryneum* in *Ionis*; on *Phaetia*, a hill in *Lycia*; in *Tenedos*, an Isle of the *Aegean Sea*; in *Delos* and *Colos*, two of the *Cyclad Islands*; on hill *Cynthus* in *Cyprus*, a Town of *Phoenicia*; at *Rhodes*, on hill *Seraphe*; on *Paros*, and other places; yet he was chiefly worshipped at *Delphi*, a town of *Phoenicia*. So *Venus* was honoured in *Cyprus*, and in *Paphos*, a Town of the same Isle; and in the Isle *Maris* in the *Aegean Sea*, on hill *Eryx*; and in *Sicily*, and elsewhere; yet her chief worship was at *Paphos*. So *Juno* was worshipped at *Samos*, an Isle of the *Aegean Sea*; at *Argos* and *Myrina*, towns of *Achaia*, and in other places; yet she was principally honoured at *Carthage* in *Africa*. *Minerva* was worshipped in *Aracynthus*, a hill of *Argolis*; in *Pyreus*, a hill of *Attica*, and elsewhere; yet she was chiefly honoured at *Athens*. *Bacchus* was worshipped at *Nysa*, a Town of *Arabia*; at *Naxos*, one of the *Cyclades*; but chiefly at *Thebes* in *Boetia*. *Diana* was worshipped at *Delos*, on hill *Cynthus*; at *Ephesus*, and elsewhere. *Hercules* was honoured at *Gades*; at *Tybur*, a Town near *Rome*; at *Tyrinthus*, near *Argos*; at *Thebes* in *Boetia*, &c. *Jupiter's* worship was maintained at *Rome*, in *Lybia*, on hill *Ida* in *Cyrene*, and elsewhere. *Mars* was adored at *Bercedon* in *Scythia*, on *Rhodope*, a hill in *Thracia*; among the *Greeks*, and other Nations. *Vulcan* was chiefly honoured at *Lemnos*, *Quirinus* at *Rome*, *Faunus* in *Latium*, *Isis* in *Egypt*, *Asculapius* in *Epidaurus*, a Town in *Peloponnesus*, *Cybele* in *Phrygia*, chiefly on the hills *Met*, *Berecynthus*, and *Dindymus*. *Fortuna* was honoured in *Adonia* and *Praneste*, Towns of *Italy*, &c. Who would know more of these, let them consult with the *Romans*.

Q. What

Greeks

their chief
Festivals.

Q. What were the Greek chief festivals?

The Greek were those *Anaclypteria*, kept by the Rusticks to *Ceres* and *Bacchus*, upon the taking in of their fruits; but I find that the feast of *Proserpine's* wedding with *Pluto*, called *Thygamia*, was called *Anaclypteria*, and so was the third day of each marriage from *erasta's* story, to disclose or discover, because then the Bride, who before had been shut up in her Father's house, came abroad to her husband's house; and so the Presents that were given her by her Husband that day, were called *Anaclypteria*. 2. *Antheseria* were Feasts kept to *Bacchus*, so called from *Antheserion*, the month of *February*, in which they were kept. But some will have this to be the month of *November*; others of *August*, which is most likely, because then grapes are ripe, and the Athenian children were crowned with Garlands of flowers. This feast also was called *Dionysia*. 3. *Alleia* was a feast at *Athena's* house to *Icarus* and *Erigeus*. 4. *Antheseria* kept to the hopes of *Proserpine*, who was carried away by *Pluto* in the gathering of flowers; *erasta* is a flower: It was called *Thygamia*, a divine marriage. 5. *Erosma* was an Athenian feast kept four days; *Erosma* mentions only three. 6. *Ascalia* were Attick feasts kept to *Bacchus*, from *asca*, a bladder: because in the middle of the Theatre, they used then to dance upon bladders that were blown and oyled, only with one foot, that by falling they might excite laughter; this dancing was called *Ascalismos*, of which *Virgil* speaks: *Mollis in pratis mollesq. flosque patentes*. 7. *Bendysia* were Athenian feasts in the month of *September*, called by them *Bendromia*; this feast was kept with vociferation and running. 8. *Philia* were love-feasts, in which kinsfolks entertained each other with good cheer and gifts. 9. *Phrya* were feasts at *Phrya*, wherein all kinds of seeds were boyled to *Bacchus* and *Mercury*, in a pot called *phrya*; this feast was kept about the midst of *November*. 10. *Suparbynia* was the scourging-feast among the *Lacedaemonians*, in which the prime youth were whipt in the presence of their friends at the altar of *Diana*. 11. *Alleia*, the feasts of *Typhus*, they were called also *Alleia*: Here they were not very jovial,

jeuial, but sad, and *καυδρον*, of sower countenance.
 12. *ἱαροβόλια*, from *ἱαροβ* and *βόλια*, were Feasts kept
 to *Diana* in February, called *Elephobolion*, wherein Swags
 were sacrificed to *Diana*. 13. *Ἀφροδῖται* at *Thebes*, were feasts
 kept to the honour of *Tyrfias* the Prophet, who had been
 both man and woman; therefore that day they clothed
 him first in mans apparel, and then in a womans habit.
 14. *γάμλια*, from *γάμ* Marriage; this was *Juno's*
 feast kept in February, called *Gamelion*; and she having the
 charge of marriages, was called *Gamelia*. 15. *Βρατομβή*
 to *Juno*, in which 100 sacrifices were offered, and diverse
 shews or sports exhibited to the people: He that over-
 came was rewarded with *χαλκὸν ἄσπερον*, a brazen Target,
 and a Myrtle garland. This feast was called also *Ἰουλιὰ* from
Juno's name; and the month of July, in which this feast
 was kept, is named *Ἰουλιανὸν*. 16. *ἑλοπολεία* Atheni-
 an feasts, in which certain holy Relicks were carried
 about in a chest called *ἑλάν*, by the Priests called *ἑλο-
 ποιῆται*. 17. *λυκεῖαι* were *Lacedemonian* feasts, kept to
 the honour of *Apollo*, and his boy *Hyacinthus*, whom he
 lost; therefore *Lycander* calls him *πλιδέστην*, much la-
 mented. 18. *Ἑρκαυστίαι* were feasts to *Minerva*, for
 avoiding the dangers that come by firing, from *ἑρκαυστίς*,
 to kindle or burn. 19. *ὀρίγια*, was a feast at *Argos*, so
 called from *ὄρ* a Sow, because by them then this beast
 was sacrificed to *Venus*. 20. *λαμπνεία*, so called from
λαμπνῆ, a Torch, or Lamp: This feast was kept to *Bac-
 chus*, into whose Temple, in the night they used to carry
 burning Torches, and so place goblets full of Wine in
 all parts of the City. 21. *μυαλαῖαι* were the feasts of *Cy-
 bele*, called *Magna Mater*, in which were exhibited di-
 verse spectacles to the people in the month of April.
 22. *μυαλαῖαι*, was *Apollo's* festival, who was called
Μαλαγηνεύς; and the month in which it was kept was
 named *μυαλαῖαι*, which some say is May, others July.
 23. *μυροφῖα*, was a feast among the *Aegeans*, in which
 seems they eat all of one dish, or else but once a day, or
 else each man apart. These are called *μυροφῖαι*. 24. *μυρο-
 φῖα*, the feast of *Minerva* kept in the harbour of *Athens*,
 called *Μυροφῖον*. The month of March was also called
μυροφῖον.

33. *Scirada*. The month of this feast was thought to be March. 33. *Σαργάδα*, this feast was dedicated to *Apollō* and *Diana* at *Athens*, in the month of *April*, which was called *Σαργάδα*. In it the first-fruits of the earth were offered to these gods, and boyled in the pot called *Σαργάδα*. 34. *Σίαινα* were feasts to *Bacchus* the god of Wine, who was therefore *Σίαινα*, and his Temple *Σίαινα*, commonly called; this was an Athenian feast. 35. *Σολῆνα* were feasts dedicated to all the gods together. This feast by the Latins is called *Dies pandicularis*, and *convivicularis*. *Theoxenia* also were games exhibited to *Apollō*, who was called *Theoxenias*, and this was a very common feast was at *Delphi*, consecrated peculiarly to *Apollō*. This feast was so called *Θεῶν ἐξαιτίας τῆς Σολῆς*, because all the gods were entertained at a feast. *Cyclus* and *Pellus* were the authors of this feast; for when *Hercules* was deified, he committed to these *Diocesi* the care of the *Olympick* games, but they devised this new feast of *Theoxenia*. It was chiefly observed by the *Athenians* in honour of foreign gods; for among them *Σοὶ ἐξοτὴν τιμῶν*, saith *Hesychius*, the foreign gods were worshipped. This feast is called by *Pindarus* *ἐστία τραπεζῶν*, hospitable tables, and the sacrifice *ἐστιάς*. 36. *Σοῦνα* was the feast of *Bacchus*, in whose Temple three empty Vessels in the night-time were filled with wine, but none knew how, for the doors were fast locked and guarded. *Thyias* was the first Priestess of *Bacchus*, from which the rest are called *Thyias*. 37. *τριετηρεῖς* were the feasts of *Bacchus* every third year, in Latin *Triennalis* and *Triennalis*; of which *Quintus*, *Celebrant repetita Triennis Bacche*. Some other festivals the Greeks observed, but of less note.

Of these
see *Suidas*,
Athenens,
Rhodigian,
Cyrillius,
Hesychius,
Tertullian,
Augustin,
Plutarch,
Joh. Polyan,
the Scho-
last of *A-*
ristophanes,
Macrobius,
and others.

The Contents of the Sixth Section.

Of the two prevalent Religions now in Europe. 1. Of Mahomet's Law to his Disciples. 2. Of the Mahometans opinions at this day. 3. Mahomet, was the Antichrist. 4. Their Sects, and how the Turks and Persians differ. 5. Of the Mahometan Religious Orders. 6. Of their other Hypocritical Orders. 7. Of their secular Priests. 8. Of their devotion, and parts thereof. 9. Of their Ceremonies in their Pilgrimage to Mecca. 10. Of their Rites about their Circumcision. 11. Their Rites about the sick and dead. 12. The extent of Mahometanism, and the cause thereof. 13. Mahometanism, of what continuance.

S E C T. VI.

Quest.

What are the two prevalent Religions this day in Europe?

A Mahometanism, and Christianity. The former was broached by Mahomet the Arabian, being assisted by Sergius a Nestorian Monk, with some other Heretics and Jews, about six hundred years after Christ; Mahomet was born under Mauritius the Emperor anno Christi 591. and under Heraclius, anno 623. he was chosen General of the Saracen and Arabian Forces, and then became their Prophet, to whom he exhibited an impious doctrine and law, which he pretended was delivered to him by the Angel Gabriel. But his Book, call'd the *Alcoran*, was much altered after his death, and divers different copies thereof spread abroad, many of which were burned, and one retained, which is now extant. This is divided into 114 Chapters, which are fraught with Fables, Lies, Blasphemies, and a meer hodge-podge of fooleries and impieties, without either Language or Order, as I have shewed in the Caveat I gave to the

Reader

Readers of the *Alcoran*; yet to him that readeth this Book a thousand times, is promised a Woman in his Paradise, whose Eye-brows shall be as wide as the Rainbow. Such honour do they give to their ridiculous Book called *Musaph*, that none must touch it till he be washed from top to toe; neither must he handle it with his bare hands, but must wrap them in clean linnen. When in their Temples it is publickly read, the Reader may not hold it lower than his girdle; and when he hath ended his reading, he kisseth the Book, and layeth it to his eyes.

See *Lanich*
rus, and
others.

Q. What Law did Mahomet give to his Disciples?

A. His Law he divides into eight Commandments. The first is to acknowledge only one God, and only one Prophet, to wit, *Mahomet*. 2. The second is concerning the duty of Children to their Parents. 3. Of the love of Neighbours to each other. 4. Of their times of prayer in their Temples. 5. Of their yearly Lent, which is carefully to be observed of all for one month, or thirty days. 6. Of their charity and alms deeds to the poor and indigent. 7. Of their Matrimony, which every man is bound to embrace at 25 years of age. 8. Against murder. To the observer of these commands he promiseth Paradise; In which shall be silken Carpets, pleasant Rivers, fruitful Trees, beautiful Women, Musick, good Cheer, and choice Wines, store of gold and silver Plate, with precious Stones, and such other conceits. But to those that shall not obey this Law, Hell is prepared, with seven gates, in which they shall eat and drink fire; shall be bound in chains, and tormented with scalding waters. He proveth the Resurrection by the story of the seven Sleepers, which slept 360 years in a Cave. He prescribes also diverse moral and judicial Precepts, as abstinence from Swines flesh, bloud, and such as die alone; also from adultery and false witness. He speaks of their *Friday* devotion; of good works; of their Pilgrimage to *Moscow*; of courtesie to each other; of avoiding contentiousness, usury, oppression, lying, casual murder, disputing about his *Alcoran*, or doubting thereof. Also of prayer, alms, washing, fasting, and Pilgrimage. He teacheth also repentance, forbiddeth swearing, commands

Their Law.

friendship, will not have men forced to Religion; will not have mercy or pardon to be shewed to enemies. He useth valour in Battel, promising rewards to the courageous, and shewing that none can die till his time come, and then is no avoiding thereof.

Q. *What other opinions do the Mahumetans hold at this day?*

Their Opinions.

A. They hold a fatal necessity, and judge of things according to the success. They hold it unlawful to drink Wine, to play at Chess, Tables, Cards, or such like recreations. Their opinion is, that to have Images in Churches is Idolatry. They believe that all who die in their wars, go immediately to Paradise, which makes them fight with such cheerfulness. They think that every man who lives a good life, shall be saved, what Religion soever he professeth; therefore they say that *Moses*, *Christ*, and *Mahomet*, shall in the resurrection appear with three banners, to which, all of these three professions shall make their repair. They hold that every one hath two Angels attending on him; the one at his right hand, the other at his left. They esteem good works meritorious of Heaven. They say that the Angel *Israfil* shall in the last day sound his Trumpet, at the sound of which all living creatures (angels not excepted) shall suddenly die, and the Earth shall fall into dust and sand; but when the said Angel soundeth his Trumpet the second time, the souls of all that were dead shall revive again: then shall the Angel *Michael* weigh all mens souls in a pair of scales. They say there is a terrible Dragon in the mouth of Hell; and that there is an Iron bridge, over which the wicked are conveyed, some into everlasting fire, and some into the fire of Purgatory. They hold that the Sun at his rising, and the Moon at her first appearing should be reverenced. They esteem Polygamy no sin. They hold it unlawful for any man to go into their Temples not washed from head to foot; and if after washing, he piss, go to stool, or break wind upward or downward, he must wash again or else he offends God. They say that the Heaven is made of smook; that there are many Seas above it; that the Moons light

was

was impaired by a touch of the Angel *Gabriel's* wing, as he was flying along, that the Devils shall be saved by the *Alcoran*. Many other savourless and senseless opinions they have, as may be seen in the Book called *Scala*, being an Exposition of the *Alcoran*, Dialogue-wise.

Q. Was Mahomet that great Antichrist spoken of by S. Paul, 2 Thess. 2. and by S. John in the Apocalypse?

A. No; For Mahomet was an Arabian, descended from Ismael and Hagar: but Antichrist (if we will believe the ancient Doctors of the Church) shall be a Jew, of the Tribe of Dan. 2. Antichrist shall come in the end of the world, and as the Church anciently believed, immediately before Christs second coming; but Mahomet is come and gone, above a thousand years ago. 3. The ancient Fathers believed that the two Witnesses which shall oppose Antichrist, and shall be slain by him, are Enoch, and Elias; but these are not yet come. 4. The tradition of the Primitive Church was, that Antichrist shall reign but three years and a half, supposing that this period of time is meant by time and times, and half a time: but Mahomet we know reigned many more years. 5. Antichrist will wholly oppose himself against Christ, vilify him, set himself up in his stead; and to extol himself above all that is called God: but Mahomet doth speak honourably of Christ, in calling him the Word of God, the Spirit of God, the servant of God, the Saviour of those that trust in him, the Son of a Virgin, begot without the help of man, &c. as may be seen in his *Alcoran*. 6. Our Writers, as Forbes, Cartwright, &c. hold that Antichrist is described Rev 9. under the name of that Star which fell from Heaven, having the key of the bottomless pit, and under the name of Abaddon, and Apollyon; but that Mahomet with his followers are set out in that same Chapter under the four Angels bound in the great River Euphrates. 7. The Apostle 2 Thess. 2. saith, that Antichrist shall sit in the Temple of God as God, and shall exalt himself above all that is called God. But this cannot be meant of Mahomet, for he never sat in the Temple of God, whether by this word we understand the Temple of Jerusalem, or the Church of Christ;

for he, and his Disciples separated themselves from the Church of Christ; and will have no Communion with Christians. 8. Antichrist is to come with signs and lying wonders, and by these to raise his Kingdom. But *Mahomet* came with the Sword, and by it subdued the neighbouring Nations, so that neither he, nor his followers did or do pretend to any wonders. 9. Our Writers say that Antichrist is not to be taken for a particular person, but for a whole company or society of people under one head; but *Mahomet* was a particular person. 10. Antichrist is to be destroyed by the breath of the Lord's mouth; but *Mahomet* died a natural death. By all these reasons then it appears, that *Mahomet* cannot be that great *Antichrist* who is to come in the end of the world. Yet I deny not but he was an Antichrist in broaching a doctrine repugnant to Christ's Divinity. Such an *Antichrist* was *Arius*; likewise in persecuting Christ in his members, he may be called *Antichrist*; and so might *Nero*, *Domitian*, *Dioclesian*, and other persecutors. Besides the number of the beast 666 is found in *Mahomet's* name, and so it is found in diverse other names. If we consider the miseries, desolation and blood that have followed upon the spreading of Mahometanism in the world, we may with *Pererius* on *Rev. 6.* conclude that *Mahomet* is signified by death, which rideth on the pale Horse, followed by Hell or the Grave; to whom was given power over the fourth part of the earth, to kill with the sword, with famine, &c. for he was the death both of soul and body to many millions of people; upon whose was followed destruction, famine, pestilence, and many other miseries, in that part of the world, where he, and his successors have spread their doctrine and conquests.

Q. Are all the Mahometans of one profession?

A. No: for there be diverse Sects amongst them; but the two main Sects are, that of the *Arabians*, followed by the *Turks*; and of *Heli* by the *Persians*. To this *Heli* *Mahomet* bequeathed both his Daughter and his *Alcoran*, which the *Persians* believe is the true Copy, and that of the *Turks* to be false. This *Heli* succeeded *Mahomet*, both in his Doctrine and Empire; whose interpretation

of the Law they embrace for the truest. As the Saracen Caliphs of old, exercised both the Kingly and Priestly Office; so both are claim'd by the modern *Persians*; for both were performed by *Mahomet* and *Hali*. But to avoid trouble, the *Persian* Sophi contents himself with the Secular Government, leaving the Spiritual to the *Musnad Dini*, who is as the *Musti* in *Turky*. These two sects differ in many points: for the *Arabians* make God the author both of good and evil; but the *Persians* of good only; the *Persians* acknowledge nothing eternal but God; the *Turks* say that the Law is also eternal; the *Persians* say that the blessed souls cannot see God in his essence, but in his Effects or Attributes; the *Turks* teach that he shall be visible in his Essence. The *Persians* will have *Mahomet's* soul to be carried by the Angel *Gabriel* into Gods presence when he received his *Alcoran*. The *Turks* will have his body carried thither also. The *Persians* pray but three times a day, the *Arabians* five times; other differences they have; but these are the chief Doctrinal differences: the main is about the true *Alcoran*, the true interpretation thereof, and the true successor of *Mahomet*; for they hold *Eubocar*, *Osman*, and *Homar*, whom the *Turks* worship, to have been Usurpers, and *Hali* the only true successor of *Mahomet*, whose Sepulcher they visit with as great devotion, as the *Turks* do the other three.

See Borri-
us, Lanice-
rus,
Knolles,
Camerari-
us, Fovius,
&c.

Q What religious orders have the Mahumetans?

A. Most of their Religious Orders are wicked and irreligious. For those whom they call *Imalier* and religious brothers of love, are worse than beasts in their lusts, sparing neither women nor boys; their habit is a long coat of a violet colour, without seam, girt about with a golden girdle, at which hang silver Cymbals, which make a jangling sound; they walk with a book in their hand, containing love Songs and Sonnets, in the *Persian* tongue; these go about singing, and receive money for their Songs, and are always bare-headed, wearing long hair, which they curl. The Order of *Calender* professeth perpetual Virginity, and have their own peculiar Temples, or Chappels. They wear a short coat made of Wooll and Horse hair, without sleeves, they cut their hair short, and wear on

Mahume-
tans their
religious
orders.

their heads Felt-hats, from which hang tufts of horse-hair, about a hand-breadth. They wear iron rings in their ears, and about their necks and arms; they wear also in their Yard an iron or silver ring of 3. *lib.* weight, whereby they are forced to live chastly; they go about reading certain Rhimes or Ballads. The Order of *Dervises* go about begging alms in the name of *Haly*, Son in law to their god *Mahomet*. They wear two Sheep-skins dried in the Sun, the one whereof they hang on their back, the other on their breast; the rest of their body is naked. They shave their whole body, go bare-headed, and burn their temples with an hot iron. In their ears they wear rings, in which are precious stones, they bear in their hand a knotty club. They are desperate Assassins, will rob and murder when they find occasion; they eat of a certain herb called *Afferad* or *Maislack* which makes them mad; then they cut and slash their flesh; the madder they are, the more they are revered. In *Natalis* near the Sepulchre of a certain Saint of theirs, is a Convent of these Monks, being above five hundred, where once a year there is kept a general meeting of this Order, about eight thousand, over whom their superiour called *Assambaba* is President. On the *Friday* after their devotions they make themselves drunk with *Afferad* in stead of Wine; then they fall to dancing in a round, about a fire, singing Ballads, which done, with a sharp knife they cut flowers and figures on their skins, for the love of those Women they most affect. This Feast holdeth seven days; which ended with banners displayed, and drums beating they depart all to their several Convents, begging alms all the way that they march. Their fourth Order called *Zorlachs*, are cloathed like the *Dervises*, but that they wear also a Bears-skin instead of a Cloak, but they go bare-headed and shaven; they anoint their heads with Oyl against cold; and burn their Temples against desfluxions. Their life is beastly and beggarly living in ignorance and idleness; they are begging in every corner, and are dangerous to meet with in Desert places, for they will rob and plunder; they profess Palmestry like our *Gypsies*, who use to pick silly Womens pockets as they

are looking in their hands. They carry about with them an old man, whom they worship as a Prophet; when they mean to have money from any rich man, they repair to his house, and the old man their prophesieth sudden destruction against that house; which to prevent, the Master of the house desires the old mans prayers, and so dismisseth him and his train with money, which they spend wickedly; for they are given to Sodomy and all uncleanness.

See Menz-
vino, Ni-
cholans
Nicholas,
Septemci,
strenis,
Sc.

Q. Are there no other hypocritical Orders amongst them?

A. Yes, many more. Some whereof go naked, except their privities, seeming no ways moved either with Summers heat, or Winters cold; they can indure cutting and flashing of their flesh, as it were insensibly, to have their patience the more admired. Some will be honoured for their abstinence in eating and drinking sparingly and seldom. Some profess poverty, and will enjoy no earthly things. Others again profess perpetual silence, and will not speak, though urged with injuries and tortures. Some avoid all conversation with men. Others brag of Revelations, Visions, and Enthusiasms. Some wear Feathers on their heads, to shew they are given to contemplation. Some have rings in their ears, to note their subjection and obedience in harkning to spiritual Revelations. Some bear chains about their necks and arms, to shew they are bound up from the world; some by their mean clothes brag of their poverty. Some to shew their love to hospitality carry Pitchers of clean water, which they proffer to all that will drink, without taking any reward. Some dwell at the graves of the dead, and live on what the people offers them. Some of them have secret commerce with Women, and then give out that they conceive and bear children without the help of men, purposely to extenuate the miraculous birth of Christ. Some are *Antinomians*, affirming that there is no use of the Law, but that men are saved by Grace. Some are for traditions and merits, by which salvation is obtained, and not by Grace. These addict themselves wholly to Meditation, Prayer, Fasting, and other spiritual exercises;

See Geor-
giovitz,
Septemca-
strensis,
Busbequi-
us, and
others.

exertises ; there be some, who be accounted Hereticks, for they hold that every man may be saved in his own Religion, and that Christs Law is as good as *Mahomet's* ; therefore they made no scruple to enter into Christian Churches, to sign themselves with the Cross, and besprinkle themselves with Holy-water These Votaries have their Saints to whom they have recourse in their wants, and to whom they assign particular Offices : some have the charges of travellers, some of children, some of child-bearing women, some of secrets, and such like. They have also their Martyrs, Reliques, and lying miracles.

Q. *What Secular Priests have they ?*

Their secu-
lar Priests.

A. They have eight Orders or Degrees ; 1. The *Mopbi* or their Pope, on whose judgment all depend, even the Great Turk himself, both in spiritual and secular affairs. 2. The *Cadolefcher*, who under the *Mopbi*, is Judge of all causes, both Civil and Ecclesiastical. 3. The *Cadi* whose Office is to teach the people. 4. *Medeci*, who have the charge of Hospitals. 5. *Antipbi*, who publickly read the heads of Mahumetan superstition, holding in one hand a naked Sword, in the other a Semiter. 6. *Imani* who in their Temples have charge of the Ceremonies. 7. *Meizin*, who on their Towers sing and call the people to prayer. 8. *Sopbi*, who are their singing-men in their Temples. The higher Orders are chosen by the Grand Seignior. The inferiour by the people, who have a small pension from the Turk, which being insufficient to maintain them, they are forced to work and use trades. There is required no more learning in them, but to read the Alcoran in *Arabian*, for they will not have it translated. To strike any of these, is the loss of a hand in a Turk, but of life in a Christian. In such esteem they have their beggarly Priests.

See Cuspian, Knolles, &c.

Q. *Wherein doth the Mahumetans devotion consist chiefly ?*

Their De-
votion.

A. In their multitudes of Mosches, or Temples, the chief of which is St. *Sopbi* in *Constantinople*, built or rather repaired by *Justinian*. 2. In their Hospitals, both for poor and strangers. 3. In their Monasteries and Schools. 4. In their washings, whereof they have three sorts.

forts. One of all the body. Another of the private parts only. The third of the hands, feet, face, and Organs of the five senses. 5. In giving of alms either in money or in meat; for their manner is to sacrifice beasts, but not as the *Jews* upon Altars; these beasts they cut in pieces and distribute among the poor. Their other sacrifices, which either they offer, or promise to offer when they are in danger, are so divided. that the Priests have one share, the poor another; the third they eat themselves. 6. In making of Vows, which are altogether conditional; for they pay them if they obtain what they desire, otherwise not. 7. In adorning their Temples with multitudes of Lamps, burning with oyl, and with Tapestry spread on mats, upon which they prostrate themselves in prayer. On the walls are written in golden letters, *There is but one God, and one Prophet Mahomet*. 8. In praying five times a day, and on *Friday*, which is their Sabbath (because *Mahomet's* birth day,) six times, bowing themselves to the ground, twice as often as they pray. Who-soever absents himself, chiefly on *Friday*, and in their Lent, is punished with disgrace, and a pecuniary mulct. 9. In diverse ridiculous ceremonies acted by their Priests, as pulling off the shooes, which all people are tied to do when they enter into their Temple; in stretching out the hands and joyning them together, in kissing the ground, in lifting up the head, in stopping of the ears with the fingers, in praying with their faces to the South, because *Mecca* is there, in wiping their eyes with their hands, in observing a Lenten Fast, for one month in a year, changing the month every year, so that they fast one whole year in twelve; and then they abstain from all meat and drink, till the stars appear. In plucking of their hairs at the end of their Fast, and in painting of their nails with a red colour. 10. In Pilgrimages to *Mecca*, in circumcision of their children, in feasting at the Graves of the dead, and in other such vain ceremonies.

Q. What Ceremonies observe they in their Pilgrimage to Mecca?

A. This journey is undertaken and performed every year, and it is held so necessary, that he who doth not
Their Pilgrimage to Mecca.

See Georgiovitz. Knolles. Purchas, &c.

once in his life go this Pilgrimage, shall be assuredly damned; whereas Paradise and remission of sins is procured to them that go it. The way is long and tedious to those of *Greece*, being six months journey, and dangerous by reason of *Arabian* thieves, mountains of sand, with which diverse are overwhelmed; and want of water in those sandy and barren deserts. Their chief care is to be reconciled to each other where there is any difference, before they go; for if they leave not behind them all grudges and quarrels, their Pilgrimage will do them no good; they begin their journey from *Cairo*, about three weeks after their *Easter*, called *Bairam*, being guarded with 200 *Spachi* on Dromedaries, and 200 *Janizaries* on Camels with eight pieces of Ordnance, a rich vesture for the Prophet, and a green Velvet covering wrought with gold to cover his Tomb, which the *Bass* delivers to the Captain of the Pilgrims. The Camels that carry these Vestures are covered with cloth of gold, and many small bells; the night before their departure is kept with great Feasting and Triumphs. No man may hinder his wife from this Pilgrimage, and every servant is made free that goeth it. The Camel that carrieth the box with the *Alcoran*, is covered with cloth of gold and silk, the box with silk only during the journey, but with gold and Jewels at their entering into *Mecca*. Musicians also and Singers encompass the Camel, and much vain Pomp is used in this Pilgrimage. They use diverse washings by the way when they meet with water. When they come to *Mecca*, the house of *Abraham*, which they fable was miraculously built, receiveth a new covering and a new gate; the old vesture is sold to Pilgrims, which hath a vertue in it to pardon sins; after many idle Ceremonies performed, they go round about *Abrahams* house seven times; then they kiss a black stone, which they believe fell down thither from Heaven; at first it was white, but by the often kissing of sinners, it is become black; then they wash themselves in the Pond *Zunzun*, without the Gate five paces; this Pond the Angel shewed to *Hagar* when she wanted water for *Ismael*. Of this also they drink, and pray for pardon of their sins. After five days abode

abode at *Mecca*, they go to the *Hill of Pardon*, 15 miles distant, and there they leave all their sins behind them, after they have heard a Sermon, and prayed, and offered Sacrifices. Upon their return they must not look back to the Hill, lest their sins follow them. From hence they repair to *Medina*, where *Mahomet's* Sepulchre is thought to be; but by the way they run up a certain hill, which they call the Mount of Health; they run, that they may sweat out all their sins. Thence they come pure to the Seducers Tomb, which notwithstanding they may not see, being hanged about with a Silk Curtain, which by the *Eunuchs*, being 50 in number to attend on the Tomb, and to light the Lamps, is taken down when the Pilgrims Captain presenteth the new one; without, each man gives to the *Eunuchs* handkerchiefs, or such like, to touch the Tomb therewith; this they keep as a special Relique. When they return to *Egypt*, the Captain presenteth the *Alcoran* to the *Buffs* to kiss, and then it is laid up again; the Captain is feasted, and presented with a Garment of cloth of Gold. They used to cut in pieces the Camel with his Furniture which carried the *Alcoran*, and reserve these pieces for holy Reliques. The *Alcoran* also is elevated, that all might see and adore it, which done, every one with joy returns to his own home.

Q. *What Ceremonies use they about their Circumcision?*

A. They are circumcised about eight years of age; the Child is carried on horse back, with a Tullipant on his head to the Temple, with a torch before him, on a spear deckt with flowers, which is left with the Priest as his Fee, who first nippeth the end of the skin of the Childs yard with Pincers, to mortifie it, then with his Scissers he nimbly cuts it off, presently a powder is laid on to ease the pain, and afterward fast. The Childs hands being loosed, looketh, as he is taught by the Priest, towards Heaven, and lifting up the first finger of his right hand, saith these words: *God is one God, and Mahomet is his Prophet*. Then he is carried home in state after some prayers and offerings at the Church. Sometimes the child is circumcised at home; and receiveth his name, not then, but when he is born. They feast then commonly three days.

See Vertoman, Lanicercus, and others.

Their Circumcision.

See Geor-
giavitq,
and others.

days, which ended, the child is carried with Pomp to the Bath, and from thence home, where he is presented with diverse gifts from his Parents Friends. Women are not circumcised, but are tied to make profession of their *Mahumetan* faith.

Their Rites
about the
sick and
dead.

Q. What Rites do they observe about the sick and dead?
A. Their Priests and chief friends visit them, exhort them to repentance, and read Psalms to them. When any dieth, the Priest compasseth the Corps with a string of beads, made of *Lignum Aloes*, praying God to have mercy on him; then the Priests carry it into the Garden, wash it, and cover it with its own garments, with flowers also and perfumes, and his Turband is set on his head. Women perform this office to the body of a Woman. This done, the body is carried to the Temple with the head forwards, and set down at the Church-door, whilst the Priests are performing their service; then it is carried to the burial place without the City: the Priests that pray for his soul, are paid for their pains; and feasted at home. Some part of their good cheer is set on the grave, for the soul to feed on, or for alms to the poor. They believe there are two Angels, who with angry looks, and flaming fire-brands, examine the dead party of his former life, whom they whip with fiery torches if he be wicked; if good, they comfort him, and defend his body in the grave till the day of judgment; but the bodies of the wicked are knocked down nine fathom under ground, and tormented by their angry Angels, the one knocking him with an hammer, the other tearing him with an hook, till the last day; against this torment the *Turks* use to pray at the graves of the dead. The Women there do not accompany the dead to the grave, but stay at home weeping, and preparing good cheer for the Priests and others of the departed mans friends. They believe that when the Corps hath been in the grave one quarter of an hour; that a new spirit is put into it, is set upon its knees, and is examined by the foresaid Angels of his faith and works. They believe also that it is a work of charity, and conducive to the soul

of the defunct, if the birds, beasts, or ants be fed with the meat which they set on the graves of the dead.

See *Mina-
vino, Bello-
nius, &c.*

Q. How far hath this Mahumetan Superstition got footing in the world?

A. Though it be not so far extended as Gentilism, yet it hath over-reached Christianity; not in Europe, where Christianity prevaileth, but in Africa where it hath thrust out the ancient Christian Churches, and erected the half Moon instead of the Cross, except it be among the *Abyssins*, and some small places held by the *Spaniards* or *Portugal*: but in *Asia* it hath got deeper footing, having over-run *Arabia, Turkey, Persia*, some part of *Moguls* country, and *Tartaria*, only here and there some small Congregations of Christians are to be found; in *America* indeed it is not as yet known. Now the reasons why this superstition is so far spread, are these. 1. The continual jars, frivolous debates, and needless disgladiations about questions in Religion among Christians, which hath made the world doubt of the truth thereof, and takes away the end and scope of Religion, which is to unite mens affections; but the remedy is become the disease, and that which should cure us, woundeth us. 2. The wicked and scandalous lives, both of Christian Laity and Clergy: for the Mahumetans generally are more devout in their religious duties, and more just in their dealings. 3. The Mahumetans conquests have in those parts propagated their Superstition. 4. Their religion is more pleasing to the sense than Christianity; for men are more affected with sensitive pleasures, which *Mahomet* proffers in his Paradise, than with spiritual, which are less known, and therefore less desired. 5. The greatness of the *Turkish* tyranny over Christians; the rewards and honours they give to those that will turn *Muselmens*, or *Mahumetans*, are great inducements for weak spirits to embrace that Religion; for a Christian Renegado that will receive Circumcision among them, is carried about the streets with great joy and solemnity, is presented with many gifts, &c. made free from all taxes; for which very cause, many, both *Greeks* and *Arabians*, have received Circumcision. 6. The liberty which is per-

permitted to multiply Wives, must needs be pleasing to carnal-minded men. 7. They permit no man to dispute of their *Alcoran*; to call any point of their Religion in question; to sell the *Alcoran* to strangers, or to translate it into other languages: It is deare to offend in many of these; which is the cause of much quietness and concord among them. 8. They inhibit the profession of Philosophy among them, and so they keep the people in darkness and ignorance, not suffering the light to appear and to detect their errors. 9. They teach, that all who live a good life shall be saved, whatsoever his Religion be; this makes many weak Christians revolt from their holy faith without scruple or check of conscience; for what care they, whether they serve *Christ*, or *Mahomet*, so they be saved? 10. They hold, that after a certain time of torments in Hell, the wicked shall be released from thence; *this doctrine is more pleasing to the wicked men than Christianity, which admits of no redemption from Hell, nor any mitigation of eternal torments.* 11. Men are much taken with moral outlides, whereby the Turks exceed Christians; for they are more modest in their conversation generally than we; Men and Women converse not together promiscuously, as among us; they are less sumptuous in their buildings; less excessive and phantastical in their clothes; more sparing in their diet, and altogether abstemious; more devout and reverent in their Churches, so that they will not suffer a piece of paper to be trod upon, or lie on the ground, but will take it up, kiss it, and lay it in some place out of danger; and this is, because the name of God and *Mahomet's* Law is written upon paper; they are also more sober in their speeches and gesture, and more obedient to their Superiors than we are. 12. There is nothing more pleasing to our nature than private revenge, which by *Christ's* Law is prohibited, but by the *Mahometan* Law is allowed; for they are to hate, and to kill their enemy, if they can. 13. *Arianism* had infected most of the Eastern Churches; therefore it was no wonder if they received *Mahomet's* Doctrine, which was grounded upon *Arian's* his Heresie. 14. They suffer no man to blas-

Misprimitive Christ, but honour him, and speak reverently of him, so they do of *Moses* and *Abraham*; which makes that neither *Jews*, nor *Christians* are in those parts much averse from, or violent against their Religion. 15. They have been always very zealous and diligent in gaining Profelytes, and yet force no man. For these, and such like Reasons, let us not wonder at the great increase of Mahumetanism in the world.

Q. Of what continuance is Mahumetanism?

A. *Mahomet* was born in the year of Christ, 572. in the time of S. Gregory the Pope, and *Mauritius* the Emperor: according to *Grægorius* he lived 63 years, of which he spent 23 years in spreading of his Doctrine, then died in the year of our Lord, 633. *Constantine* being Emperor, and *Eugenius* the first Pope; So that Mahumetanism hath lasted already above 1600 years, to the great oppression and vexation of the Church of Christ, and to the eternal dishonour of Christian Princes, who if they had spent but the tenth part of that blood against the *Turks*, which they have shamefully and sinfully shed in their own private quarrels, there had not been at this day any remainder of that damnable Sect, which hath longer continued a scourge to the Church of Christ, than ever any enemy did against Gods people of old. For the *Egyptians* oppressed the *Israelites* scarce 100 years; the *Canaanites* 20 years; the *Mouabites* 18 years; the *Philistines* 40 years; the *Affryans* and *Chaldeans* from the first to the last, did not vex and oppress Gods people above 300 years; afterward they were oppressed by *Assyrians* 40 years; the Christian Church from *Moses* till *Constantine* was afflicted about 160 years: and afterward by the *Goths* and *Lombards* near 300 years. But the oppression of the Church by *Mahomet* hath, as I said, lasted above a thousand years. The Reasons are diverse, as I have shewed in the former question; to which may be added these, 1. By this long Persecution and Tyranny of the *Turks*, God will try and exercise the Faith, Patience, Constancy, and other Virtues of his people, which would corrupt and putrifie like standing water, or mud build upon the Lees, not being poured from vessel to

Mahumetanism, of what continuance.

vessel. How can the courage of a Souldier be known but in a skirmish? or the skill of a Mariner, but in a storm? *Marect sine adversaria nietur.* That tree, saith *Seneca*, is most strongly rooted in the ground, which is most shaken with the wind: *Nulla est arbor fortis & solida, nisi in quam ventus saepius incursum, ipsa enim vexatione constringatur. & radices certius figit.* 2. God is pleased to continue this tyranny and power of the Mahumetans, to the end that Christian Princes may love each other, and stick close together against the common Enemy; that their Military Discipline might be exercised abroad, and not at home: For this cause the wisest of the Romans were against the utter destruction of *Carthage*; fearing lest the Romans wanting an enemy abroad, should exercise their Swords against themselves, which fell out accordingly. For the same cause, God would not utterly destroy the *Philistines*, *Ammonites*, *Moabites*, and other neighbouring Enemies of the Jews. But such is the madness of Christians, that though we have so potent an Enemy close at our doors ready to devour us, yet we are content to sheath that Sword into our own bowels, which we should employ against the common Foe. 3. God will have this Sword of Mahumetanism to hang over our heads, and this Scourge to be still in our eyes, that thereby we may be kept the more in awe and obedience: that if at any time we start aside like a broken Bow, we may return again in time, considering God hath this whip ready and at hand to correct us. Thus God left the *Canaanites* among the Jews, to be pricks in their eyes, and goads in their sides: *I will not* (saith the Lord) *drive out any from before them of the Nations which Joshua left when he dyed; that through them I might prove Israel, whether they will keep the way of the Lord to walk therein, &c. therefore the Lord left these Nations without driving them out hastily.* See *Judg. 2. 21, 22. & 3. 1, 2, 3, &c.* 4. God is content to continue this Mahumetan Sect so long, because Justice is exercised among them; without which a State or Kingdom can no more stand, than a tree without a root, or an house without a foundation: they are also zealous and devout

in their way: and great enemies to Idolatry, so that they will permit no Images to be painted or carved among them: knowing that God is not offended so much against any sin as against Idolatry, which is spiritual adultery, most destructive of that matrimonial conjunction between God and us. 3. The Lord by the long continuance of the Mahumetanisin, will punish the perfidiousness and wickedness of the Greek Emperors, as likewise the multitude of Heresies and Schisms hatched in that Church. 6. This Sect of Mahumetanisin is so made up of Christianity, Judaism, and Gensilism, that it abates the edge of any of these Nations, from any eager desire of its extirpation.

The Contents of the Seventh Section.

The Christian Religion propagated. 1. The decay thereof in the East by Mahumetanism. 2. Persecution and Heresie the two great Enemies thereof. 3. Simon Magus the first Heretick with his disciples. 4. Menander, Saturninus, and Basilides, Hereticks. 5. The Nicolaitans and Gnosticks. 6. The Carpocratians. 7. Cerinthus, Ebion, and the Nazarites. 8. The Valentinians, Secundians, and Ptolomæans. 9. The Marcites, Colarbasii, and Heracleonites. 10. The Ophites, Cainites, and Sethites. 11. The Archonticks, and Alscothypæ. 12. Cerdon and Marcion. 13. Apelles, Severus, and Tacianus. 14. The Cataphrygians. 15. Pepuzians, Quintilians, and Artotyrites. 16. The Quartidecimani, and Alogiani. 17. The Adamians, Ecclesiasts, and Theodocians. 18. The Melchisedicians, Bardesaniasts, and Noetians. 19. The Valesians, Catheri, Angelici, and Apostolici. 20. The Sabellians, Originians, and Originists. 21. The Samosatrenians and Photinians. 22. The Manichæan Religion. 23. The Hierachites, Melitians, and Arians. 24. The Audians, Semiarrians, and Macedonians. 25. The Ærians, Ætians, and Apollinarists. 26. The Antidicomarianites, Messalians and Metangilmonites. 27. The Hermians, Proclianites, and Patricians. 28. The Ascites, Partalorinchites, Aquarii, and Coluthiani. 29. The Floriani, Æternales, and Nudipedales. 30. The Donatists, Priscillianists, Rhetorians, and Feri. 31. The Theopaschites, Tricheiti, Aquei, Melitonii, Ophai, Tertullii, Liberatores, and Nativirarii. 32. The Luciferians, Jovinianists, and Arabicks. 33. The Collyridians, Paterniani, Tertulianists, and Abelonites. 34. The Pelagians, Predestinati, and Timotheans. 35. The Nestorians, Eutychians, and their Spawn.

SECT. VII.

Quest.

What is the other great Religion professed in Europe?

Ans. Christianity, which is the Doctrine of Salvation delivered to man by Christ Jesus the Son of God, who assuming our nature of a pure Virgin, taught the Jews the true way to happiness, confirming his doctrine by signs and miracles; at length sealed it with his blood; and so having suffered death for our sins, and rose again for our justification, he ascended to his Father, leaving twelve Apostles behind him to propagate this doctrine through the world, which they did accordingly, confirming their words with miracles, and their own blood; and so this light of the Gospel scattered all the fogs and mists of Gentile superstition; at the sight of this Ark of the New Covenant, the Dragon of Idolatry fell to the ground: when this Lyon of the Tribe of Judah did roar, all the beasts of the forest, that is, the Pagan Idols or Devils rather, hid themselves in their dens. *Apoll* complaineth that his Oracles failed him, and that the Hebrew child had stopped his mouth. When it was proclaimed at *Palotei* by *Thana* the Egyptian Shipmaster, that the great god *Pan* was dead, all the evil spirits were heard to howl and bewail the overthrow of their kingdom; *Porphyry* complained that the preaching of Christ had weakened the power of their gods, and hindered the gain of their Priests. The bones of *Babel* so hindered *Apoll* that he could deliver no Oracle while they were there. The *Delpbick* Temple fell down with earthquake and thunder, when *Julian* sent to consult with the Oracle. Such was the irresistible power of the two-edged sword which came out of Christs mouth, that nothing was able to withstand it. The little stone cut out of the mountain without hands smote the great Image of *Nebuchadnezzar*, and brake it in pieces; to the Doctrine of twelve poor weak Fishermen, did the great Potentates of the world submit their Scepters. Thus the

Christianity is beginning.

stone which the builders refused, became the head of the corner; it was the Lords doing, and its marvellous in our eyes. The terrible beast which with its Iron teeth destroyed all the other beasts, is destroyed by the weakness of preaching, against which the more the Roman Empire struggled, the more it was foiled, and found by experience, that the blood of Martyrs was the seed of the Church, which conquered the great Conquerors, not with acting, but with suffering; not by the Sword, but by the Word, and more by their death, than by their life: like so many *Sansons* triumphing over these *Philistines* in their death and torments.

Q. 2. Seeing the power of Religion was so irresistible in the beginning, that it carried all like a torrent before it, how came it to grow so weak within 600 years, that it yielded to Mahometanism?

A. When God saw that the ungrateful professors of Christianity began to loath that heavenly *Manna*, and to covet for Quails of new Doctrine, he gave them leave to eat and poison themselves therewith. He was not bound to cast pearls before swine, and to give that which was holy to dogs. In his just judgments he removed the Candlestick from those who rejected the light, and delighted themselves in darkness; it was fit the Kingdom of God should be taken from them, and given to a people that should bring forth the fruits thereof. They deserved to be plagued with a famine who grew wanton and spurned against their spiritual food. Besides, when the Devil perceived he could do no good by open hostility and persecution, but the more burthen he laid upon the Palm, the more it flourished, and the oftner he flung the Giant of Religion to the ground, the stronger it grew with *Antau*; he resolved at last to joyn the Foxes tail to the Lyons skin, and to try whether the heart of the Sun would not make the Traveller sooner forsake his cloak, than the impetuosity of the Wind. He choaks all Zeal and Sincerity with the baits of Wealth and Honour; he poisons them with Ambition, Pride, Covetousness, and Envy; the evil man sowed the tares of Dissention and heretical Doctrines in the Lords fields; the Spiritual Husband-

bandman grew careless and idle, the Shepherds neglect their flocks, the Dogs grow dumb, and so the Lords sheep are suffered to stray, and become a prey to the Wolves. The Watchmen being inebriated with honour, wealth, ease and security, fall asleep on the Walls, and let the Enemy seize on the Lords City. It was not then the weakness of Christian Religion that was the cause of *Mahomet* prevailing; for the heat of the Sun is not weak, though it cannot soften the clay; nor is the good seed that is cast into barren ground to be blamed, if it doth not fructifie; neither is the preaching of the Gospel impotent and weak, because it doth not always edifie. All the water in the Sea cannot mollifie a Rock, nor all the rain in the Clouds fecundate a stony barren ground: The subject must be capable, or else the agent cannot operate. *Mahometanism* then prevailing upon Christianity, proceeded from the voluntary perverseness of mens hearts, from the malice and craft of the Devil, and from the just judgments of the Almighty.

Q. 3. *What were the Engines that Satan used to overthrow Religion in the beginning?*

A. Open Persecution and Heresie: with the one he destroyed the bodies, with the other he poysoned the souls of Christians. Persecution, with *Saul*, killed its thousands; but Heresie with *David*, ten thousand. Persecution was the arrow that did fly by day, but Heresie the Pestilence that raged in the darkness. Persecution was the pruning knife that lopped the branches of Religion, but Heresie the ax laid to the root of the tree. Persecution was the Dragon that drove the Woman into the Wilderness, but Heresie the Beast that spake Blasphemies. Open Persecution began in *Nero* a Tyrant, but Heresie in *Simon* a Witch. Open persecution began about 66 years after Christs ascension, but Heresie immediately after Christs departure, about the sixth year, in the beginning of *Caligula's* reign. Persecution is the wild Boar of the Forrest, but Heresie the little Fox that eateth up the Grapes of the Lords Vineyard.

Q. 4. *Who was the first Heretick that opposed the Orthodox Religion, and what were his Opinions?*

Religion,
by what
Engines
battered,

Hereticks
and Here-
sies, namely
Simon
Magus.

A. Simon, called *Magus*, because he was a Witch & Samaritan by birth, and a Christian by profession; he would have bought the gifts of the Holy Ghost for money. *Acts* 8. 13. He denied the Trinity, and affirmed himself to be the true God. He taught, that the World was made by the Angels, not by God. And that Christ came not into the World, nor did he truly suffer. He denied also the Resurrection of the flesh, and permitted promiscuous Marriages. He likewise affirmed, that the true God was never known to the Patriarchs and Prophets. This point was afterward maintained by *Menander*, *Corinthus*, *Nicolas*, *Saturninus*, and *Basilides*, succeeding Hereticks. Upon this Doctrine also the *Tertullianists* and *Antropomorphits* grounded their Heresie, in ascribing a humane body to God. His denying of the Trinity, begot afterwards the *Sabellians*, *Samosatenians*, *Montanists*, *Praxeans*, *Photinians* and *Priscillianists*. His Heresie of the Creation of the world by Angels, begot the *Marcionites*, *Manichees*, and the *Anglick* Hereticks, who worshipped Angels. In saying that Christ came not, nor suffered, he gave occasion to the Heresies of *Valentinians*, *Cerdonians*, *Marcionites*, *Apthardocites*, *Dociti*, *Samosatenians* and *Mabumetans*. Upon his denial of the Resurrection, *Basilides*, *Valentinus*, *Carpocrates*, *Apelles*, and the *Hierarchits*, grounded their Heresies. Besides, *Epicurism*, *Libertinism* and *Atheism* got vigour hereby. By permitting Licentiousness and promiscuous Copulation, he gave occasion to the *Basilidians*, *Gnosticks*, *Manichees*, *Acasians*, *Eunomians*, and *Mabumetans* to live like Beasts, and to slight Marriage. Besides these impious Opinions, he held Magic and Idolatry lawful: He gave to the Angels barbarous names. He slighted the Law of *Moses*, as being not from God; and blasphemously denied the Holy Ghost to be a Substance, but a bare Virtue or Operation, and caused his Disciple to worship his Whore *Helen*, or *Selene*, for a Goddess.

See *Austin*,
Trenaus &
Epiphanius
upon this
subject,
their Books
they wrote
against
Heresies.

Q. 5. Why did *Simon Magus* and his Scholars, with many other Hereticks since him, besides Jews and Mahometans, deny the Trinity?

A. Partly the malice of *Satan*, who hates and persecutes

cures the truth; partly the pride of Hereticks, who would seem wiser than the Church; partly their ignorance, because by natural reason they cannot comprehend this ineffable mystery, and partly malice against Christ, whose Divinity is denied by *Jews and Mahumetans*, bred this Heresie, notwithstanding the truth is plainly set down both in the old and new Testament, asserted by all the Greek and Latin Fathers, confirmed by all General Councils, and proved by all Orthodox Divines, that it is no more repugnant to natural reason for the Father, Son and Holy Ghost to be one God, than for the soul, mind and body to be one man: but because this Doctrine is sufficiently proved by all Divines, both ancient and modern, and all objections to the contrary answered and refuted, I will forbear to set down what is so plain and obvious, already handled by so many pens, and will only shew that the Doctrine of the Trinity was not unknown even by the light of nature to the Gentile Philosophers, Poets and Sibyls: *Zoroastres* speaketh of the Father, who having perfected all things, hath delivered them to the second Mind, which Mind (saith he) hath received from the Father knowledge & power. Here is a plain testimony of the first and second Person. Concerning the third, he saith, that the Divine love proceedeth from the Mind or Intellect; what else is this Divine love but the Holy Ghost? The *Chaldean Magi*, which were their Philosophers, acknowledged three beginning, to wit, *Ormases, Matriu and Arapinu*, that is, God, the Mind and Soul. *Mercurius Trismegistus* taught his *Egyptians*, that God, who is life, and light, begets the World, who is the other Intellect, and maker of all things; and together with him another, who is the fiery God, or Spirit; here the three Persons are distinctly named. He sheweth also that the subtil intellectual Spirit by the power of God did move in the Chaos; this is consonant to the words of *Moses*, the spirit of God moved on the waters. *Orpheus* singeth the praises of the great God, and of his word which he first uttered. *Pythagoras* and his Scholars were not ignorant of this Mystery, when they placed all perfection in the number of three, and made Love the Original of all things. *Zeno the Stoick* confesseth, that *Altye*, the Word, is God, and the Spirit

Trinity denied by *Simon Magus and his Scholars*, with others besides, *Jews and Mahumetans*; and only.

of *Yopé*, *Socrates* acknowledgeth God to be the Mind or Intellect, that the essence of God is his Idea, which he begets by the knowledge of himself, and by which he made the world. *Numerius* the *Pythagorean*, *Plato*, *Jamblicus*, and others, do write very plainly of the three *Hypostases*, or Persons in the Trinity, so that no Christian can write more fully, as may be seen in their own words, as they are alleged by *Du-Plessis* in his Book of the truth of Christian Religion, who citeth also certain Oracles of *Serapis*, the Egyptian chief Idol or Devil, and of *Apollo*, out of *Suidas*; by which we may see how the evil Spirits are forced to confess the Trinity. I could also alledge the testimonies of the *Sibyls* to the same purpose; but because I study brevity, and these Heavhen testimonies and *Sibylla* verses, are cited by *Clement Alexandrinus*, *Origen* against *Celsus*, *Cyril* against *Julian*, *Eusebius* in his Preparation, *S. Augustine* in his Books of the City, &c. I forbear to insist any more on this subject. And as the Gentiles gave testimony to this plurality of Persons, so did the Jews also, though now they reject this Doctrine, thinking that we by worshipping the Trinity, do worship three Gods; but their ancient Rabbins do prove the Trinity out of the Old Testament, as *Rabbi Simoon*, the son of *Johai* brings a place out of *Rabbi Ibsa*, upon *Deut. 6. Hearken, O Israel, the Lord our God is one God*. In the Hebrew this is *יהוה אלהינו יהוה אחד* *Jehovah Elobenu Jehovah Echad*. He shews, that the first *Jehovah* is God the Father, the second word *Elobenu*, our God, is God the Son; for he is called by the Prophet, and Evangelist, *Emmanuel*, *God with us*. The third word *Jehovah*, is God the Holy Ghost. And the fourth word *Echad*, that is, *One*, is to shew the Unity of Essence in this plurality of persons. Many other passages I could alledge out of the writings of the ancient Rabbies to confirm this truth; but this is already performed by *Galatinus* in his Book *de Arcanis Catholicae veritatis*.

Q. 6. *Who were Simons principal Scholars, and what were their opinions?*

Alexander. *A. Menander*, a Samaritan also, and a Magician. He flourished at Rome, in the time of *Titus*, about 49 years after Christ. He held the same impious Opinions that

Simon

Simon did; but differed from him in saying that himself and not Simon, was the Saviour of the world; and that therefore all should be baptized in his name, and not in the name of Simon or Christ, and that all men should in power excel the Angels, and should live immortally here; so he denied the Resurrection of the flesh. To him succeeded *Saturinus* and his fellow Scholar *Basilides*, about the fifteenth year of *Adrian* the Emperor, and after Christ the hundredth. *Saturinus* was of *Antioch*, and infected *Syria* with his poyson, as *Basilides* did *Egypt*. *Saturinus* held the same impieties with *Simon* and *Mandaeus*, but differed from them in saying that the world was made only by seven Angels, and not by all, against the Will and Knowledge of God. He taught also that some men were naturally good, and some naturally evil; and that nothing must be eat that hath life in it, which was the Doctrine afterward of the *Manichees*. And impiously affirmed that some of the ancient holy Prophets spake, and were sent by Satan. *Basilides* also was a *Simonian* Heretick, but differed from him, in holding there were so many Heavens as days in the year, to wit, 365. The chief god he called *Acéphat*, in the letters of which name are contained 365. He held also that this inferiour World and Man was created by the 365th, or last Heaven. He taught also that the superiour god *Abraham* begot the *Mind*, this the *Word*: Of the *Word* came *Providence*, and of *Providence* *Wisdom*: Of *Wisdom* the *Angels* were begot, the last of which was the God of the Jews, whom he calls an ambitious and turbulent God, who had attempted to bring all nations in subjection to his people. He said that Christ was sent by *Abraham* to oppose the turbulent God of the Jews, and doth not call him *Jesus* and Saviour, but *God's* a Redeemer. He held it unlawful to suffer Martyrdom for Christ. He permitted Idolatry, and taught that no voluntary sin was pardonable, and that Faith was not the gift of God, but of Nature, as also Election. The other Errors which this *Egyptian* held (for he was of *Alexandria*) were the same that *Simon* maintained.

Saturin

Basilides

See *Ireneus*,
Austin,
Theodoret,
Tertullian,
Epiphanius,
us, &c.

Q. 7. What was the Religion of the Nicolaitans and Gnosticks?

A. The

Nicola-
ians.

Gnosticks.

A. The *Nicolaists*, so called from *Nicolas* one of the seven Deacons, *Act. 6.* and whose works Christ hated *Rev. 2.* gave themselves to all uncleanness and fleshly lust, teaching that men ought to have their Wives in common. They made no scruple of eating things offered to Idols. At their meetings or Love Feasts, they used to put out the lights, and commit promiscuous adulteries with each others Wife. They taught that the world was made by the copulation of light and darkness, out of which Angels, Demons, and men were procreated. Mans seed and mens struous blood were with them sacred, and used by the *Gnosticks* in their divine service, whereby they brought an odium upon Christianity. They would not have God be Angels Creators of this inferiour world, which Angels they called by diverse barbarous names. *Nicolas* the father of this Sect, was by birth an *Antiochian*, whose doctrine began to spread about the beginning of *Domitian* reign, after Christ 52 years, before *S. Johns* banishment into *Pathmos*. The Professors of this Sect did long retain the name of *Nicolaists*, but were called *Gnosticks* from *gnosis* Knowledge, which proud title they gave themselves, as if their knowledge had been transcendent above other men. But their knowledge was so whimsical, that neither they, or any else understood it; they babbled much concerning their *Eones*, and of *Jaldabaoth*, who made the heavens, and all things we see, of water. They ascribed diverse sons to their chief *Eon*, to wit, *Eloia*, *Barbeloth*, and *Prumicon*, which they named Christ. They held that most things were procreated of the *Chaos*, and the *Abyss* of water and darkness. They taught also that faithful men were two souls, one holy, of the divine substance, the other adventitious by divine insufflation, common to man and beasts. These are the souls that sin, and which pass from man to beast, after the opinion of *Pythagoras*, they held also there were two Gods, a good and an evil; as the *Manichees* afterward did. They made *Jesus* and *Christ* two distinct persons, and that *Christ* descended in *Jesus* when he was thirty years old, and then he wrought miracles. On this Doctrine the *Eutychians* and *Nestorians* grounded their Heresies. They would have

gone to suffer Martyrdom for Christ, who they had converted on the earth after his Resurrection 18 months. This Heresie was much spread in *Asia* and *Egypt* about 129 years after Christ, and in *Spain* it flourished after Christ 386 years. Out of this Sink, the *Valentinians*, *Thed. Sec.* *Manichees*, and *Priscillianists* sucked their poison.

Q. 8. Of what Religion were the Carpocratians?

A *Carpocrates* by birth an *Alexandrian* in *Egypt*, who flourished about the year of Christ 109, in the time of *Antoninus Pius*, and was contemporary with *Saturninus*; this *Carpocrates*, I say, taught there were two opposite Gods; that the Law and good works were needless to those that had faith: that we could not avoid the rage of evil spirits, but by doing evil, for that was the way to please them. Therefore they gave themselves over to *Magic* and a *Libidinous* life. They taught also that Christ was a meer man, and that their Master *Carpocrates* was the better man; hence sprung up the *Samosatenians* and *Arriani*. They said also that Christ was begot as other men of *Joseph* and *Mary*; and that only his soul ascended into Heaven. They held *Pythagorean* transmigration, but denied the Resurrection, and that this world was not made by God, but by Satan. Because their disciples should not publish their abominable mysteries, they put a mark by a Bodkin on their right Ear. *Carpocrates* carried about with him his Punk *Marcellina*.

Q. 9. What was the Religion of Cerinthus, Ebion, and the Nazarites?

A *Cerinthus* being a Jew by birth, and circumcised, taught that all Christians ought to be circumcised: He lived in the time of *S. John* the Apostle, who would not enter into the same Bath with that pernicious Heretick. He spread his Heresie in *Domitian's* time, about 62 years after Christ. He held the same impious Tenets that *Carpocrates*, and taught that it was *Jesus* who died and rose again, but not Christ. He denied the Article of life eternal, and taught that the Saints should enjoy in *Jerusalem* carnal delights for a 1000 years; the maintainers of this whimfie afterward were the *Origenists*, *Chilists*, or *Millenarians*, and on this *Adamant* founded his paradise.

Ebion

See *Ireneus*, *Tertullian*, *Austin*, *Theod. Sec.*

Carpocrates

See the *Anchor* above named, *Eusebius*, *Alfred*, and *Clement* *Alexandrinus*.

Cerinthus

Ebion was a Samaritan by birth, but he would be esteemed a Jew. He lived also in *Damascus* time. He denied Christ's Divinity, and held the necessity of the Ceremonial Law, with *Cerinthus*; and that the use of flesh was unlawful, because all flesh was begot of impure generation.

Ebionites. The *Ebionites* of all the New Testament admitted only S. *Matthew's* Gospel, because it was written in Hebrew. The *Ebionite* Heresie did not continue long under the name of *Ebion*, but under other names, so wit, *Simplicius* and *Elcesite*. Against these Hereticks S. *Peter*, who lived in their time, wrote his Gospel, to prove Christ's Divinity, and rejected S. *Paul's* Epistles, because they refused the Ceremonial Law. As for the *Nazarites* or *Nazarenes*, they were before *Cerinthus* and *Ebion*, about the end of 37 years after Christ. They were the first that retained Circumcision with Baptism, and the Ceremonial Law with the Gospel. They were led much with private Revelations and Enthusiasms. They had more Gospels than one, so wit, the Gospel of *Eze*, and that which they called the Gospel of perfection. They were much addicted to fables. Next wise they called *Ouria*, which signifieth first *Chaldees*; the oftentimes set the Ark on fire, which therefore was so many times rebuilt. They make her also the first that imparted to mankind the knowledge of Angels.

Nazarenes. *Q. 10.* What was the Heretical Religion of the *Valentinians*, *Secundians*, and *Proleptians*?
A. The *Valentinians*, who from their whimsical knowledge were called *Gnosticks*, had for their master *Valentinus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperour, about a 110 years after Christ. He taught that there were 30 *Aeons*, Ages, or Worlds, who had their beginning from *Profundity* and *Seleva*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth 2 *Aeons*. Of the *Understanding* and *Truth*, were begot the *Word* and *Life*, which produced 19 *Aeons*. The *Word* and *Life* brought forth *Matter* and the Church, and of these were procreated 10 *Aeons*; these 2, 10, and 11, joyned together, made up the 30, the last of these 30 being abortive, produced the *Human* Earth.

Valentinians. *Q. 11.* What was the Heretical Religion of the *Proleptians*, *Secundians*, and *Proleptians*?
A. The *Proleptians*, who from their whimsical knowledge were called *Gnosticks*, had for their master *Proleptus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperour, about a 110 years after Christ. He taught that there were 30 *Aeons*, Ages, or Worlds, who had their beginning from *Profundity* and *Seleva*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth 2 *Aeons*. Of the *Understanding* and *Truth*, were begot the *Word* and *Life*, which produced 19 *Aeons*. The *Word* and *Life* brought forth *Matter* and the Church, and of these were procreated 10 *Aeons*; these 2, 10, and 11, joyned together, made up the 30, the last of these 30 being abortive, produced the *Human* Earth.

Secundians. *Q. 12.* What was the Heretical Religion of the *Secundians*, *Proleptians*, and *Proleptians*?
A. The *Secundians*, who from their whimsical knowledge were called *Gnosticks*, had for their master *Secundus* an *Egyptian*, who lived in the time of *Antoninus Pius* Emperour, about a 110 years after Christ. He taught that there were 30 *Aeons*, Ages, or Worlds, who had their beginning from *Profundity* and *Seleva*; that being the Male, this the Female. Of the Marriage or Copulation of these two, were begot *Understanding* and *Truth*, who brought forth 2 *Aeons*. Of the *Understanding* and *Truth*, were begot the *Word* and *Life*, which produced 19 *Aeons*. The *Word* and *Life* brought forth *Matter* and the Church, and of these were procreated 10 *Aeons*; these 2, 10, and 11, joyned together, made up the 30, the last of these 30 being abortive, produced the *Human* Earth.

Earth and Sea. Out of his imperfections were procreated
 evil spirits, as darkness out of his fear; evil spirits, out
 of his ignorance; out of his tears, springs and rivers; and
 out of his laughter light. They also taught, that Christs
 body was merely spiritual, and passed through the Vir-
 gin, as through a conduit pipe. Evil was natural (they
 said) to the creature, and therefore they made God the
 Author of evil; which afterward was the Doctrine of the
 Manichees. They held, that only the Soul was redeemed,
 and that there should be no resurrection of the Body.
 Faith (they taught) was natural, and consequently Sal-
 vation, which all did not obtain, for want of good works;
 this was the *Pelagian* Doctrine afterward. They made
 three sorts of men; to wit, (spiritual, who were saved by
 faith only: these they called the Sons of *Seis*; hence the
Asian Hereticks. The second sort are animal, or natu-
 ral, who are saved by works, and are of *Abel*; hence the
Abelites. The third sort are carnal, who cannot be saved,
 these are of *Cain*; hence the *Cainites* Hereticks. They
 set of things offered to Idols, slighted good Works as
 needless, and rejected the old Prophets. *Valentinus* his
 chief Scholar and Successor, was *Secundus*, whose Disci-
 ples, called *Secundians*, changed the name, but retained
 the Doctrine of *Valentinus*, permitting all kind of vici-
 ous life, in that they held, Knowledge without good
 Works, would bring men to Heaven. *Valentinus* held,
 that the *Seven* were only the defects of the Divine
 Mind; but *Secundus* said they were true Essences, sub-
 sisting by themselves. He added also Light and Darkness
 to the eight principal *Seven*, and so made up ten. To
Secundus succeeded *Ptolomæus* in *Valentinus* his School.
 He gave to *Bathor*, or *Profundity*, two Wives; to wit,
Erebia, that is, *Corruption*; and *Silene*, that is, *Will*.
 By the former wife *Bythos*, he procreated *Nay*, the
Mind; and by the other he begot *Alasuer*, the Truth.
Ptolomæus also slighted the Old Law.

Q. 11. Of what Opinion were the Marcites, Colarba-
 ni, and Heracleonites?

A. *Marcus* was a notable Magician, who lived under
Augustus *Emper*, about 115 years after Christ. His Scholars
 called

adulo
 and

Secundians

colarba
 and

Ptoloma-
 ani.

See Irenæ-
 us, Epipha-
 nius, Austin
 with his
 Commen-
 tator Da-
 niel, &c.

and

called themselves *Perfets*, and bragged that they were more excellent than *Peter* or *Paul*. They denied Christ's Humanity, and the Resurrection of the flesh. They had two contrary beginnings, or Gods; to wit, *Zylo*, that is, *Silence*; and *Aby*, that is, *Speech*. From these the *Manichæans* and *Manichæes* borrowed their two Principles. They retained their *Æones* of *Valentinus*, but reduced them to four; to wit, *Silence*, *Speech*, and two unnamed. So instead of the *Christian Trinity*, they held a *Quaternity*. They taught that all men, and every member in man's body, were subject to, and governed by certain Letters or Characters. They baptized not in the name of the Father, Son and Holy Ghost; but in the Name of the Father unknown, of Truth the Mother of all, and of him who descended upon Jesus. By Magical words they bragged, that they could turn the Sacramental Wine into blood, and bring down the Grace of God from Heaven into the chalice. The *Colarbasians*, so called from *Colarbas*, or *Colarbasus* the Author of that Sect, ascribed the life, actions and events of man, and all humane affairs to the seven Planets as Authors thereof. They held also but one Person in Deity, called by different names. They divide Jesus from Christ, as the *Nestorians* afterward; & taught that Christ was a flower compacted and made up of 36 *Æones*. *Iracleon*, Father of the *Heracleonites*, lived about 160 years after Christ. These divided the *Æones* into good and bad, and held two beginnings, to wit, *Profundity* and *Silence*. *Profundity*, they held to be the most ancient of all, and that of this with *Silence*, all the other *Æones* were procreated. They said that man consisted of a soul, body, and some third substance; they held it no sin to deny Christ, in danger of life, with the mouth, if so be the heart believed in him. They used in their Prayers Superstitious and Magical words, to drive away Devils. And they thought by anointing their dead with Water, Oil and Balsam, to free them from Eternal death.

Q. 12. Of what Religion were the *Ophites*, *Cainites* and *Sethites*?

A. These were called also *Ophees* and *Ophiomorphs* from *ophis* the Serpent which they worshipped. This Sect

Colarbasians,

Heracleonites,

See Tertullian, Irenæus, Epiphanius, Augustin, &c.

Ophites,

year about the year of Christ 131. They taught, that
 Christ was the Serpent which deceived *Eve*; and that he
 in the form of a Serpent, entered the Virgin Womb. In
 the Eucharist they used to produce a Serpent by inchant-
 ing words out of his hole, or rather box, in which they
 carried him about; neither did they think that the Sacra-
 mental Bread was consecrated, till that Serpent had first
 touched it, or tasted thereof; they denied also the Resur-
 rection of the flesh, and Christ's incarnation. The *Cainites*
 were so-called, because they worshipped *Cain* as the Au-
 thor of much goodness to mankind; so they worshipped
Eſau, *Carr*, *Dathan*, *Abiram*, and *Judas*, who betrayed
 Christ, saying, that he foreknew what happiness should
 come to mankind by Christ's death, therefore he betrayed
 him. Some of this Sect were called *antichrists*, that is, re-
 bellers of God, for they opposed him what they could in
 his Laws, therefore rejected the Law of *Moses* as evil, and
 worshipped the wicked Angels, whom they pleased by
 their evil actions; they taught also that we were evil by
 nature, and that the Creator of the world was an un-
 known God, and envious to *Cain*, *Eſau* and *Judas*. The
Sethites, so called from *Seth*, *Adam*'s son, whom they wor-
 shipped, lived most in *Egypt*. About the same time that the
Cainites flourished. They thought that *Seth* was born of
 a superiour *Virtue*, which they called *Mother*. She of the
 chief God brought forth *Seth* the Father of all the Elect;
 so they make *Seth* apart of the Divine substance who came
 in place of *Abel*, who by the envy of some Angels stirring
 up *Cain* against him, was slain. They prate also, that by
 the cunning of some Angels, some of *Cain*'s posterity were
 preserved in the Ark, from the flood which was sent by
 the great Mother to punish the *Cainites* for the murder-
 ing of *Abel*. Of this posterity of *Cain* proceed all wicked
 men. They denied the Resurrection, and held that the An-
 gel had carnal commerce with women, and of this copu-
 lation two men were produced, the one Earthly, the other
 heavenly, being an Hermaphrodite, who was created to
 God's Image, who, as they blasphemously caught, is an
 Hermaphrodite, and so *Adam* also. They make Christ
 who was born of the Virgin, to be no other than *Seth*.

Q. 13. What Religion did the Archonticks profess, and the Ascotyptics?

Archonticks.

Ascotyptics.

See Austin, Theodoret, Isidorus.

Cerdon.

Marcion.

These were the last of the *Valentinian* Hereticks, called *Archonticks*, from *Archon*, or *Prince*, that is, *Principals*; these they worshipped as inferior Gods, Father of the Angels, and creators of the world; of *Phrygia* the Mother, were the Angels begot by these *Archonticks*. One *Peter* an *Anchoret*, and a Monk of *Palestina* was author of this Sect, in the time of *Constantine* the son of *Constantine*, about the year of Christ 308. These spawned another Sect, which they called *Ascotyptics*, because they brake in pieces all the plate and vessels used in the Sacrament; for they rejected the Sacraments of the Church. They despised good works, and gave themselves to all uncleannesses, and slighted the Old Testament, denied the Resurrection, and Sacraments, as is said, thinking it unlawful to represent spiritual and Heavenly things by corporeal and earthly. They thought that the Devil begot *Cain* and *Satan* of *Eve*; both these sons were Reprobates. And that a man who hath knowledge and faith, may be saved, let his life be never so vicious, and that the Devil was the son of the Jewish, but not of the Christian God. They also ascribed to each Heaven a special Angel, as the *Peripateticks* did an *Intelligence*.

Q. 14. What was the Religion of Cerdon and Marcion?

Cerdon lived about the time of *Valentinus* the Heretic, under *Antoninus Pius* Emperor, 110 years after Christ; he taught that there were two contrary Gods, the one a God of mercy and pity, the other of justice and severity, whom he called evil, cruel, and the maker of the world. The former God he called good, and the Father of Christ, and Author of the Gospel; but *Moses* Law they rejected and the Old Testament, as proceeding from the other God, to wit, of justice. The *Cerdonians* also denied the Resurrection of the flesh and Humanity of Christ; affirming that he was not born of a Virgin, nor suffered but in show. *Marcion*, by birth a *Phrygian* near the *Euxine* Sea, was *Cerdon's* scholar, whose opinion he preferred to the Orthodox Religion, out of spleen, because his Father Bishop *Marcion* communicated him.

Where

Whoredom, and because he could not without true repentance be received again in the Church: therefore he professed and maintained *Cerdon's* Heresies at *Rome*, in the time of *M. Antoninus Philosophus*, 133 years after Christ; but he refined some points, and added to them some of his own phantasies. With *Cerdon* he held two contrary gods, and denied Christs incarnation of the Virgin, and therefore blotted his Genealogy out of the Gospel, affirming his body to be from Heaven, not from the Virgin. He denied that this world by reason of the Ataxie and Disorder in it, could be the work of the good god. He rejected the Old Testament and the Law, as repugnant to the Gospel; which is false; for there is no repugnancy. He denied the Resurrection, and taught that Christ by descending into Hell, delivered from thence the souls of *Cain*, *Eſau*, the *Sodomites*, and other reprobates, translating them into Heaven. He condemned the eating of flesh, and the married life; and renewed baptism upon every grievous fall into sin. If any of the *Catechumens* died, some in their name were baptized by the *Marcionites*. They also baptized, and administered the *Eucharist* in presence of the *Catechumens*, against the custom of the Church. They permitted Women also to baptize. They condemned all Wars as unlawful, and held transmutation with the *Pythagoreans*.

Q. 15. What was the Religion of *Apelles*, *Severus*, and *Lactantius*?

A. *Apelles* whose Scholars were called *Apellians*, was *Marcion's* Disciple, and a *Syrian* by birth. He flourished under *Commodus* the Emperour, about 150 years after Christ. He taught that there was but one chief God, to whom was subordinate a fiery God who appeared to *Moses* in the bush, who made the world, and gave the Law to the *Israelites*, and was their God. He gave to Christ a body compacted of the Scarry, and Elementary substance, and appeared in the shape only of man. This body when he ascended, he left behind him, every part thereof returning to their former principles; and that Christs spirit is only in Heaven. He rejected the Law and Prophets, and denied the Resurrection. *Severus*, author of the *Servi-*

us, was contemporary with *Apelles* under *Commodus*, 156

See *Epi-*
Phanius,
Eusebius,
Austin,
Theodor.
Sec.

Apelles;

Severus;

Tatianus.

years after Christ. He used the company of one *Philonis* a Strumpet and Witch. He taught his disciples to abstain from Wine, as being poyson, begot of Satan, in the form of a Serpent, with the Earth. The world he said was made by certain powers of Angels, which he called by diverse barbarous names: He hated Women and Marriage, denied the Resurrection, the Old Testament, and Prophets, using instead of them, certain Apocryphal Books. *Tatianus*, a bad Scholar of a good Master, *Justin Martyr*, was a *Mesopotamian* by birth, and lived under *M. Antoninus Philosophus*, 141 years after Christ; his Disciples were called *Tatiani* from him, and *Encratites* from *εγκρατις*, temperance or continence, for they abstain from Wine, flesh, and Marriage. They were called also *Hydro Potistae*, users of Water, for instead of wine they made use of water in the Sacrament. They held that *Adam* was never restored to mercy after his fall; and that all men the sons of *Adam* are damned, without hope of salvation, except the *Tatiani*. They condemned the Law of *Moses*, the eating of flesh, and the use of wine, and held Procreation of children to be the work of Satan; yet they permitted, though unwillingly, *Monogamy* or the marrying once, but never again; they denied that God made male and female, and that Christ was the seed of *David*.

See Irenaeus, Tertullian, Eusebius, Justin, Theodoret, Epiphanius, &c.

Cataphrygians.

Q. 16. Of what Religion were the Cataphrygians?
 A. *Montanus* Disciple to *Tatianus*, who was his contemporary, was author of this Sect, who for a while went from him called *Montanists*, but being ashamed of his wicked life and unhappy end, they were afterward from the Country where he was born, and which was first infected with his heresie, called *Cataphrygians*, *καταφρυγες*, they were named also *Tasceodragia*, because they used in praying to thrust their fore-fingers into their Nostrils, to shew their devotion, and anger for sin. *Tasceus* in their Language, signifieth a long stick, or staff, and *Dragon* their Nose, as if you would say *Porticonosati*, as the Interpreter of *Epiphanius* translates it. They loved to be called *Spirituales*, because they bragged much of the gifts of the Spirit; others that were not of their opinion, they called natural men. This Heresie began about 141 years after

after Christ, and lasted above 500 years. He had two Strumpets which followed him, to wit, *Prisca* and *Maximilla*, these forsook their Husbands, pretending zeal to follow *Montanus*; whereas indeed they were notorious Whores: they took upon them to prophesie, and their dictates were held by *Montanus* as Divine oracles, but at last, he and they, for company hanged themselves. He blasphemously held himself not only to be in a higher measure inspired by the Holy Ghost, than the Apostles were, but also said, that he was the very Spirit of God, which in some small measure descended on the Apostles; he condemned second marriages, and yet allowed Incest. He trusted altogether to Revelations and Enthusiasms, and not to the Scripture. In the *Eucharist*, these wretches mingled the Bread with Infants Bloud; they confounded the Persons of the Trinity, affirming the Father suffered.

See *Epi-
phanus,
Eusebius,
Austin,
Theodoret.
Isidor. &c.*

Q. 17. What was the Religion of the Pepuzians, Quintilians, and Artotyrites?

A. These were Disciples of the *Cataphrygians*, *Pepuzians* were so called from *Pepusa*, a Town between *Galatia* and *Cappadocia*, where *Montanus* dwelt; and *Quintilians*, from *Quintilla*, another whorish Prophetess, and companion to *Prisca* and *Maximilla*. They held *Pepusa* to that new *Jerusalem* foretold by the Prophets, and mentioned in the Epistle to the *Hebrews*, and in the *Revelations*. In this they said we should enjoy life eternal. They preferred Women before Men, affirming that Christ assumed the form of a Woman, not of a Man. And that he was the Author of their wicked Tenets. They commended *Eve* for eating the forbidden fruit, saying, that by so doing, she was the author of much happiness to man. They admitted Women to Ecclesiastical Functions, making Bishops and Priests of them, to Preach, and administer the Sacraments. They mingled also the Sacramental Bread with humane Bloud. The *Artotyrites* were so called from offering Bread and Cheese in the Sacrament instead of Wine, because our first Parents offered the fruits of the Earth, and of Sheep, and because God accepted *Abels* sacrifice, which was the fruits of his Sheep, of which Cheese cometh; therefore they held

Artoty-
rites.

See Epi-
phanus,
Austin,
Theodoret.

Cheese more acceptable than Wine. In other points they were *Pepuzians*, and differed from them only in cheese-offering; therefore they were called *Armenyria*, from *arm* bread, and *we* cheese.

Q. 18. *What was the Religion of the Tesseretæ Decacitæ, or Quartadecimani, and of the Alogiani?*

Quartado-
cimani.

A. The former of these were so called from observing *Easter* on the fourteenth day of the Moon in March after the manner of the *Jews*, and they made *S. John* the Author of that custom, which was observed by the Oriental Churches, till Pope *Viktor* excommunicated them as *Schismatics*, in dissenting from the custom of the Western Church. This controversy fell out about the 165 year of Christ, *Synerus* then being Emperor, and from the first Original thereof continued 100 years. This Heresy was condemned by the Council of *Nice*, and ordered that *Easter* should be kept after the manner of the Western Church, which derived their custom from *S. Peter*. These Hereticks also denied repentance to those that fell after baptism; which was the *Novatian* Heresy.

Alogiani.

Alogiani is called from a the privative, and *log* the word, because they denied Christ to be the word, and consequently they denied his Divinity, as *Ebion* and *Cerintus* had done before, *Samoſatenus*, *Arrius*, and the *Mahumetans* after ward. These *Alogiani* rejected *S. John's* Gospel and his Apocalypse, as not written by him, but by *Cerintus*, which is ridiculous; for *Cerintus* denied Christ's Divinity, which *S. John* asserteth, in writing, that the Word was God. These Hereticks were named also *Berilliani* from *Berillus* a Bishop in *Arabia*, who taught that Christ was a man, and then became the Word of God. The first broacher of this Heresy is thought to be *Artemon* a profane man, who lived about the time of *Severus* Emperour 167 years after Christ, from him they were called *Artemonians*.

See Epi-
phanus,
Austin,
Theodoret.
Isidor, &c.

Q. 19. *What was the Religion of the Adamians, Eleanians, and Theodotians?*

Adamians.

A. The *Adamians* or *Adamites* so called either from one *Adam* their Author, or from *Adam* the first man, whose nakedness they imitate, sprung up shortly after the *Gnosticks*, and were called *Prodigiani* from one *Pro-*

dicus.

Acu, whom they followed. Of this Sect there be many extant at this day. They held it unlawful for men or women to wear clothes in their congregation and assemblies, seeing their meetings were the only Paradise on earth, where they were to have life eternal, and not in Heaven; as *Adam* then in his Paradise, so Christians in theirs should be naked, and not clothed with the badges of their sin and shame. They rejected marriages as Diabolical; therefore they used promiscuous copulation in the dark; they rejected also all prayers to God, as needless, seeing he knew without us what we wanted. The *Elcesai*, so called from *Elcsa*, an impostor; and *Sauppai* from a spotted kind of Serpent, which they represented in their changeable dispositions, were much addicted to judicial Astrology and South-laying. They held two Priests, one below made of a Virgin, a nicee may, and one above; they confound Christ with the Holy Ghost, and sometimes they call him Christ's Sister, but in a masculine name, to both which persons they give longitude, latitude, and locality. To water they ascribe a Divinity, and so they did to two Whores, *Marthus* and *Marthana*, the dust of whose feet and spittle they worshipped as holy reliques. They had a certain Apocrypha Book, the reading whereof procured remission of sins; and they held it no sin to deny Christ in time of Persecution. This Heresie began to spread, about 210 years after Christ, under *Gordian* the Emperor. See *Origen*, who writ against it. The *Theodocians* so called from one *Theodotus*, or *Theodotus*, who lived under *Severus* Emperor, 170 years after Christ. He was a *Byzantian* by birth, and a Tanner by profession, who taught that in time of persecution we may deny Christ, and in so doing, we deny not God, because Christ was meerly man, and that he was begotten of the seed of man. He also added to, and took from the writings of the Evangelists what he pleased.

Q. 10. What was the Religion of the Melchisedecians, Bardesanists, and Noetians?

A. The former were called *Melchisedecians* for believing that *Melchisedec* was not a man, but a Divine power superiour to Christ, whom they held to be a

Elcesians,

Theodoci-

ans.
Of these
Hereticks
see *Tertul-*
lian, *Euse-*
bias, *Epi-*
phanus,
Austin,
Theod. Sec.

Melchise-

decians,
meer

Bardefa-
nists.

Noetians.

See the
Authors
Already
named.

Valefians.

Cathari.

poor man. One *Theodotus* Scholar to the former *Theodotus* the Tanner, was another of this Sect, who lived under *Severus* about 174 years after Christ. The *Bardefanists* were so called from one *Bardefanus*, a Syrian, who lived under *Verus* the Emperor, 144 years after Christ. He taught that all things, even God himself, were subject to Fate, or a Stoical necessity, so that he took away all liberty, both from God and man; and that virtue and vice depended on the Stars. He renewed also the whimsies of the *Æones*, by which he overthrew Christ's Divinity, and denied the Resurrection of the flesh. The *Noetians*, so called from *Noetus*, born in *Smyrna*, taught that there was but one person in the Trinity, which was both mortal and immortal, in Heaven God, and impatible; on earth Man, and patible. So they made a Trinity, not of Persons, but of Names and Functions, *Noetus* also taught that he was *Moses*, and that his brother was *Aaron*. This Heretick was buried with the burial of an Ass, and his City *Smyrna* was overthrown eight years after he had broached his Heresie. He lived about 140 years after Christ, under *M. Antoninus*, and *L. Verus* Emperors.

Q. 21. Of what Religion were the *Valefians*, the *Cathari*, *Angelici*, and *Apostolici*?

A. The *Valefians*, so called from one *Valens*, an *Arabian*, who out of the doctrine of the *Gnosticks* or *Tatians* condemned marriage and Procreation. Therefore his Scholars after the example of *Origen*, gelded themselves, thinking none can enter into Heaven but Eunuchs. As the *Eunuchs* Christ speaks of, be such, as by continence subdue the lusts of the flesh; This Heresie springing under *Julianus Philippus* Emperor, about the year of Christ 216. The *Cathari*, so called by themselves, as they were purer than other men, derived most of their Tenets from *Novatus*, hence they were named *Novatians*. This *Novatus* lived under *Decius* the Emperor, after Christ 230 years, he was an *African* born. This Heresie lasted till the time of *Arcadius*, to wit, 148 years; they denied repentance to those who fell after Baptism, they bragged much of their Sanctity and good works. They condemned second Marriages as adulterous. They also

rebapti-

baptization, as the *Donatists* did afterward. They rejected also Oyl, or *Chrism* in Baptism. The *Angelici* were Angelici, also called from worshipping of Angels; it seems this Heresie was begun in the Apostles time, who condemneth it; but had its growth shortly after the *Melchisedecians*; about the year of Christ 130. The *Apostolici* were so Apostolici called from imitating the holiness of the Apostles, these were the spawn of the *Encratites*, about the year of Christ 145. They rejected all married people as incapable of heaven, and held that the Apostles perpetually abstained from marriage. They had all things in common, holding those unfit for Heaven, who had any thing peculiar to themselves. They denied repentance and reconciliation to those that fell after Baptism. In stead of the Evangelists, they used Apocrypha books, as the Gospel, according to the Egyptians; the acts of *Andrew* and *Thomas*. These Hereticks were called also *Apostata* by the Latins, and by the Greeks *Αποστατοι*, from the renouncing of the world.

See the Authors above named,

Q 21. What was the Religion of the Sabellians, Origenians, and Origenists?

A. The *Sabellians* were indeed all one in opinion with the *Noetians*, but this name grew more famous than the other; for *Sabellius* an African by birth, was a better Scholar than *Noetus*. *Sabellianism* began to be known Sabellians; about the year of Christ 224. under the Persecution of *Valerian*. They held there was but one Person in the Trinity: whence it followeth that the Father suffered; therefore they were named *Patripassimi*. This one Person or *unigenitus*, say they, is called by divers names, as occasion serves. The *Origenians* were so called from Origeni- one *Origenes* a Monk, who lived in Egypt, and was Dis- ana. ciple to *Antony*. These condemned marriage, extolled concubinate, and yet were enemies to propagation, committing the sin of *Onan*. They also rejected such books of the old and new Testament, as seem to favour marriage. The *Origenists* or *Adamantians* were so called from the famous *Origen*, who for his constancy in times of perse- Origenists. cution, and for his inexhausted labours, was named *Adamantius*. His errors began to spread about the year of Christ

Christ 247, under *Aurelian* the Emperor, and continued above 334 years. They were condemned first in the council of *Alexandria* 200 years after his death; and again in the fifth general council of *Constantinople* under *Justinian* the first; they held *metempsychosis*, or a revolution of souls from their estate & condition after death into the bodies again, to converse in the world; and so denying the perpetuity of our future estate either in Heaven or Hell, by consequence they denied the Resurrection of the flesh. They held also that the punishment of the Devils and Reprobates should last only 1000 years, and then should be saved. They taught that Christ and the Holy Ghost do no more see the Father, than we see the Angels; that the Son is coessential to the Father, but not coeternal; because, say they, the Father created him, as he did also the Holy Spirit. That the souls were created long before this world, and for sinning in Heaven were sent down into their bodies, as into Prisons. They did also overthrow the whole historical truth of Scriptures, by their allegories.

See *Eusebius*, *Euphrasianus*, *Austin*, *Theodoret*, &c.

Q. 23. What was the Religion of the Samosatzenians and Photinians?

Samosatzenians.

A. Paulus Samosatenus was so called from *Samosata*, where he was born, near *Euphrates*. His Scholars were called *Paulinians* and *Samosatzenians*. and afterward *Photinians*, *Lucians*, and *Marcellians*, from these new teachers. Their belief was, that Christ was merely man, and had no being till his Incarnation. This Heresie was taught 60 years before *Samosatenus*, by *Artemon*, and was propagated afterward by *Photinus*, *Lucian*, and *Marcellus*, *Arrius*, and *Mahomet*. They held that the God-head dwelt not in Christ bodily, but as in the Prophets of old, by grace and efficacy, and that he was only the external, not the internal word of God. Therefore they did not baptize in his name; for which cause the Council of *Nice* rejected their baptism as none, and ordered they should be rebaptized, who were baptized by them. This Heresie under the name of *Samosatenus* brake out about 232 years after Christ; and hath continued in the Eastern parts ever since. The *Photinians*, so called from *Photinus*,

Photinians

Photinus,

nius, born in the lesser *Galatia*, held the same Heresie with *Sauostatenus*, and began to propogate it about the year of Christ 343 at *Syriniam*, where he was Bishop, under *Constantinus* the Emperor; & before him, *Marcellus* his master under *Constantine* the great, publicly taught it, affirming also that the Trinity was the extention of the Divinity, which is dilated into three, and contracted again into one, like wax being contracted, may be dilated by heat. This Heresie was much spread under *Valens* the *Arrian* Emperor 343 years after Christ.

See the forenamed Author.

See the
forenamed
Authors.

Q 16. What was the Manichean Religion?

A. *Manes* a Persian by birth, and a Servant by condition, was Father of the *Manichean* Sect; which was the sink of almost all the former heresies, for from the *Manicheans* they deriyed their opinion of two Principles, or gods; one good, the other bad. With the *Encratites* they condemned the eating of flesh, eggs and milk; they held also with the *Anthropomorphites*, that God had members, and that he was substantially in every thing, though never so base, as dung and dirt, but was separated from them by Christs coming, and by the Elect; *Manicheans* eating of the fruits of the earth, whose intestines had in them a cleansing and separating virtue. They condemned also the use of Wine as being the gall of the Princes of darkness. With *Marcion* also they rejected the Old Testament, and curtailed the New, by excluding Christs Genealogies, and said, that he who gave the Law, was not the true God. They babled also, that there was a great combat between the Prince of darkness, and of light; in which, they who held for God, were taken captives, for whose redemption God laboureth still. With the *Orphites* they held that Christ was the Serpent which deceived our first Parents; and with diverse of the precedent Hereticks, not only did they deny Christs Divinity, but his humanity also; affirming that he feigned himself to suffer, die, and rise again; and that it was the Devil who truly was crucified. With *Valentinus* they taught that Christs body was fixed to the Stars, and that he redeemed only our souls, not our bodies; with the former Hereticks, they denied the Resurrection, and with *Pytha-*

Manichee

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Of these
see Clem.
Alexandri-
nus, Epi-
phanus,
Theodore,
and Austin,
who had
been him-
self a
Manichee.

Hierac-
chites.

Meletians.

goras, held transfiguration. With *Montanus*, *Manes* held that he was the true *Paraclete*, or comforter, which Christ promised to send. With the Gentiles they worshipped the Sun, Moon, and some Idols; with *Anaxagoras*, they held the Sun and Moon to be Ships; and told that one *Sham* made *Adam* and *Eve*. They made no scruple to swear by the creatures; they gave to every man two contrary souls, which still struggle in him. With the Poets they held that the Heaven was supported by the shoulders of one whom they called *Laturanius*. They make the soul of man, and of a tree, the same in essence, as being both of them a part of God; with the former Hereticks also they condemned marriage, and permitted promiscuous copulation; and that not for procreation, but for pleasure. They rejected baptism as needless, and condemned almsgiving, or works of charity, they make our will to sin, natural, and not acquired by our fall; as for sin they make it a substance, communicated from Parents to Children; and not a quality, or affection. These wicked opinions raged in the world 340 years after *Manes* was execrated alive for poisoning the *Persian Kings* Son; these Hereticks were three Sects; to wit, *Manichees*, *Catharists*, or Puritans; and *Macarii*, or blessed.

Q. 25. What was the Religion of the Hierachites, Meletians, and Arrians?

A. The *Hierachites*, so called from *Hieracha*, an Egyptian, and a Monk who lived shortly after *Origen*, under *Gallienus*, 234 years after Christ, taught that Married people could not enjoy heaven; nor Infants, because they cannot merit; they admitted none in their Church, but those that lived single. They denied that Paradise in which man was created, had any earthly or visible being. They held *Melchisedeck* to be the Holy Ghost, and denied the Resurrection. The *Meletians* (so called from *Meletius*, a Theban Bishop in Egypt; who because he was deposed for offering to Idols, in spleen he taught the *Novatian* heresie, in denying pardon of sins to those that fell though they repented) rejected all from their communion who in time of persecution fell from Christ, though they afterward repented. They used Pharisaical wash-

washings, and diverse Judaical Ceremonies, and in their humiliations to appease Gods anger with dancing, singing, and gingling of small bells. This Heresie began under *Constantine* the Emperor 38 years after Christ. The *Arrians* so called from *Arrius* a *Lybian* by birth, and a *Presbyter* of *Alexandria* by Profession, were called also *Eusebians*, for saying that Christ was *of a lower*, created of nothing. This Heresie brake out under *Constantine* 290 years after Christ, and overrun a great part of the Christian world. They held Christ to be a creature; and that he had a mans body, but no humane soul, the Divinity supplying the room thereof. They held also the Holy Ghost a creature, proceeding from a creature, to wit, Christ. The *Arrians* in their *Doxologies* gave glory not to the Father, and to the Son, and to the Holy Ghost, but to the Father, by the Son, in the Holy Ghost. They rebaptized the Orthodox Christian; and baptized only the upper parts to the Neck, thinking the inferiour parts unworthy of baptism.

Arrians.

See *Ephraim*, *Austin*, *Eusebius*, *Jerome*, *Socrates*, and *Theodoret*, in their *Historics*.

Q. 26. What was the Religion of the Audians, Semiarians, and Macedonians?

A. The *Audians* so called from *Audius* a *Syrian*, who appeared under *Valentinian* the Emperor 338 years after Christ, were named afterwards *Anthropomorphites*, for ascribing to God a humane body: these, as afterward the *Donatists*, forsook the Orthodox Church, because some wicked men were in it. They held darkness, fire and water eternal, and the Original of all things. They admitted to the Sacrament all sorts of Christians, even such as were profane and impenitent. The *Semiarians* were those who neither would have Christ to be *consubstantial*, of the same individual essence with the Father, as the Orthodox Church held; nor yet, *consubstantial*, of a like essence; but *consubstantial*, of a different essence, but of a like Will: and so they taught, that Christ was not God in Essence, but in Will only and Operation. This Heresie also held that the Holy Ghost was Christs creature. It began under *Constantine* the Emperor 330 years after Christ. The chief author thereof was one-eyed *Acaaius*, Bishop of *Cesarea Palestina*, successor to *Eusebius*; hence they were called *Acaaians*. The *Macedonians* so called from *Macedonius*,

Audians.

Semiarians.

Macedonians.

Macedo-
nians.

See Socra-
tes, Sozo-
men, Theo-
doret, Isidor
Austin,
Epiphani-
us, &c.

donianus, Bishop of *Constantinople*; held that the Holy Ghost was a creature, and the servant of God; but not God himself; and withal that by the Holy Spirit was meant only a power created by God; and communicated to the creatures. This Heresie sprung up, or rather being sprung up long before, was slyly maintained under *Constantine* the Son of *Constantine* 312 years after Christ; and was condemned in the second Oecumenical Council at *Constantinople* under *Theodosius* the great. These hereticks were called *νεοφυσιτικοί*, fighters against the spirit.

Q. 27. Of what Religion were the *Arians*, *Ætians*, *Eunomians*, and *Apollinarists*?

Arians.

A. The *Arians* so called from *Arius* the Presbyter, who lived under *Valentinian* the first, 340 years after Christ, held that there was no difference between a Bishop and a Presbyter, that Bishops could not ordain, that the dead were not to be prayed for; that there should not be set or anniversary fasts, and with the *Engratiters*, or *Apollinists* admitted none to their communion, but such as were continent and had renounced the world. They were called *Syllabici* also, as standing captiously upon Words and Syllables. They are said also to condemn the use of flesh: The *Ætians* were called so from *Ætius* a Deacon, whose successor was *Eunomius* about the year of Christ 391 under the Emperor *Constantius*; he was Bishop of *Cyricum*, whose Disciples were called *Eunomians*, and *Anomies*, for holding that Christ was no way like the Father. They were called also *Eudoxians* *Theophrastians*. When they were banished, they lived in holes and caves, and so were called *Trogodites* and *Gothics*, because this Heresie prevailed much among the *Goths*, by means of *Ulfilas* their Bishop. These Hereticks held that God could be perfectly here comprehended by us, that the Son was neither in Power, Essence, or Will, like the Father, and that the Holy Ghost was created by the Son; that Christ also only assumed mans body, but not his soul. They permitted all kind of licentiousness, saying, that faith without good works could save. The *Eunomians* did rebaptize the *Orthodox* professors, and baptiz-
ed in the name of the Father uncreated, the Son created,

Ætians.

Eunomians

and

and the holy Ghost created by the Son. The *Apollin-* Apollina-
ists so called from *Apollinaris* Presbyter in *Laodicea*, di- Parists,
 vided Christs humanity in affirming that he assumed mans
 body and a sensitive soul, but not the reasonable or in-
 tellective soul of man, because that was supplied by the
 divinity; from this division they were named *Duplices*
 and *Diminutae*. In stead of the Trinity, they acknowledg
 only three distinct degrees of power in God: the great-
 est is the Father, the lesser is the Son, and the least of all
 the Holy Ghost. They held that Christs flesh was consub-
 stantial with his Divinity, and that he took not his flesh
 from the Virgin, but brought it from Heaven. They held
 that Christ had but one will, that mens souls did propa-
 gate other souls, that after the Resurrection the Ceremo-
 nial Law should be kept as before. This heretic brake
 out 350 years after Christ, under *Valens* the Emperor.

Q 28. What did the Antidicomarianites, Messalians,
 and Menandrianites profess?

A The former of these were so called, because they Antidicomar-
 were *adversarii* *Maclas*, adversaries to *Maries* Virginity. marianites
 Whence they were named *Antimari*, and *Helvidians*,
 from *Helvidius* the author, who lived under *Theodosius* the
 great, 343 years after Christ. These held, that *Mary* did
 not continue Virgin after Christ was born, but that she
 was known by *Joseph*, whereas she was indeed a perpetual
 Virgin. The *Messalians* were so named from Messalians
 the *Caldæan* word *Isalab*, which signifies to pray, there-
 fore in *Greek* they were called *doxoi* from *doxa* prayer,
 because they did pray continually; and *Martyrians* for
 worshipping as a Martyr one of their Sect, who was kil-
 led by a Soldier. They were called also *Enthusiasts* from
 their pretended inspirations, and *Euphemists* from *Euphe-*
mis, praises or elogies which they sung to God, and *Sa-*
tanists from worshipping of *Satan*, whom they held to be
 the governor of mankind. They held that nothing was
 required to salvation, but prayer; therefore they rejected
 Faith, Preaching and Sacraments; and taught that God
 was visible to our bodily eyes, and that *Satan* was to be
 worshipped that he might do no hurt; they bragged that
 they could visibly expel *Satan*, whom they could see come
 out

Metangif-
monites.
See Phila-
ster, Austin
Damascen,
Theodore,
&c.

out of the mouth like smoke; and in form of a Sow with her Pigs, into whose place the Holy Ghost did visibly succeed. They live idle, and hate working, so that they excommunicate any of their Sect that labour; they condemn all Alms-giving, except to those of their own Sect: They allow lying, perjury, and dissembling in Religion. They slighted the Sacraments, and held that Baptism was of no use but only for sins past. This Heresie prevailed under *Valentinian* and *Valens*, Emperors, 344 years after Christ. The *Metangifmonites* were so called from *μεταγγιζω*, that is, transvaluation, or putting one vessel; or *αγγισιον*, in Greek, into another; for they held that the Son was in the Father, as a lesser vessel in a bigger, and so they make the Divine Essence bigger, and lesser than it self, they held also that God was corporeal.

Q. 29. What was the Religion of the Hermians, Preclianites, and Patricians?

Hermians. *A.* The *Hermians* or *Hermogenians*, so called from *Hermias* or *Hermogenes* an African under *Severus* the Emperor, 177 years after Christ, are by *S. Austin* reckoned the same with the *Selucians*. These held that the element or matter of the world was coeternal with God. That the Angels were made of spirit and fire, and that they were the creators of mens souls, That evil was partly from God; partly from the matter, that Christ in his ascension left his body in the Sun; they denied that there was ever any visible Paradise; that there shall be any Resurrection, and that Baptism by water was to be used. The *Preclianites* were so called from one *Proclus* or *Proculus*, an obscure man, who held the *Hermogenian* opinions, and withal taught that Christ was not yet come in the flesh. The

Preclia-
nites.

Patricians. *Patricians* were so called from one *Patricius* whom *Dionysius* thinks lived under *Arcadius* the Emperor, 383 years after Christ. These held that no God; but *Satan* made mans flesh, and that therefore men may lawfully kill themselves to be rid of the flesh; they admit and reject what Books of the Old Testament they please.

See Austin,
Isidor, Gra-
tian, and
others.

Q. 30. What did the Ascites, Patariorinchites, Aquarii, and Coluthiani, profess?

Ascites.

A. The *Ascites* so named from *ασκη*, a Bottle, used

to carry about Bottles filled with Wine, and stopped, bragging that they were the new Evangelical Bottles filled with new Wine; and such they held necessary for all good Christians to carry about; in this they placed the main of their Religion. These, and diverse other heresies, like *Jonas* his gourd were quickly up and quickly down. the *Pattalorinchita* were so named from *πάταρον* a staff or stick, and *ῥινχιτις* the Nose, for they used to thrust their fingers into their Nose and Mouth, to hinder them from speaking; for they placed all their Religion in silence. Hence they were called *Silentiarii*. The *Aquarii* were so called from *Aqua*, water, because in stead of pure Wine, they offered Water in the Sacrament. These were the spawn of the *Severians*, *Encratites*, and *Hellesites*. The *Coluthiani* were so called from *Coluthus* Presbyter of *Alexandria*, and coetaneal with *Arrius*, under *Constantine*. 290 years after Christ. Their opinion was, that God could not be the author of punishment, because it is evil; whereas *Amos* the Prophet shews the contrary, that there is no evil in the City, which the Lord hath not done, *Amos* 3. 6. and in *Ezay*, the Lord formeth the Light & Darkness, making peace, and creating evil, *Isa.* 45. 7. See *Phila-*
ster, *Austin*,
Theodores,
Isidor, &c.

Q. 31. What were the Religious toments of the *Floriani*, *Eternales*, and *Nudipedales*?

A. The *Floriani* were so called from *Florus*, or *Florianus* a Roman Presbyter, who lived under *Commodus* the Emperor, 153 years after Christ. These hereticks were spawned by the *Valentinians*, whose Doctrines concerning the *Bones*, and other of their Tenets they maintained, and withal, that God made evil and sin; whereas *Moses* tells us that all things which he made were very good. They retained also the Jewish manner of keeping *Easter*, and their other ceremonies. *Eternales* from the opinion of the worlds eternity; for they held there should be no change after the Resurrection, but that the world should continue as it is now. This Heresie in *Philaster* and *Austin* hath neither name, nor author. The *Nudipedales* were those who placed all Religion in going barefoot; because *Moses* and *Joshua* are commanded to pull off their shoes, and *Isa.* to walk barefoot; whereas

See Phila- these were extraordinary, and peculiar precepts, and some
 ster, Austin of particular things, not enjoined to be imitated.
 &c.

Q. 32. What was the Religion of the Donatists, Priscillianists, the Rhetorians, and the Feni?

Donatists.

A. The Donatists, so called from Donatus a Numidian, who because *Cecilian* was preferred before him to the Bishoprick of *Carthage*, accused him, and all the Bishops that Ordained him, to be *Traditores*, that is, such as had delivered the Bibles to be burned by Idolaters under the persecution of *Maximinus*; though this accusation was found false, yet *Donatus* persisted obstinate, and separated himself, and his congregation from all others, accounting that no Church, where any spot or infirmity was to be found; and that such a pure Church was only to be found among the *Donatists*, and yet they would have no man to be forced, or urged to a godly life, but must be left to himself, which was to open a Gap to all impurity, they did also flight the Magistracy, and would not suffer them to punish Hereticks. They held the efficacy of the Sacraments to depend upon the dignity of the Minister, and not on the Spirit of God; they rebaptized also the *Orthodox* Christians, as if their baptism had not been baptism. They held it no sin to kill themselves, rather than to fall in the hands of the Magistrate; and so they made no scruple to kill others that were not of their faith, when they found any advantage. They used certain Magical purifications, and bragged much of Enthusiasms and Revelations. They also with the *Arrians*, made the Son less than the Father, and the Holy Ghost than the Son. This Heresy was divided into diverse schisms, the chief whereof were the *Circumcellions*, so called from their Cells and Cottages in which they lived, to shew their austerity; they made no bones to murder all they met, that were not of their Religion, so that they were more dangerous than High-way Robbers. The *Donatists* were named also *Parmenionists*, from *Parmenionus*, one of *Donatus* his Disciples. At *Rome*, they were named *Campates* from the Camp, or Field; and *Montenses* from the Hill where they use to hide themselves. The *Priscillianists*, were so named from *Priscillianus* a Spaniard, who under *Gratian* the Empe-

Priscillianists.

Emperour, spread his Heresie first in *Spain*, 348 years after Christ. From thence, like a canker, it run through all the West: his Heresie was made up of former Heresies; for with the *Manichees* he held that the world was made by an evil God. With the *Sabellians* he confounded the persons of the Trinity; with the *Origenists*, he taught that mens souls were made before their bodies in some receptacle of Heaven; and with the *Manichees*, that they were parcels of the Divine Essence. With Astrologers they held that all humane events depended on the Stars; and with the *Stoicks*, that we sin necessarily, and co-actively. With the *Gnosticks* they condemned marriage; with the *Encratites*, the eating of flesh; with the *Audians* they allowed lying, and perjury in matters of Religion; and with the *Gnosticks* they rejected the ancient Prophets, as fanatical and ignorant of the Will of God. The *Rhetorians* so called from one *Rhetorius*, held the same Tenet, which the *Mabumetans* do at this day, namely, that every man shall be saved by the Religion he professeth, and that therefore no Religion should be forced, but men should be left to their own choice, and will. *Feri.* The *Feri*, or wild Hereticks, were such as held it unlawful to eat or converse with men; therefore they held none should be saved, but such as lived alone: They taught also that the Holy Ghost was a creature. See *Philas*, *Austins*, *Isidor.* &c.

Q. 33. What were the Theopaschitz, Tritheitz, Aquei, Melitonii, Ophei, Tertullii, Liberatores, and Nativitarii?

A. The *Theopaschites*, held that the Divinity of Christ suffered as there had been in him but one nature, because one person. The *Tritheists* divided the Essence of God into three parts; the one they called the Father, the other the Son, and the third the Holy Ghost; as though each of the persons had not been perfectly God. The *Aquei* held that the water was not created but coeternal with God; this Heresie was culled out of the *Hermogenian* and *Audian* Tenets. The *Melitonii* so named from one *Melito*, taught that not the soul, but the body of man was made after Gods Image, and so with the *Anthropomorphites* they made God corporeal. The *Ophei*, so called from one *Ophius*, held there were innumerable worlds. The *Tertullii*, *Liberatores*, and *Nativitarii*.

Tertullii. *tullii*, from one *Tertullus*, taught that the souls of wicked men should be converted into Devils, and Savage Beasts.

Liberatores. *Liberatores*, are those who taught that Christ by his descending into Hell, did set at liberty all wicked that then believed in him. *Nativitarii*, were such as taught that Christs Divine Nativity had a beginning, because it is written, *Psal. 2. [Thou art my Son, this day have I begotten thee,]* so they acknowledged the Eternity of his Essence, but not of his Filiation. These were but branches of former Heresies, broached by obscure or unknown authors, and of short continuance.

Nativitarii

Of which
see *Phila-
ster, Austin
Isidor &c.*

Q. 34. *What were the Luciferians, Jovinianists, and Arabicks?*

**Luciferi-
ans.**

A. The *Luciferians*, so called from *Lucifer* Bishop of *Caralitanum* in *Sardinia*, who lived under *Julian* the Apostate, 333 years after Christ, taught with the *Cerinthians*, and *Marcionites*, that this world was made by the Devil. That mens souls were coporeal, and had their being by propagation or traduction. They denied to the Clergy that fell, any place for repentance, or reconciliation; neither did they restore Bishops or inferior Clergy to their dignities, if they fell into heresie, though they afterward repented. This was the Doctrine of the old *Novatians*, and *Meletians*; these *Luciferians* were named also *Homonymians*, for using the word flesh ambiguously in their disputations. The *Jovinianists* were so called from *Jovinian* a Roman, who lived under *Jovinian* the Empe-

**Jovinia-
nists.**

roure, 335 years after Christ. These held with the Stoicks that all sins were equal; that after Baptism we could not sin: that fasting was needless, that Virginity was not better than the married life, and that the blessed Virgin in bearing Christ, lost her Virginity. The *Arabicks*, were so named from *Arabia*, the Country where this heresie was broached and maintained, under *Philip* the Empe-

Arabicks.

See the a-
bove named
authors, &
Hierom.
against
Jovinian.

ror, 217 years after Christ, they held that mens souls died with their bodies, and that both in the last day should rise again. From this heresie they were called *ἄνθρωποι ψυχῆς*, that is, mortal souls; not much different from them are the *Psychopannychite* of this age, who make the soul sleep in the Grave with the body, till the Resurrection.

Q. 35. *What*

Q. 35. What were the Collyridians, Paterniani, Tertullianists, and Abelonitz.

A. The Collyridians were hatched also in Arabia, Collyridians.
and so named from a kind of Cakes or Buns, which the Greeks call *κολλυρίδες*; these Cakes they presented every year with great ceremony to a certain maid sitting in a Chair of State, and covered with a veil, in honour of the Virgin Mary; these flourished under Theodosius the great, 357 years after Christ. Paterniani so called Paterniani
from one Paternus an obscure fellow, were named also *Venusiani*, from Venus, which by their venereal actions, they honoured more than God; These held that all the lower parts of mans body, from the Navel downward, were made by the Devil; and therefore they gave themselves to all lasciviousness and uncleanness, therefore they were called *ἡδονογενεῖς*, deriders of good manners and honesty. The Tertullianists were so called from that famous Lawyer and Divine Tertullian, who lived under Severus the Emperor, about 170 years after Christ. He being excommunicated by the Roman Clergy for a Montanist, fell unto these heretical opinions; to wit, that God was corporeal, but without delineation of members; that mens souls were not only corporeal, but also distinguished into members, and had corporeal dimensions, and did increase and decrease with the body; and that the soul had its Original by propagation or traduction. He held also that the souls of wicked men after death, were converted into Devils; that the Virgin Mary after Christs birth, did marry once, and with the Cataphrygians, he bragged much of the Paraclete or Spirit, which they said was poured on them in a greater measure, than on the Apostles. He condemned all use of arms, and wars among Christians; and with the Montanists rejected second Marriages, as no better than adultery. The Abelonita were so called from Abel, Abelonita;
Adams son; these taught that Abel was married, but had no carnal commerce with his Wife, because there is no mention made of his children, as there is of Cains & Seths. For this cause these Abelonites did marry Wives, but not use them as Wives for propagation, for fear of Original
sin,

fin, whereof they would not be authors; therefore they condemned copulation, as a work of the flesh, and altogether Satanical. But for the conservation of their Sect, they used to adopt other mens Children. This Heresie sprung up under *Arcadius* the Emperor, 370 years after Christ, in the Territories of *Hippo*, where *S. Augustine* was Bishop. This heresie lasted not long.

Q. 36. What Tenets in Religion held the Pelagians, Predestinati, and Timotheans?

Pelagians.

A. The Pelagians were so called from *Pelagius* a Britain by birth, and a Monk at *Rome*, afterward a Presbyter, under *Theodosius* the younger, 382 years after Christ. They were named also *Calestians* from *Calestius* one of *Pelagius* his Scholars. These taught that death was not the wages of sin, but that *Adam* should have died, though he had not sinned. That *Adams* sin was hurtful only to himself, and not to his posterity; that concupiscence was no sin, that Infants did not draw original sins from their Parents, that Infants might be saved without baptism, that they should have life eternal, but out of the kingdom of God; that man after the fall had free will to do good, and ascribed no more to grace, but that by it we had our nature, and that by our good works we obtain grace; they rejected the Doctrine of predestination, perhaps because the Hereticks called Predestinati, made Predestination a cloak for all wickedness, security and desperation; for they taught that the Predestinate might sin securely, for he could not be damned; and that such as were not Predestinate, should never be saved, though their life were never so holy. This Heresie was not long before Pelagianism, and is the same with that of the Libertines. The Timotheans so called from *Timotheus* *Marus*; (that is, the Cat from his bad conditions) sprung up under *Zeno* the Greek Emperor, 447 years after Christ. These taught that the two natures of Christ were so mixed in the Virgins Womb, that they ceased to be what they were before, and became a third substance made up of both, as a mixed body is made up of the Elements, which lose their names and forms in the mixtion. These Hereticks after-

Predesti-
nati.

Timothe-
ans.

afterward lost the name of *Timothians* from *Timothy* their Author, Bishop of *Alexandria*, and were called *Monobelites*, and *Monophysites* from ascribing only one will, and one nature to Christ. Of the *Pelagians* see *Augustin*, and the other Fathers who have written against them.

Of the *Timothians* see *Pet. Lombard*, *Evagrius*, and *Nicphorus*.

Q. 37. What was the Religion of the Nestorians, Eutychians, and of those Sects which sprung out of them?

A. The Nestorians were so called from *Nestorius* Patriarch of *Constantinople*, who broached his Heresie under *Theodosius* the younger, 400 years after Christ. He taught that in Christ were two distinct persons, to wit, the Son of God, and the Son of *Mary*; that the Son of God in Christs baptism descended into the Son of *Mary*, and dwelt there, as a lodger doth in a house; therefore he will not call the Virgin *Mary* *Storkos* the Mother of God, but *Xetorkos*, the Mother of Christ. Besides he made the humanity of Christ equal with his Divinity, and so confounded their properties and operations. This Heresie was but the spawn of some former Heresies, chiefly of *Manicheism*, and *Arianism*. It was condemned in the Council of *Ephesus* under *Theodosius* the younger, in which *Cyril* Bishop of *Alexandria* was President, and the author *Nestorius* was deposed and banished, where his blasphemous tongue was cut out with Worms, and his body with Cores, and his seditious complices swallowed up by the Earth. The Eutychians so named from *Eutyches*, *Archimandrite*, or Abbot of *Constantinople*, who lived in the latter end of *Theodosius* the younger, held opinions quite contrary to *Nestorius*, to wit, that Christ before the Union, had two distinct natures, but after the Union only one, to wit, the Divinity which swallowed up the Humanity, and so they confounded the property of the two natures, affirming that the Divine nature suffered and died; and that God the Word, did not take from the Virgin human nature. This Heresie was first condemned in a Provincial Synod at *Constantinople*, then it was set up again by *Dioscorus* Bishop of *Alexandria*, in the chievlsh Council of *Ephesus*, called *Niceia*, and at last condemned by

Nestorians

Eutychians and their spawn.

the General Council of Chalcedon, under *Marcian* the Emperor. From the *Eutychians* sprung up the *Accephali*, or headless Hereticks, so called, because they had neither Bishop, Priest, nor Sacrament amongst them; these held that in Christ were two natures, which notwithstanding they confounded, as they did also the Properties, saying that the humanity lost it self and properties, being swallowed up by the divinity, as a drop of Vinegar is lost in the Sea. *Severus* Bishop of *Alexandria* was author of this Sect, under *Anastasius* Emperour, 462 years after Christ. They were called also *Theodosians*, from *Theodosius* their chief Patron, and Bishop of *Alexandria*. 2. The *Monophysites* were all one with the *Eutychians*, differing only in name. 3. The *Aynoeta*, so called from *aynoia*, ignorance, because they held that Christs Divinity, which with them only remained after the Union, was ignorant of the day of Judgment, and where *Lazarus* after his death was laid. This Heresie was revived by *Theodosius* Bishop of *Alexandria*, under *Mauritius* the Emperour, 572 years after Christ. 4. The *Jacobites* so called from *Jacobus* the Syrian, held the same opinions that the *Eutychians*; and scoffed the Christians with the name of *Melchites*, because they followed the Emperour in their Faith. These under *Phocas* the Emperour drew all *Syria* into their Heresie, 575 years after Christ. 5. The *Armenians* so named from *Armenia*, infected with that Heresie, held that Christ took not a humane body from the Virgin, but that it was immortal from the first minute of its conception; hence they were called *οὐδὲν γεννητός* and *γεννηομένης*; they again in scorn called the Orthodox Christians *Manicheans* and *Phantasiasts*; these held a Quaternity of Persons, and that the Divinity suffered; and kept their *Easter* after the Jewish manner. They sprung up under *Phocas* the Emperour, 577 years after Christ. 6. The *Monothelites* in words held there were two natures in Christ, but in effect denyed them, by giving him one Will only. All these branches of *Eutychianism* were condemned by the fifth General Council held at *Constantinople*.

people under *Iustinian* the first, who confirmed the Council of *Chalcedon*, to which these *Monophysites*, or doubting Hereticks (for so they call themselves) would not subscribe. At last sprung up *Mahometanism*, 589 years after Christ. Of which we have spoken already. Of all these see *Isidor*, *Theodoret*, *Evagrius*, *Nicophorus*, *Socrates*, *Sozomen*, and others.

The Councils of the Church, which were held in the first three centuries, were all general, and were held in the city of *Constantinople*. The Council of *Nice*, the first, was held in the year 325, and was the first of the four great Councils. The Council of *Constantinople*, the second, was held in the year 453, and was the second of the four great Councils. The Council of *Ephesus*, the third, was held in the year 453, and was the third of the four great Councils. The Council of *Chalcedon*, the fourth, was held in the year 453, and was the fourth of the four great Councils.

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The Contents of the Eighth Section.

Of the Opinions in Religion held the seventh Century. 1. The Opinions of the eighth Century. 3. The Tenets of the ninth and tenth Centuries. 4. The Opinions of the eleventh and twelfth Centuries. 5. Of the Albigenes and other Sects in the twelfth Century. 6. The Sects of the thirteenth Century. 7. The Sects of the fourteenth Century. 8. Of the Wicklevites. 9. The Opinions of the fifteenth Century. 10. The Opinions of the sixteenth Century, to wit, of Luther and others. 11. Of Sects sprung out of Lutheranism. 12. Of Protestants. 13. Of the other Opinions held this Century. 14. The chief heads of Calvin's Doctrine. 15. Of other Opinions held this age. 16. Of diverse other Opinions in this age, and the causes of this variety, and confusion in the Church.

SECT. VIII.

Quest.

WHEREAS we have had a view of the different Heresies in Christian Religion, the first 600 years after Christ; now let us know what were the chief Opinions and Authors thereof in the seventh Century?

Hereticks
of the se-
venth Cen-
tury.

Answer. The Heicitea professed a Monastical life, but withal taught that the service of God consisted in holy dances and singing with the Nuns, after the example of Moses and Miriam, Exod 15. upon the overthrow of Pharaoh in the Red Sea. Gnosimachi were haters and despisers of all learning, or Book-knowledge; teaching that God required nothing from us, but a good life. Of these we have too many in this age. But Christ tells us that life Eternal consists in knowledge: and God complaineth by the Prophet. that his people perish for want of knowledge; So Christ sheweth that destruction fell on Jerusalem, because she knew not her day; and the Lord complaineth that his people had less knowledge than the Ox or the Ass. Therefore God

had given lips to the Priest, to preserve knowledge, and Christ by his own knowledge had justified many, saith the Presbyter. The Armenians taught that the Holy Ghost proceeded only from the Father, and not from the Son. That Christ rose from the dead on the Sabbath day; whereas the Scripture tells us plainly, that he arose the third day. They observed also the Jewish sacrifices. They used first to baptize the Cross, then to worship it. They taught it was not man that sinned, but Satan by tempting him; and that man had not propagated by carnal Copulation, if he had not sinned. They denied Original sin, and held that all who died before Christ, were damned for Adams sin. They ascribed no efficacy to the Sacraments, and yet held baptism absolutely necessary. They placed the Children of unbaptized Infants, if they were of faithful Parents, in earthly Paradise; if of unfaithful, in Hell. They never baptized without administering the Eucharist. They held baptism without chrism ineffectual, they used rebaptization. They permitted the husband to dissolve Matrimony when he pleased, and denied prayers for the dead, and the eternity of hell fire. And that the souls were not in bliss till the Resurrection. And taught that then there should be no women at all, but that they should be converted into men. Chazinzaris were so called from Chazarus, which in their language signifieth the Cross: for they taught that the Cross was only to be worshipped; therefore they were named Staurologi, or Cross worshippers. They professed also Nestorianism. The Tinetopsychite held that the souls died with the bodies. Theocatanostie were such as reprehended some of Gods actions and words. Ethnophrones were Paganising Christians, who with Christianity taught Gentile superstition. The Lampetians so called from Lampetius, their author, taught that there should be no distinction of garments among religious men. They condemned also all Vows. The Maronites so named from one Maron, held with Eutyches, Dioscorus, and the Acephali, that Christ had but one nature and will; these were afterward reconciled to the Church of Rome.

Q. 2. What Opinions were held in Religion within the eighth Century?

A. The

See Damascenus, Nicephorus, Sandars, Baronius, &c.

*Hereticks
of the
Eighth
Century.*

*See Sande-
rus, Baro-
nius, Gual-
terus, &c.*

*Hereticks
of the
Ninth and
Tenth Cen-
turies.*

A. The Agonizilla held that it was superstition in prayer to bow the knees, or prostrate the body: therefore they used to pray standing. The *Iconoclasta*, or *Iconomachi* taught that it was Idolatry to have Images in Temples. The *Aldebertini*, so called from *Aldebertus* a French man their Author, believed that he had holy Reliques brought to him by an Angel, from the farthest part of the world. They equalled him with the Apostles; and rejected Pilgrimages to *Rome*; they held that his hairs and nails were as well to be worshipped, as the reliques of *S. Peter*; they believed that he knew their sins, and could forgive them without confession. The *Albanenses* held that all Oaths were unlawful, that there was no original sin, nor any efficacy in the Sacraments, nor any use of extream Unction, nor of confession; nor of excommunication; that the Sacraments lost their efficacy, if given by wicked Priests; that there was no free-will; some write that they held transanimation, and the eternity of the world, and that God did not fore-see evil. That there should be no Resurrection, nor general Judgment, nor Hell,

Q. 3. What were the Opinions held in the Ninth and Tenth Centuries?

A. Claudius Bishop of *Taurinum*, condemned Pilgrimages, Images, Invocation of Saints, and taught that baptism without the sign of the cross, was no baptism. One *Godescalcus*, whom some say was a French man, held the Heresie of the *Prædestinati*, and that God would not have all men to be saved; and consequently that Christ dyed not for all. *Photius* a *Grecian* denied the Procession of the Holy Ghost from the Son, and held that there was no reward for the good or bad, till the general Judgment; that there was no Purgatory; he condemned second marriages, and prayers for the dead; he held it no sin to hurt an enemy, even with lying & Perjury. Fornication with him was no sin, he dissolved marriages at pleasure. He maintained usury, sacrilege, and rebaptization; and taught that children were not to be baptized till the eighth day. He gave the Eucharist to Infants; the cup to the Laity; denied extream Unction; and administered the

the Sacrament in Leavened bread. *Johannes Scotus* a benedictine Monk, and Scholar of *Bede* (not *Duns Scotus subtilis*) held that in the Eucharist was only the figure of Christs body: *Bertramus* a Presbyter taught, that the body of Christ which is in the Eucharist, was not the same who was born of the Virgin. The same opinions were maintained by some in the Tenth Century.

See the above named Authors.

Q. 4. What were the Opinions of the Eleventh and Twelfth Centuries?

A. Berengarius Archdeacon of *Anjou*, taught that Christs body was not corporally, but figuratively in the Sacrament: *Horibert* and *Lisius* in *France*, taught Manicheism. The *Simoniacks* held it lawful to buy and sell Church preferments. The *Reordinantes*, would admit no Simoniack Priests till they were reordained. At *Milan* a new Sect of *Nicalaitans* brake out, teaching the necessity of promiscuous Copulation. *Sabellianism* brake out also this age. In the twelfth Century, *Marsilius* of *Padua* taught that the Pope was not Christs successor: that he was subject to the Emperor, that there was no difference between Bishops and Priests, and that Churchmen should not enjoy temporal estates. The *Bongomillii*, whose author was one *Basil*, a Physician, renewed the Heresies of *Arrius*, the *Anthropomorphites*, and the *Manichees*. They rejected the Book of *Moses*, made God with a humane shape, taught that the world was made by evil Angels, and that *Michael* the Arch-angel was incarnate. They condemned Image-worship, and despised the cross, because Christ died on it. They held the Churches baptism to be the baptism of *John*, but their own to be the true baptism of Christ: they slighted the Church-Liturgy, and taught there was no other Resurrection, but from sin by repentance: they held also that men might dissemble in Religion. At *Antwerp* one *Taudenius*, or *Tanchelinus*, being a Lay man undertook a Reformation; teaching that men were justified, and saved by faith only; that there was no difference between Priests and Lay-men; that the Eucharist was of no use; and that promiscuous copulation was lawful. The *Petrussians* so called from *Peter de Bruin* of *Antwerp*, held

Hereticks of the eleventh and twelfth Centuries.

held that Baptism was needless to Infants; and likewise Churches were useless, that Crosses should be broken, that Christ was not really in the Eucharist, and that prayers for the dead were fruitless. One *Peter Abailon* taught that God was of a compounded Essence, that he was not the Author of all goodness; that he was not only eternal; that the Angels helped him to create the world, that power was the property of the Father, wisdom of the Son, goodness of the Holy Spirit. He denied that Christ took our flesh to save sinners, or that the fear of God was in him; he said that the Holy Ghost was the soul of the world, that man had no free-will; that all things even God himself, were subject to necessity, that the Saints do not see God; that in the life to come there should be no fear of God, and that we are in matter of faith to be directed by our reason. His chief Disciple was *Arnoldus Brisiciensis*, who denied also temporalities to the Clergy. *Gilbert Porretanus* Bishop of *Poitiers* taught that the Divine Essence was not God, that the Proprieties and Persons in the Trinity were not the same, that the Divinity was not incarnate in the Son. He rejected also merits, and lessened the efficacy of baptism. The *Henricians* so called from one *Henry of Tholouse* a Monk, and fomented by *Henry* the Emperour, taught the same Doctrines that *Peter de Bruin* did, and withal that the Church-misick was a mocking of God. The *Peterani* taught also the same things. The *Apostolici* so named from saying they were Apostles immediately sent from God, despised marriage, all meats made of milk, the baptizing of Infants, Purgatory, prayers for the dead, invocation of Saints, and all Oaths. They held themselves to be the only true Church. One *Eudon* gave himself out to be the Judge of the quick and dead. The *Adamites* started up again in *Bohemia*. The *Waldenses* so called from *Waldo of Lions*, who having distributed his wealth, professed poverty; he rejected Images, prayers to Saints, Holy-days, Churches, Oyl in Baptism, Confirmation, the *Ave-Mary*, auricular confession, indulgences, purgatory, prayers for the dead, obedience to the Prelates, distinction of Bishop and Priest, Church-canon,

crucifixion, merit, Religious orders, extreme Unction, miracles, exorcisms, Church musick, Canonical hours, and diverse other Tenets of the Church of Rome. They held that Lay-men might Preach, and consecrate the bread, and that all ground was alike holy. They rejected all prayers, except the Lords prayer, and held that the Eucharist consecrated on the Friday, had more efficacy than on any other day. That Priests and Deacons falling into sin, lost their power in consecrating, and Magistrates in governing, if they fell. That the Clergy should possess no temporalties, that the Church failed in Pope Sylvester's time. They rejected the Apostles Creed, and all Oaths; but permitted promiscuous copulation; and taught that no man ought to suffer death, by the sentence of any Judge.

See Bar-
ninus, Gene-
brard, Sam-
derus,
Gualterus,
&c.

Q. 5. What were the Albigenes, and what other Sects were there in this Twelfth Century.

A. These not long after the Waldenses, swarmed in the Province of *Ibalouse*, and were overthrown by Simon Earl of *Monferrat*; these taught that they were not bound to make profession of their faith; they denied Purgatory, Prayers for the dead, the real Presence, private confession, images, bells in Churches, and condemned the eating of flesh, eggs and milk. The Romish Writers affirm that they held two Gods; that our bodies were made by Satan, that the Scriptures were erroneous, all Oaths unlawful, and Baptism needless. They rejected the Old Testament and Marriage, and Prayers in the Church; they held there were two Christs, a good born in an unknown Land, and a bad born in *Bethlehem* of *Judea*; that God had two Wives, of which he begot Sons and Daughters; and more such stuff, as may be seen in the above named Authors. The *Corvini* held the *Petersonian* tenets, and withal that the Virgin *Mary* was an Angel; that Christs body was not glorified in Heaven, but did putrify as other dead bodies, and so should remain after the day of judgment. They taught also that the souls should not be glorified till the Resurrection. *Joachimus Abbas* taught that in the Trinity, the Essence generated the Essence, which opinion was

Albigenes,
and their
opinions,

See *Baronius, Sanders, Belarmin, Vissagius*, and the authors above named.

condemned in the general council of *Lateran*, under *Innocent* the third : not long after started up *Petrus Johanes*, who maintained the error of *Joachim*, and with him taught that the reasonable soul was not the form of man, but that the Apostles preached the Gospel after the literal, and not after the spiritual sense ; that grace was not conferred by baptism ; that Christ's side was pierced with a Lance whilst he was yet alive, *which is directly against the words of St. John* ; therefore this opinion was condemned in the council of *Vienna* ; he held also *Rome* to be *Babylon*, and the Pope to be Antichrist.

Q. 6. What Opinions in Religion were professed in the Thirteenth Century ?

Hereticks of the Thirteenth Century.

A. Almaricus a Doctor in *Paris*, taught that if *Adam* had not sinned, there had been no procreation, nor distinction of Sex. This was condemned in the Council of *Lateran*, under *Innocent* the third. He held that the Saints do no ways see God in himself, but in his creatures. He denied the Resurrection, Paradise, and Hell, also the real presence, Invocation of Saints, Images and Altars. He said that in the Divine mind might be created *Ideas*. He transformed the mind of a contemplative man into the Essence of God ; and taught that charity made sin to be no sin. *David Dinantius* taught that the first matter was God, *which was to make God a part, and the meanest part of all his creatures*. *Gulielmus de sancto amore*, taught that no Monks ought to live by alms, but by their own labours, and that voluntary poverty was unlawful ; the same Doctrine was taught by *Desiderius Longobardus*, affirming it a pernicious opinion that men should leave all for Christ. *Raymundus Lullius* taught that in God were different Essences, that God the Father was before the Son ; that the Holy Ghost was conceived of the Father and the Son, *whereas the Doctrine of the Church is that he proceeds from the Father and the Son ; not by way of Generation or Conception, but of Eternal and Spiritual dilection* ; he also taught that it was injustice to punish any man for opinions in Religion or Heresie. The Whippers taught that whipping of themselves with rods full of knots and sharp pricks did more expiate

expiate and abolish sin, than confession; that this their voluntary whipping was before Martyrdom, which was inflicted by outward force: that now there was no use of the Gospel, nor of the Baptism of water, sith the Baptism of Bloud was better; that holy water was needless; that no man could be saved who did not scourge himself. They also held perjury lawful. The *Fratricelli* whose author was one *Hermannus Italus*, held community of Wives lawful, which Doctrine they put in practice, at their meetings to pray; then putting out their lights, they used promiscuous copulation: and the children born of such commixtion, they put to death. They taught that all things amongst Christians should be in common; that Magistracy did not consist with Christianity, and that the Saints did not see God till the day of Judgment. *Gerardus Sagarellus* of *Parma*, whose disciples were named *Pseudo-apostoli*, that is, false Apostles, because they bragged that they did imitate the Apostles poverty, therefore they would not take or keep money, or reserve any thing for the next day; he taught that to make vows, or to swear at all, was unlawful; that marriages might be dissolved by such as would embrace their Religion; and that they were the only Christians; they were enemies to Tythes, and to Churches, which for prayers they accounted no better than Hogs Stryes.

See the
above
named
Authors.

Q. 7. What were the Opinions in Religion of the fourteenth Century?

A. The *Beguards* who professed a Monastical life, *Heretics* taught that we might attain to as much perfection and of the beatitude in this life, as in Heaven; that all intellectual *fourteenth* natures were blessed in themselves, not in God; that it was a sin to kiss a woman, but not to lie with her; because nature inclined to this, but not to that. That perfect and spiritual men were freed from obedience to superiors, from fasting, praying, and good works, and that such men could not sin, nor increase in grace, being perfect already. They would have no reverence to be used in the Eucharist, nor at all to receive it, for that did argue imperfection. The *Beguine* professed the same Tenets, and wihal, were against vows and voluntary poverty.

verty. The *Beginni* taught that wealth consisted not with Evangelical perfection, and therefore blamed Pope John 21. for permitting the *Franciscans* to have corn in their barns, and wine in their cellars. They held that the state of *Minorites* was more perfect than that of Bishops; that they were not bound to give an account of their faith when they were demanded by the Inquisitors; and that the Pope had no power to dispense with Vows. The *Lollards*, so called from *Walter Lollard* their author, held that *Lucifer* was injuriously thrust out of Heaven; that *Michael* and the blessed Angels should be punished eternally; that *Lucifer* should be saved; that the blessed Virgin lost her Virginity after Christ's birth; and that God did neither see, nor would punish sins committed under ground; therefore they gave themselves to all uncleanness in their vaults and caves. *Richardus Armstrong* taught that voluntary poverty was unlawful; and that Priests could bless, and confer orders as well as Bishops. One *Janovesius* taught that in the year 1300 on *Whitsunday*, Antichrist would come, who should convert all *Christians*, and should mark them in their Hands and Fore-heads, and then should be damned eternally. And that all *Jews*, *Saracens*, and *Infidels*, who were seduced by Antichrist, should after his destruction be converted to Christ, but not the Christians that fell from Christ. The *Furelupini* taught that we should not be ashamed of those members we have from nature; and so, like the *Cynicks*, they gave themselves openly to all uncleanness; they held also, that we were not to pray with our voice, but with the heart only.

See the
Lollards
Authors.

Q. 8. What were the Tenets of the Wicklevites, who lived in this Century?

Wickliffe
Opinions.

A. They were so called from *John Wickliffe* an Englishman, and taught that the substance of bread and wine remained in the Sacrament; that neither Priest nor Bishop, remaining in any mortal sin, could consecrate, or ordain; that the Mass had no ground in Scripture; that outward confession was needless where there was true contrition; that a wicked Pope had no power over the faithful; that Clergy-men should have no possession

lession; that none should be excommunicate by the Church. but he who is first excommunicate by God; that the Prelate who excommunicates a Clerk appealing to the King, is a Traitor; and so he is that being excommunicate, refuseth to hear, or to preach; that Deacons and Priests may Preach without authority of the Bishop; that the King might invade the Churches Revenues; that the people may punish their Kings; that the Laity may detain or take away their Tythes; that special prayers for any man were of more force than general; that religious orders were unlawful, and that such should labour with their hands; that it was a sin in *Constantine*, and others, to enrich the Church; that the Church of Rome was Satans Synagogue; they rejected the Popes election by Cardinals, Indulgences, decretal Epistles, the Popes excommunications, and his supremacy; they held also that *Austin*, *Benedict*, and *Bernard* were damned for instituting religious orders; that God ought to obey the Devil; that he who gives alms to Monasteries should be excommunicate: that they are *Simoniacks* who pray for their Parents or Benefactors: that Bishops reserved to themselves the power of Ordination, Confirmation, and Consecration for lucre sake: the Universities, Degrees and Scholars of Learning, were hurtful to the Church. These, and such like Tenets of *Wickliff*, are set down in the Council of *Constance*, where they were condemned. Other opinions are fathered upon him: to wit, that man had no free will: that the sins of the Predestinate were venial, but of the Reprobate, all mortal; that the Saints were not to be invocated, nor their reliques kept, nor the cros to be worshipped, nor Images to be placed in Churches: they rejected also Vows, Canonical-hours, Church-Musick, Fasting, Baptizing of Infants, Benedictions, Chrism, and Episcopacy. He held also that the brother and sister might marry, that every creature may be called God, because its perfection is in God.

See *Florimundus*, *Reymundus* of the original of Heresies, *Genobrad*, *Bellarmino*, *Patreolus*, *Gregory de Valentia*, & others.

Q. 9. What opinions were taught in the fifteenth Century? Opinions of *John Hus* of *Bohemia* publicly maintained the Doctrine of *Wicliff* and *Wickliff*, and withal taught that *S. Peter* was never head of the Church, that the

Opinions of Heresies of the fifteenth Century. *John Hus*,

Church is only the Predestinate : that S. *Paul* when he was a Persecutor, was not a member of Satan ; that the Divinity and the Humanity, made up one Christ, whereas the personal union consisted indeed, not between the two Natures, but between the Person of the Word and the humane Nature : That the Pope was subject to *Cæsar* ; that the Pope was not Head of the Church, nor Vicar of Christ, nor Successor of *Peter* : that Bishops were murderers, in delivering over to the secular power such as did not obey them ; that Canonical obedience was a humane invention ; that Priests, though excommunicated, ought to Preach : that Excommunication, Suspension, and Interdicts, were invented to maintain the Clergy's pride. These, and such like points did he defend, in which he was condemned in the Council of *Constance*. These same opinions were maintained by *Hierom of Prague*, for which he was also by the same Council condemned the next year. One *Pikard of Flanders* renews in *Bobemia* the Heresie of the *Adamites*. The *Hussites* divided themselves into three Sects, to wit, the *Praguer*, the *Thaborites*, so called from mount *Thabor*, where *Christ* was transfigured, which name, *Ziseca* their Captain gave them, calling the Castle where they used to meet, *Thabor*, as if they had seen there *Christ's* transfiguration : The third Sect were called *Orphans* after *Ziseca's* death, having lost their Father and Patron : all these used barbarous cruelty against Priests, Monks, Churches, Images, Reliques, and such as professed the Roman Catholick Religion. The *Moscovites* or *Russians* fell off to the Greek Religion, and held that the Pope was not the chief Pastor of the Church ; that the Roman Church was not head of the rest. They rejected also the Latin Fathers, the definitions, canons, and decrees of the general Councils, and used leavened bread in their Eucharist. One *Risswick Hollander*, taught that the Angels were not created ; that the Soul perished with the body ; that there was no Hell ; that the matter of the Elements were coeternal with God. He blasphemed Christ as a Seducer, and not the Son of God. He held that *Moses* never saw God, nor received his law from him ; that the Scriptures were but

Hierom of Prague.

Hussites.

Fables.

ables; that the Gospel was false; and such like blasphemies stuff did he spue out; for which he was burned.

Q. 10. What Opinions did the Sixteenth Century hold?

A. Martin Luther, an Augustin Frier, taught that Indulgences were unlawful; that the Epistle to the Hebrews, the Epistle of James, the second of Peter, the two last of John, the Epistle of Jude, and the Apocalypse, were not canonical. He opposed the invocation of Saints, Image-worship, Free-will, the Popes Supremacy, Excommunication, temporal possessions of the Clergy, Merits of Works, possibility of fulfilling the Law, the Monachal life, celibate, canonical obedience, distinction of Meats, Transubstantiation, Communion under one kind, the Mass, Auricular Confession, Absolution, Purgatory, extreme Unction, and five of the Sacraments. He held also that general Councils might err; that Antichrist was not a particular person; that Faith only justified; that a faithful man may be assured of his salvation; that to the faithful, sin is not imputed; that the first motions are sin; that Sacraments did not confer grace. Diverse other opinions are fathered upon him by his adversaries, as may be seen in the above named Authors. The Anabaptists, so called from Re-baptizing, had for their Author one Nicholas Stork, who pretended familiarity with God by an Angel, promising him a Kingdom, if he would reform the Church, and destroy the Princes that should hinder him. His Scholar Muncer raised an Army of 4000 Boreas and Tradesmen in *Suevia* and *Franconia* to maintain his Masters dreams; but they were overthrown by Count Mansfeld. John of Leyden, a Taylor, renewed the same dreams, and made himself King of *Munster* of the Anabaptists, whose Viceroy was Knipperdoling; but this phantastical Monarchy was soon destroyed, the Town taken after 11 months Siege, where the King and his Viceroy, with their chief Officers, were put to death. Their Tenets were that Christ was not the Son of Mary, nor true God; that we were righteous not by faith in Christ, but by our own merites, and sufferings. They rejected original sin, Baptism of Infants, communion with other Churches, Magistracy among Christians, Oaths, and

See the above named Authors. Opinions of the sixteenth Century. Luther his Opinions.

Anabaptists.

Of these see
the above-
named Au-
thors, and
besides,
Pontanus,
Bullinger,
Sleidan,
Osiander,
and others.

Anaba-
ptists of
Moravia.

punishments of Malefactors. They refused to swear Al-
legiance to Princes; and held that a Christian may have
many Wives, and that he may put away his Wife if he
be of another Religion, and marry another. That no man
must possess any thing in proper, that re-baptization may
be used; that before the day of Judgment, the gods
should enjoy a Monarchy here on Earth; that man has
free-will in spiritual things; and that any man may
Preach, and give the Sacraments.

Q. II. What are the Anabaptists of Moravia?

A. These first called themselves Apostolical, be-
cause they did imitate the Apostles in going bare-foot,
and in washing one anothers feet, in having also all things
in common amongst them. But though this custom is
now left, yet at this day in Moravia, they have a common
Steward, who doth distribute equally things necessary to
all. They will admit none into their Society, but such as
have some trade, and by their handy work can get their
livings. As they have a common Steward for their tem-
porals, so they have a common Father for their spirituals,
who instructs them in their Religion, and prayeth with
them every morning before they go abroad to work.
These publick prayers, are to them instead of Sermons.
They have a general Governour or Head of their Church,
whom none knoweth but themselves; for they are bound
not to reveal him. They communicate twice in the year,
the men and women sit promiscuously together. On the
Lords day they walk two and two through the Towns
and Villages, being cloathed in black, and having staves
in their hands. They are much given to silence; at least
for a quarter of an hour before they eat, they sit and me-
ditate, covering their faces with their hands: the less
devotion they shew after meat. All the while their Go-
vernour stands by, to observe their gesture, that if any
thing be unbecoming, he may tell them of it. When they
come to any place, they discourse of the last Judgment,
of the eternal pains of Hell, of the cruelty of Devils, and
menting mens bodies and souls; that so they may
fright simple people into their Religion; then they comfort
them by shewing them a way to escape all these tor-
ments.

ments, if they will be bur-re-baptized, and embrace their Religion. They observe no Festival days, nor will they admit of any disputations.

Of these see *Florimundus Raymundus de origine Hæres. Solisprung* out of *Lutheranism.*

Q. 12. What Sects are sprung out of Lutheranism?

A. Besides the Anabaptist already mentioned, there be *Adiaphorists*, of which *Melancthon* is thought to be Author; these hold the customs and constitutions of the Church of Rome to be things indifferent, and that they may be professed, or not professed, without scruple. 1. *Obsequiaries*, these hold that Christ's Humanity as well as his Divinity is every where; even in Hell. *Brentius* is thought to be Father of this opinion. But if Christ's humanity be every where, then we must deny the Articles of his Resurrection, Ascension, and coming again to judge the quick and the dead, for what needs there such motions, if he be every where. 3. *Majorists*, so called from one *George Major*, one of Luther's disciples, who taught that no man, (nay not Infants) can be saved without good works. But its ridiculous to expect good works from Infants who have not as yet the use of reason, nor organs fit for operation. 4. *Osanderists*, so called from *Andrew Osander* a Lutheran, who taught that Christ's body in the Sacrament suffered, was corruptible, and died again, directly against Scripture, saying that Christ being risen from the dead, died no more, death had no more dominion over him. He taught also that we are not justified by faith or works, but by the Essential righteousness of Christ dwelling in us. But the Essential righteousness of Christ, is the righteousness of his Divinity, which is not communicable, nor separable from him. 5. *Augustinians* in Bohemia, these taught that none went to Heaven or to Hell, till the last judgment: whereas Christ tells the contrary to the good thief, This day thou shalt be with me in Paradise, and affirmeth that the Soul of Lazarus was carried by Angels into Abraham's bosom, and Dives into Hell. Wherefore did Christ ascend to Heaven, but that we might be where he is. They make also damice or swallowers of mens souls, saying, that they sleep till the resurrection; if St. Stephen when he was dying had known this Doctrine, he would not have called upon the Lord Jesus to receive his spirit. The story

also of *Lazarus* and *Dives* doth overthrow the conceit. They say also that Christs humane nature is not as yet ascended into Heaven, which directly overthroweth our Creed in that article; as likewise the Scriptures, and with all the hope and comfort of a Christian. 6. *Stancarians* so called from one *Francis Stancarus* a *Montuan*, who taught that Christ justifieth us, and is our Mediator only according to his humane nature; whereas our redemption is the work of the whole person, and not of one nature alone. 7. *Adamites* so called from one *Adam* author of the Sect; they use to be naked in their Stoves and conventicles, after the example of *Adam* and *Eve* in Paradise. And therefore when they marry, they stand under a Tree naked, having only leaves of trees upon their privities; they are admitted as brethren and sisters, who can without lust look upon each others nakedness; but if they cannot, they are rejected. 8. *Sabbatharians*, so called because they reject the observation of the Lords day, as not being commanded in Scripture, and keep holy the Sabbath day only, because God himself rested on that day, and commanded it to be kept. But they forget that Christ came to destroy the Ceremonial Law, whereof the Sabbath in respect of the seventh day, was a branch; and therefore Christ himself brake it, when he commanded the sick man whom he cured, to carry home his bed on that very day. 9. *Circumcisers* were those who professed no Religion with their mouth, thinking it sufficient to have it in their heart. They avoid all Churches and publick meeting to serve God; thinking their private houses to be better than Temples; whereas they should remember, that private prayers cannot be so effectual as publick, neither is it enough to believe with the heart, except we also confess with the mouth; for he that is ashamed to confess Christ before men, shall not be confessed by Christ before his Father, and his holy Angels. 10. *Davidists*, so called from one *David George* a *Hollander*; he gave himself out to be the *Messiah*, sent by the Holy Spirit, to restore the house of *Israel*, that the Scriptures were imperfect, and that he was sent to bring the true Law and Doctrine, that the soul was pure from sin, and that the body only sinned; whereas indeed they

both concur in the act of sinning, and therefore are both punishable, especially the Soul which is the chief Agent, the Body is but the Instrument. He taught also that a man may have many Wives to replenish spiritual Paradise, that it was no sin to deny Christ with the mouth, so long as they believed on him in their heart. He rejected also the books of Moses. 11. *Mennonists*, so called from one Mennon a Friesland. They deny Christ to be born of Mary, affirming that he brought his flesh from Heaven; he called himself the Judge of man and Angels. 12. *Deists* and *Trisheists*, who taught there were three distinct Gods differing in degrees. One George Paul of Cracovia is held to be the Author of this Sect. 13. *Antitrinitarians*, these being the spawn of the old *Arrians* and *Sabellians*, deny the Trinity of Persons, and the two natures of Christ, their author was Michael Servetus a Spaniard, who was burned at Geneva. 14. *Antimarians*, who denied Mary's Virginity, affirming she had other children besides Christ, because there is mention made of Christs brethren in the Gospel; this is the old Heresy of Cerinthus, and Helvidius; whereas they consider not that in Scripture those of the same kindred are called brothers. So is Lot called Abrahams brother; and Laban, Jacobs Uncle, is called his brother. 15. *Antinomians*, who reject the Law, affirming, there is nothing required of us but Faith, this is to open a wide gap for all impiety. Christ came not (as he saith himself) to abolish the Law, but to fulfil it. If there be no use of the Law, then they must deny Gods justice; and thus it is now an useless attribute of the Divinity. 16. *Infernales*, these held that Christ descended into no other Hell but into the grave only, and that there is no other Hell but an evil Conscience; whereas the Scripture speaketh of Hell-fire prepared for the Devil and his Angels, and calls it the bottomless pit, &c. 17. *Boquinians*, so called from one Boquimus their Master, who taught that Christ did not die for the wicked, but only for the faithful, and so they make him not to be the Saviour of mankind, and of the world, but a particular Saviour only of some; whereas St. John saith, that Christ is the reconciliation for our sins, and not for ours only, but also for the sins of the whole world, 1 Joh.

1 Joh. 2. 2. 18. *Hutites*, so called from one John Hut, who take upon them to prefix the very day of Christ coming to judgment, whereas of that day and hour knoweth no man, nay not the Angels in Heaven. 19. *Invisible*, so called because they hold that the Church of Christ is invisible; which if it be, in vain did he compare it to a City built upon a Hill; in vain also doth he counsel us to tell the Church, if our brother will not be reformed, in vain also doth the Apostle warn Bishops and Presbyteries to look to their flock, to rule the Church which Christ hath purchased with his blood, Act. 20. How can he be called the Shepherd of that flock which he never saw? 20. *Quintinists*, so called from one Quintinus of Picardy a Tailor: he was author of the *Libertins*, who admit of all Religions. Some of them mock at all Religions, as that *Lucianist* who wrote a book of the three Impostors. Some of them deny the souls immortality, and doubt whether there be any other Deity except Heaven and Earth. 21. The Family of Love, whose author was one Henry Nicholas a Hollander. They reject all Sacraments, and the three last petitions of the Lords Prayer. They say that Christ is only the Image of God the Fathers right hand, and that mans soul is a part of Divine Essence. 22. *Effrontes*, so called from shaving their fore-heads till they bleed, and then anoint them with oyl, using no other baptism but this; they say the Holy Ghost is but a bare motion inspired by God into the mind; and that he is not to be adored: all which is directly repugnant to Gods word, which proves that the Holy Ghost is true God. Thou hast not lied, saith St. Peter, unto man, but unto God, naming the Holy Ghost. This Sect took up their station in Transylvania. 23. *Hofmanists*, these teach that God took flesh of himself, whereas the Scripture saith, that Christ was made of a Woman. They deny pardon to those that relapse into sin; and so they abridge the grace of God, who will us to repent, and thereupon receives us into favour. 24. *Scheuvenfeldians*, so called from one Gasser Scheuvenfeld a Silesian, he taught that the Scripture was needless to Salvation, and with the old *Manichæans* and *Valentinians*, that Christ was not conceived by the Holy Ghost.

Ghost in the Virgins Womb, but that God created a
 man to redeem us, and joyned him to himself, and that
 this man became God, after he ascended into Heaven;
 they confound the Persons of Father and Son, and
 say that God did not speak these words, *This is my be-
 loved Son*. That Faith is the very Essence and Nature of
 God. That all Christians are the Sons of God by Na-
 ture, procreated of the Divine Essence. That the Sacra-
 ments are useless; that Christs body is every where. Of
 these Sects, and many more of less note, see *Florimundus
 Raymondus*; hence we may see what a dangerous Gap
 hath been made, since *Luther* began to oppose the Church
 of Rome, for the little Foxes to destroy Christs Vineyard;
 what multitudes of Tares have grown up amongst the good
 Corn in the Lords field; what troublesome Frogs, worse than
 those of Egypt, have creaked into most mens houses; what
 swarms of Locusts have darkned the Sun of Righteousness,
 whilst he was shining in the Firmament of his Church.

Q. 13. What other Opinions in Religion were main-
 tained this age?

A. Carolusstadius, Arch-Deacon of *Wittenberg*, and *Oeca-
 lymadus*, Monk of the Order of *S. Bridget*, opposed
Luthers Doctrin in the point of the real presence, shewing
 that Christ was in the bread only Sacramentally, or sig-
 nificatively. The *Libertins*, whose author was one *Quin-
 tinus* a Taylor of *Picardy*, taught that whatsoever good
 or evil we did, was nor done by us, but by Gods Spirit in
 us; that sin was nothing but an opinion; that in reproving
 of sinners, we reproved God himself; that he only was
 regenerate who had no remorse of conscience; that he
 only repented who confessed he had committed no evil:
 that man in this life may be perfect and innocent: that
 the knowledge we have of Christ, and of our Resurrection,
 is but opinion; that we may dissemble in Religion, which
 is now the opinion of *master Hobbs*: and lastly, they slight
 the Scriptures, relying on their own inspirations: and
 they slight the Pen-men of the Holy Ghost, calling
St. John a foolish young man, *St. Matthew* a Publican,
St. Paul a broken vessel, and *St. Peter* a denier of his
 Master. *Zuinglius*, Canon of *Constance*, held the doctrine

of

See *Præ-*
olm, Sand-
erus, Gene-
brand,
Cocbleus,
Gualterus,
&c.

of *Carlostadius* against *Luther*, concerning the real presence. *David George*, a *Glaſier* in *Genoa*, taught that he was *God Almighty's Nephew*, born of the Spirit not of the flesh, the true *Messiah*, and third *David* that was to reign on Earth: that Heaven was void of Inhabitants; and that therefore he was sent to adopt Sons for that Heavenly Kingdom. He denied Spirits, the Resurrection, and the Judgment, and life eternal. He held promiscuous copulation with the *Alemites*; and with the *Manichees*, that the soul was not polluted with sin; that the souls of Infidels shall be saved, and the bodies of the Apostles, as well as those of Infidels, shall be burned in Hell fire, and that it was no sin to deny Christ before men: therefore they condemned the Martyrs of folly, for shedding their blood for Christ. *Melancthon* was a *Lutheran*, but not altogether so rigid: so was *Bucer*, except in the point of Christ's real presence: *Westphalus* also, but he denied original sin, and the Holy Ghosts procession from the Son: and that Christ did not institute the Lent fast, nor was any man tied to keep it.

Q. 14. What were the chief Heads of *Calvin's Doctrine*?

Calvin's
Doctrine.

A. That in this life our faith is not without some doubtings and incredulity; that the Scriptures are sufficient without traditions; that an implicit faith is no faith; that the Books of *Tobias*, *Judith*, a part of *Hester*, *The Wisdom of Salomon*, *Ecclesiasticus*, *Baruch*, *The History of Bell and the Dragon*, and the Books of *Macchabees* are no parts of the Canonical Scripture; that the Hebrew Text of the Old Testament is only Authentical, and so the Greek of the New Testament; that the Scripture in Fundamentals is clear of it self, and is a sufficient Judge of controversies; that the Elect have saving faith only, which can never totally and finally be lost: that predestination to life or death, dependeth not on mans foreseen merits or demerits, but on Gods free will and pleasure; that no sin comes to pass without the will of God; that the Son of God received not his Essence of the Father, nor is he God of God, but God of himself; that Christ, in respect of his humanity, was ignorant of some things; that the Virgin *Mary* was obnoxious to diverse

diverse sins and infirmities: that Christ is our Mediator in respect of both natures: that Christ was in the state of damnation when he suffered for us, but did not continue in it: that Christ by his suffering merited nothing for himself: that he descended not truly into Hell, but by suffering the pains of Hell on the cross: that there is no *Limbus Patrum*, nor Purgatory: that our prayers avail not to the dead: that the torments of the evil angels were deferred till the day of Judgment: that Christ came not out of the grave whilst it was shut: that the true Church of God consisteth only of the Elect, and that it is not visible to men: that the Church may err: that St. Peter was not Bishop of Rome, nor the Pope his Successor, but that he is Antichrist: that the Church and Magistrate, cannot make Laws to bind the conscience: that celibate and the monastical life is unlawful, and consequently the vows of chastity, poverty, and obedience: that man hath not free-will to goodness: that concupiscence or the first motions, before the will consents, are sins: that all sins are mortal, and none in themselves venial: that in this life our sins are still inherent in us, though they be not imputed to us: that we are justified by faith without works, and that faith is never without charity: that the best of our works deserve damnation: that here we may be assured of our justification and salvation: that the Church-Liturgy ought not to be read in Latin, but in the vulgar tongue: that faith is a more excellent virtue than charity: that there is no merit in us: that in this life we cannot possibly fulfil the Law: that to invoke the Saints, to worship Images and Reliques, or the cross, is Idolatry: that usury is not altogether unlawful: that Lent and other set Fasts are not to be kept: that there be only two Sacraments, Baptism, and the Lords Supper: and that the Sacraments cannot justify or confer grace: that the Baptism of water is not of absolute necessity, nor depends the efficacy of it from the intention of the Minister, nor ought it to be administered by private Men or Women, in private houses. That Christ is not corporally in the Eucharist: that in the want of Bread and Wine, other materials may be used, and that wine alone, without

See Calvin's own works, Beza, and others that have followed Calvin's Tenets. out water, is refused; that there is no Transubstantiation, nor ought to be any adoration of the Bread, that the Cup should be administered to all, that extreme Unction was only temporary in the Church: that the Clergy ought to marry. He rejected also the Church-Hierarchy, and ceremonies, and exorcisms, penance and confirmation, Orders, Matrimony, and extreme Unction from being Sacraments.

Q 15. What other opinions in Religion were held this age?
A. *Servetus* a Spaniard, who was burned at Geneva, taught with the *Sabellians*, that there was but one person in God, and that there was in Christ but one nature, with *Eutyches*; he denied the Holy Ghost, and Baptism to Infants, which he would have to be deferred till the thirteenth year of their age. He held also that God was Essential in every creature. *Brentius* a Lutheran taught that Christ's Body, after its Ascension, is every where, whence sprung up the *Ubiquitaries*. *Castellio* a Schoolmaster in Geneva, held that the Canticles was not Scripture, but a Love ballad between *Solomon* and one of his Concubines. One *Possellus* taught that men of all Sects and Professions should be saved by Christ. *Osiander* held that we were justified not by faith, but by the Essential righteousness of God, which he said was the formal cause of our justification. One *Stancarus* a *Adamian*, taught that Christ justified us, not as he was God, but as he was man. *Ansдорpius* wrote a Book to prove that good works were pernicious to salvation. One *George Major* taught that Infants could not be justified for want of good works. *John Agricola* affirmed that the Law was altogether needless, and that Christians were not tied to the observations thereof. Hence sprung up the *Antinomians*. One *Seusenbergerus* in *Moravia*, denied the Trinity, the Divinity of Christ, the Holy Ghost, and Virginity of *Mary*; he rejected also Baptism and the Lords day, affirming we had no command in Scripture to keep that, but the Sabbath only. One *Okinus* taught that Polygamy, or multiplicity of Wives was lawful: One *Valentinus Gentilis* of *Naples*, denied the Trinity, and rejected the Creed of *Athanasius*. One *Paulus of Erastus* in *Poland*, denied also

also the Trinity and Unity of Essence, and taught that neither the Second nor Third person were God: that Satan was created evil: that mans intellect is eternal: that our free-will was a passive power moved necessarily by the appetite: that God was the Author of sin, and that the will of man in sinning was conformable to the will of God; that it was not adultery to lie with another mans wife: that we must believe nothing, but what is evident to sense or reason: that the same body which dieth, riseth not again; that the soul perisheth with the body, that there should be no care had of burial, that separated souls could not suffer corporeal fire, and that God being a Spirit, should not be invocated by our mouth, but by our heart. One *Swenfeldius* taught that the Scripture was not the word of God, nor that our faith depended on it, but it rather on our faith. That Christ brought his body with him from Heaven. That Christs humanity became God after his ascension; that every man was endowed with the same essential virtues of justice, wisdom, &c. which were in God. That the power and efficacy of Gods word preached, was the very Son of God. In *Moravia* there started up some professors called *Nudipedales*, because they were bare-footed: these, in imitation of the Apostles, forsook houses, lands, business, and children, and lived together in common, avoiding the society of other people. Another Sect sprung up, which called themselves *Free-men*, teaching that they were freed from obedience to Magistrates, from Taxes, Tythes, and other duties; that after Baptism they could not sin. That they were not only like God, but already deified. And that it was lawful among themselves (but so where else) to have Women in common.

Of these see Patreolus, Genebrand, Raymundus, Sandertus, and others.

Q. 16. *Were there no other opinions held in this Century?*

A. Yes, many more: so vain and luxurious are the wits of men, in finding out many inventions, and shaping to themselves, forms and *Ideas* of Religions, every one esteeming his own the best, and as much in love with his own imagination, as *Narcissus* was with his shadow in the water, or *Democriton* with his own picture. Some reject Scriptures, others admit no other writings but Scriptures,

Christian Religion pestered with diversify of Opinions.

Some

Some say the Devils shall be saved, others that they shall be damned, others that there are no Devils at all. Some hold that it is lawful to dissemble in Religion, others the contrary. Some say that Antichrist is come, some say not, others that he is a particular man, others that he is not a man, but the Devil: and others that by Antichrist is meant a succession of men: some will have him to be Nero, some Caligula, some Mabomet, some the Pope, some Luther, some the Turk, some of the Tribe of Dan: and so each man according to his fancy will make an Antichrist. Some only will observe the Lords day, some only the Sabbath, some both, and some neither. Some will have all things in common, some not. Some will have Christs body only in Heaven, some every where, some in the Bread, others with the Bread, others about the Bread, others under the Bread, and others that Christs Body is the Bread, or the Bread his Body. And others again, that his Body is transformed into his Divinity: Some will have the Eucharist administered in both kinds, some in one, some not at all. Some will have Christ descend to Hell in respect of his soul, some only in his Power, some in his Divinity, some in his Body, some not at all: some by Hell, understand the place of the damned, some *Limbus Patrum*, others the wrath of God, others the grave. Some will make Christ two persons, some give him but one Nature and one Will; some affirming him to be only God, some only man, some made up of both, some altogether deny him: some will have his Body come from Heaven, some from the Virgin, some from the Elements: some will have our souls Mortal, some Immortal, some bring it into the body by infusion, some by traduction: some will have the soul created before the world, some after: some will have them created altogether, others severally: some will have them corporeal, some incorporeal: some of the substance of God, some of the substance of the body: So infinitely are men conceits distracted with variety of opinions, whereas there is but one Truth, which every man aims at, but few attain it; every man thinks he hath it, and yet few enjoy it. The main causes of these distractions are pride, self love, ambition, contempt of Church and Scripture, the Humor of Con-

Contradiction, the Spirit of Faction, the desire of Innovation, the want of preferment in high Spirits, Anger, Envy, the benefit that ariseth to some by fishing in troubled waters: the malignant eye that some have on the Churches prosperity, the greedy appetite others have to Quails, and the flesh-pots of Egypt, rather than to Manna, though sent from Heaven: the contempt of Authority, want of Discipline, and Order in the Church, which like Bulwarks, Walls, or Hedges, keep out the wild Boars of the Forrest from rooting up the Lords Vineyard, and the little Foxes from eating up the Grapes thereof. Therefore wise Governours were forced to authorize Bishops, Moderators, or Superintendents (call them what you will) for regulating, curbing and punishing such luxurious wits, as disturbed the peace of the Church, and consequently of the State, by their fantastical inventions, knowing that too much liberty was no less dangerous than Tyranny, too much mercy as pernicious as cruelty: and a general permission in a Kingdom or State, no less hazardous to the publick tranquillity, than a general restriction.

 XI.

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The

The Contents of the Ninth Section.

The first Original of Monastical Life. 2. The first Eremites or Anchorites. 3. The manner of their living. 4. Their Excesses in Religion. 5. The prebominence of the Solitary life to the Solitary. 6. The first Monks after Anthony. 7. The Rules of St. Basil. 8. St. Hieroms Order. 9. St. Austins Order. 10. If St. Austin influenced his Eremites to beg. 11. Of St. Austins Leather Girdle used to this day. 12. The institutions and exercises of the first Monks. 13. Why Religious persons cut their Hair and Beards. 14. Whence came that custom of Shaving. 15. Of the Primitive Nuns. 16. Of what account Monks are at this day in the Roman Church. 17. How the Monks and Nuns of old were consecrated. 18. The Benedictine Order. 19. Of the Orders proceeding from them. 20. Of St. Bennets rules to the Monks. 21. The Benedictines Habit and Diet. 22. Rules proscribed by the Council of Aix to the Monks. 23. The Rites and Institutions of the Monks of Cassinum. 24. The manner of electing their Abbot. 25. The Benedictine Nuns and their Rule. 26. Of the Laws and Privileges of Monasteries.

SECT. IX.

Quest.

HAVING taken a view of the Opinions in Christian Religion for 1600 years; it remains that we now take notice of the strictest observers thereof: therefore tell us what they were that separated themselves from other Christians, not so much in opinion, as in place and strictness of living, and what was the first Original of this separation?

*Eremites,
or Ancho-
rites.*

A. When the Christian Religion in the beginning was opposed by persecutors, many holy men and women to avoid the fury of their persecutors, retired into desert places, where they gave themselves to fasting,

prayer.

prayer, and meditation in the Scriptures. These were called *Eremites* from the Desert where they lived, and *Monachi* from their single or solitary life; And *Anchoretites* from living apart by themselves. Such were *Paul the Eremit*, *Anthony*, *Hilarion*, *Basil*, *Hieron*, and others. Afterward the *Eremites* growing weary of the Deserts, and Persecution at an end, betook themselves into Towns and Cities, where they lived together, and had all things in common within one building which they called *Monastery*, *Convent*, or *Cloyster*. These Monks were called *diogenetici*, *Worshippers*, *ascetici*, *Exercisers* or *Wrestlers* in Christianity; *Clerici* also, as being the Lords in inheritance; and *Philosophers* from their study and contemplation of Divine and Humane things. These Houses were called *Conobia*, because they held all things among them in common, and *Claustres* or *Cloysters*, because there they were inclosed from the rest of the world. *gymnasies* Schools of arts and discipline, and *agathies*, places of exercise. As the men had their peculiar Houses or Cloysters, so had the women, who were willing to separate themselves from the world; these were called *Monas*, or *Nuns*, from the *Egyptian* word *Nunus*, for there were the first Monasteries; from their solitary life they are named *Moniales*, and from their holiness *Sanctimoniales*; and from the *Roman* phrase *Virgines Vestales*; now, because these holy men and women lived at first in caves and subterranean holes, they were named *Mandriti*, for *Mandra* signifies caves or holes; and *Trogoditi*, from these *Ethiopians* in *Arabia* near the Red Sea, who lived on Serpents flesh and roots, whose skins were hardened with the nights cold, and tanned with the Suns heat. They were so called *ἀνὶ τῷ τρυγλῶν*, from their caves where they dwelt.

Q. 2. Who were the first *Eremites* or *Anchorites*?

A. If we take *Eremites* for such as have lived in Deserts for a while, to avoid persecution; then we may say that *Elijah*, *John Baptist*, and *Christ* himself were *Eremites*. For they were forced sometimes to live an *Eremitical* or solitary life in deserts. But if by *Eremites* we understand such as wholly addicted themselves to

See Hierom
in the life
of Paul and
Anthony,
and in his
Chronicle,
See also
Marcellus,
Sozomen,
Sabellicus,
in their
Histories,
and others.

Eremites,
their first
manner of
living.

an Eremitical or solitary life, from the world and worldly affairs, that they might the more freely give themselves to fasting, prayer, and contemplation. then the first *Eremit* we read of, since Christ, was *Paul the Theban*: who having lost in the Persecution under *Decius*, both his Parents, and fearing to be betrayed by his Sisters Husband, betook himself to a cave at the foot of a Rocky Hill, about the year of Christ 260. and there continued all his life, to wit, from fifteen years of age till he died, which was the one hundredth and thirteenth year of his life. All which time he saw no body but *Antoninus*, who being ninety years old, by divine instinct came to *Paul* on the day he died. This *Antoninus* instituted this *Eremitical* life in *Egypt*. Being twenty years old, he sold his Estate, and bestowed it on the poor; then in remote places he lived alone, but that sometimes he would visit his Disciples. At 35 years he betook himself to the Desert, till he was 55. Then he returned to the Cities, and Preached Christ there. Afterward he returned again to the Desert, where he spent the remainder of his life, and died the 105 year of his age, and after Christ, 361. To him succeeded *Hilarion*, the first *Eremit* in *Palestine* and *Syria*. Then *Paul* surnamed the Simple, *Aaron* an *Egyptian*, with diverse others.

Q. 3. How did these first *Eremites* live?

A. They spent their time in working, sometimes in preaching, praying, fasting, and meditating, and sometimes in composing differences between *Christians*, in visiting the sick, and in such holy exercises did they place their Religion, *Paul the Theban* was content with a Cave instead of a Palace; with a piece of dry bread brought to him by a Raven every day, instead of delicate cheer, with Water instead of Wine; and with the leaves of Palms instead of rich apparel: And to avoid idleness, he would work sometimes with his hands. *Anthony* contented himself with bread, salt, &c water; his dinner-time was at Sun-setting; he used to fast sometimes two days together, and to watch and pray whole nights; he lay on the bare ground: disputed often times with the *Arrians* and *Meletians*, in defence of *Athanasius*, did intercede many times

times with the *Emperour Constantine*, for distressed Christians, and was always ready to compose their quarrels. *Hilarius* was content to live in a hovel which he made himself of shells, twigs &c. bulrushes, four foot broad, and five foot high, spending his time in praying, fasting, curing of diseases; casting out Devils. His garment was sackcloth, which he never put off; his food, roots, and herbs, which he never tasted before Sun-set; six ounces of Barley bread contented him from 30 years till 35, from that time till 43, he used Oyl to repair his decayed strength; from 44 till 80, he abstained from bread. That he might not be idle, he made him baskets of bulrushes, and used to lie on the ground. Thus did these Primitive *Eremites* spend their time; Not in chambering and wantonness, surfeiting, and drunkenness; but in temperance, sobriety, continence, hunger, thirst, heat and cold, reading, praying, preaching, and fasting, not placing Religion in saying, but in suffering; not in good words, but in good works; not in talking of Scripture, but in walking by Scripture.

See Hierom
Sozomen,
Nicephorus
and others
describing
their lives:
And Aiba-
narius in
the life of
Anthony, if
that Book
be genuine.

Q. 4. Wherein did some *Eremites* exceed in their Religion, or rather, superstitious kind of living?

A. As Jealousie is too much Love; so is Superstition too much Religion; But too much of one thing (as we say) is good for nothing; *Ne quid nimis* should be in all our actions. God will have mercy, and not sacrifice; He will say, Who required these things at your hands? Such kind of bodily exercise, as the Apostle saith, availeth little; It is not a torn skin, nor a macerated body, nor a pinched belly that God requires, but a broken and contrite spirit; a rent of the heart, and not of the garment; and therefore the excess of *Eremitical* penance is a *Diadema*; vain Will-worship, and not that which God requireth, to wit, mercy, and justice; to relieve the oppressed; to comfort the comfortless; to visit the fatherless, and widows, and to keep our selves unspotted of the world. To place Religion in abstinence from certain meats, is against the Apostles rule, 1 Tim 4. saying, That every creature of God is good, and nothing to be refused, which is received with thanksgiving. Altogether to abandon the society of Christians, is contrary to S. Pauls counsel, Heb. 10. Let us consider one another, to

Their too
great ri-
gour.

provokes unto love and good works, not forsaking the fellowship that we have among our selves, as the manner of some is; under pretence of forsaking the world, to abandon all care of friends and Family, is condemned by the Apostle, 1 Tim. 5: If any man hath not a care of his Family, he hath denied the Faith, and is worse than an Infidel. They that willingly deprive themselves of the means of doing good to their neighbours, transgress the Law of God which commands us to love our neighbours as our selves. These subsequent examples will shew how far some men have exceeded the bounds of Christianity, and out-run Religion, by too much superstitious devotions and excessive penance. One *Asaphus* lived 60 years together in a Closet, all which time he never was seen of any, nor did he speak to any. The like is recorded of one *Didymus* who had lived ninety years by himself. One *Bathemus* an *Eremita* of *Calosyria*, fasted so long, till worms crawled out of his teeth. One *Martinus* tied his leg with an Iron Chain to a great stone, that he might not remove thence. One *Alas* never tasted bread in eighty years together. *John Sormany* the *Egyptian* stood praying within the Cliff of a certain Rock three years together, so long till his legs and feet, with continual standing swelled with putrified matter, which at last broke the skin and ran out. One *Dominicus* an *Eremita* wore continually next his skin, an Iron coat of Mail; and almost every day used to scourge himself with whips in both hands. Some have killed themselves with hunger, some with thirst, some with exposing themselves to excessive heat, have been stifled; others by extremity of cold, have been frozen to death; as if God took delight in self murder, which is him to affect were cruelty, and in any to act, were the greatest impiety. Some again not content with ordinary ways of *Eremitism*, have spent their days within hollow pillars, whence they were named *Sylina*, neither admitting the speech nor sight of any man or woman. O *curia hominum!* O *quantum est in rebus inane!* What need all this toil? Christ saith, that his Yoke is easy, and his Burden light; but these men laid heavy burthens on themselves, which God never required; he made man *Animal*

solitarius, a sociable creature, therefore said, *It was not good for man to be alone. We to him that is alone*, saith Solomon. Besides no place, though never so remote and solitary, can privilege a man from sin. *Lame* was righteous among the wicked *Sodomites*, and yet in the solitary cave committed Incest with his two Daughters; what place could be more retired than Paradise, and more secure than Heaven? yet *Adam* fell in Paradise, and the Angels tell in Heaven.

Q. 5. *Whether is the solitary life in a Desert, or the sociable life in a Court to be preferred?*

A. 1. The sociable life, because the end of our creation was not to live apart, like wild beasts, but together, like men. 2. Because we are bound to help each other, by Counsel, Instruction, Admonition, Exhortation, to bear one anothers burthens, to comfort the comfortless, to support the weak, to cloath the naked, to feed the hungry: for as the Orator said, we are not born for our selves, but our Parents, Country and Friends, challenge a share in us.

3. Because he that liveth alone, as he sins against his creation, and humane society, so he sins against himself, in that he debars himself of those comforts and aids, both spiritual and corporal, which he hath in a sociable life.

4. Because God is more present with many, than with one. Therefore his Church, which he promiseth to be with all the end of the world, and on which he hath bestowed the Spirit of Truth, to conduct her into all Truth, and which he hath built upon the Rock, so that Hell gates shall not prevail against her; his Church I say, is a Congregation, and consisteth not of one, but of many; and Christ hath promised that where two or three are gathered together in his name, he will be in the midst of them. 5. Because God is better praised and more honoured of many together, than by one alone; therefore David will praise God, and declare his name in the great Congregation. Christ will have our light to shine before men, that they seeing our good works, may glorify our Father which is in Heaven. This cannot be done by him that lives among wild beasts in a Desert.

Now can he honour God by the exercise of Justice, Mercy, Charity, Humility, and other virtues, chiefly of his

They that will read the superstitious sufferings of these men above named, and of others, let them look in Sogomen, Theodoros, Socrates, Nicephorus, Eusebius, &c. Sociable life preferred to the solitary.

patience, in suffering injuries, and of his obedience to superiors? How shall he find out his own infirmities and failings, seeing self-love is in every man, and no man can so well pry into himself, as another; and *the heart of man is deceitful above all things*? 6. And lastly, no man can be so secure from danger of enemies, as when he is in company; and therefore Satan is more ready to assault man by temptations, when he is alone, than when he is in the company and society of others. So he set not upon Christ when he was in *Jerusalem*, but *when he was led by the Spirit into the Desert*; therefore, *wo to him that is alone, for when he falls, there is not a second to help him up*. As then in the body natural, God did not separate one member from another, but united them all in one bulk, under one head, to be animated by one heart or soul, that they might help each other; so hath he done in the body politick of Mankind.

Q. 6. *Who were the first Monks after Anthony?*

Monks
who were
the first.

A. The *Thabennesii*, so called from *Thabenna*, an Island in the Province of *Thabais*. In this, one *Pachomius* an *Eremit*, about the time of *Constantine*, *Constantine* Son, assembled diverse Monks together, and by the advice of an Angel (so goeth the story) prescribed them their rules; so wit, that they should live together in one House, distinguished into diverse Cells, and in each Cell should remain three Monks, but should all eat in one Hall. No man must be forbid to eat or fast; they must sleep not lying on beds, but sitting in their chairs; they must wear Goat skins, which they must never put off but when they communicate; then they must come only with their boots, with which their heads must be covered when they eat, that they may not be seen to eat; for in eating they must neither cast their eyes off from the Table, nor must they speak. No stranger must be admitted without three years trial. They must pray twelve times in the day time, likewise in the evening, and in the night, a Psalm preceeding each prayer. The Monks were divided into 24 Orders, according to the number of the Greek letters.

See *Socrus*, *Nicephorus*, and *Pinxartinus* in his *Spec.*

Q. 7. *What were the Religious rules that St. Basil prescribed to his Monks?*

A. *Salus*

A Saint Basil, Presbyter of *Cæsarea* in *Cappadocia*, being molested by *Eusebius*, Bishop there, to avoid trouble and disturbing of the Church, retired to a Monastery in *Pontus*, where he preached to the Monks of that place; and departing thence, travelled about the Country of *Pontus*, and perswaded the *Eremites*, who lived a part in caves and cells of the Desarts, to unite themselves in Monasteries, and withal prescribed to them these 95 subsequent rules, which were embraced by most of the Eastern Monks. The rules were these. 1. To love God with all their heart, soul and strength, and their neighbours as themselves. 2. To ground this love of God upon his power, glory, and excellency, as he is in himself; and on his goodness, mercy, and bounty towards us. 3. That the love of our neighbour be grounded on the command and will of God, and on his love towards us his enemies; for if God hath so highly loved us that were his enemies, shall not we, when he commands us, love our neighbors? 4. That they should not live any longer asunder, but together, because of the mutual helps, comforts, instructions, exercise of vertue, efficacy of prayers, security from dangers which are in the sociable, not in the solitary life. 5. That they should forsake the delights and vanities of the world, and with the Apostle, *to crucifie it, and to be crucified to it*. 6. That they should dispense their wealth to the poor and indigent. 7. That none be admitted into their Fraternity without probation. 8. That Infants be also admitted, but not without the consent of their Parents. 9. That they study to be continent, and sober in their diet and behaviour. 10. Is set down the measure of their eating and drinking, and simplicity of food. 11. That there be no affectation or contention for superiority of place at the Table, but that all things be done there with order and decency. 12. That their apparel be plain, simple, and homely; and that they wear a girdle, after the example of *John Baptist*, and the Apostles. 13. That they walk not after their own sense and pleasure, but as they are directed by Gods word. 14. That they be obedient to their Superiours, but chiefly to God. 15. That they should serve God with the same affection as *David* did,

Monks of
 St. Basil
 and their
 rules.

when

when he said, *As the Hart brayeth for the Rivers of waters, so doth my soul after thee O God.* 16. That he who is their Governour, should consider whose Minister he is; and that he should be as tender of his charge, as a Nurse over her child. 17. That he reprove at first gently, and in the spirit of meekness; but that he esteem of the obstinate as Heathens and Publicans. 18. That he suffer not the least offence to go unreprieved, seeing the least is a breach of Gods Law. 19. That repentance be in sincerity. 20. That it be accompanied with good works. 21. And with confession. 22. That if a man relapse into sin, he may use more sincerity in his repentance than before; for it seems the disease was not perfectly cured. 23. Let him that reproveth be as a Father, or a Physician; and he who is reprov'd, as a Son, and a Patient. 24. That no man defend or excuse himself in his evil courses. 25. That among these all things be in common. 26. That men of Estates bestow on their kindred what is their due, and the remainder on the poor. 27. That none return to their Parents houses, except it be to instruct them, and by their Superiors leave. 28. That none give way, through idleness, for their minds to waver, or wander up and down. 29. That to avoid idle and sinful dreams in the night, let every one be diligent in meditating on the Law and the Word of God by day. 30. That with the same affection which Christ shewed in washing of his Disciples feet, should the strong and whole serve the sick and infirm. 31. That they should love one another, as Christ hath loved us. 32. That their speech be not idle, but *seasoned with salt, and edifying.* 33. That they should abstain from upbraiding or defaming words. 34. That they who either defame, or patiently hear their brother defamed, be excommunicated. 35. That they give not place or scope to anger. 36. That *they set their affections on Heavenly, not on Earthly things.* 37. That they neither sorrow nor rejoyce, but when they see God honoured or dishonoured. 38. That they take heed of worldly cares, and too much security. 39. That *whatever they do, may be done to the glory of God.* 40. That they beware of pride. 41. That by a mean esteem of themselves, they may learn humility. 42. That every one be obedient

obedient to another, as servants are to their Masters, or as Christ was obedient to his Father. 43. That no man give occasion of scandal or offence to his brother; that every one do his duty with cheerfulness, without grudging; that reconciliation may be made where there is any difference. 44. That they judge not, lest they be judged. 45. They that be truly zealous against sin. 46. That no man do his own will, nor undertake any thing without leave, seeing Christ came not to do his own will, but the will of him that sent him. 47. They that be thankful to God, who hath made them partakers with the Saints in light. 48. That they instruct so vices in their duties. 49. That they debar not any man from entring into their Covent upon trial; and withal, that they give them no offence. 50. That in their fasting they use moderation and devotion. 51. That no man scorn to wear an old garment when it is given him. 52. That every man observe the hour appointed for eating. 53. That they give their alms with due consideration, and according to the discretion of the Superiour. 54. That a younger Brother, instructing his elder, do it with reverence; and that no man disturb the Orders settled in the Monastery. 55. That great care be had of the utensils belonging to the Monastery. 56. If any be necessarily detained from publick prayer and singing, that then he pray and praise God in his heart. 57. That they be reverent in their prayers, and not suffer their minds to wander, seeing the eyes of God are upon them. 58. That the Steward, and other Officers of the Covent, be prudent and faithful in their dispensation. 59. That there be diversity of rewards, according to the diversity of works. 60. That he who returns to God by repentance, must weep, and be sorry for his former life, and hate his former actions. 61. That they should not be dismayed who have not wealth to give to the poor, seeing they have forsaken all for Christ. 62. That they take heed of affectual ignorance, and consenting to other mens sins. 63. That they must not be silent, or connive at their Brothers offences, but must reprove him. 64. That they should never be without compunction and care, by reason of the remainders of sin in them. 65. That they endeavour

to be poor in spirit, which is to forsake all for the love of God. 66. That they persevere in doing good till the end of their life. 67. That though in respect of themselves they must not care what they eat, or what they drink, yet, that they may be helpful to others, they must labour with their hands. 68. That to think of meat and drink out of season is a sin. 69. That sack-cloth be worn for humiliation, other garments for necessity; that in speaking, they be neither too loud nor too low. 70. That the Eucharist be received with fear, reverence and faith. 71. They observe when it is fit to speak, when to be silent. 72. That they have always the fear of God before them. That they avoid the broad way, and strive to enter in, at the narrow gate. 73. That they beware of covetousness, vainglory, and vanity in apparel, to please men. 74. That they abstain from all defilement of the flesh, and endeavour to be pure in heart. 75. That they hate sin, and take delight in Gods Law. 76. That they try their love to God, by their thankfulness to him, by obedience to his commands, and by denying themselves. Their love to their neighbour, by fellow feeling and sympathy in his prosperity and adversity. 77. That they should imitate God and Christ, in loving their enemies. 78. That they should be angry, but sin not; that they give place to anger, and not resist evil, but being persecuted, either to suffer, or fly. 79. That they strive for the peace of conscience; and like new born babes, receive the sincere milk of Gods Word without resisting. 80. That no man be puffed up with a conceit of his own worth, nor brag thereof, or glory therein. 81. That they beg true wisdom from God, and acknowledge him the Author of all good. 82. That they may know what it is, to be holy, to be just, not to cast pearls before Swine, and to be content with their daily bread. 83. That no Brother alone visit a Sister but in company, and that by permission, and for edification, to avoid offence. 84. That reproof be joynted with gentleness; and that none rely on his own judgment. 85. That they bear one anothers infirmities. 86. That they pray against temptations. 87. That they do not speak, or act any thing rashly, but advisedly. 88. That in giving, they should chiefly have regard to those of the household of faith.

just; and that every one must not be a dispenser, but he only to whom that charge is committed. 89. That they labour not for faith, as some do, without charity; and that they hide not their Talent in a Napkin. 90. They must distinguish between fury, which is always evil; and just indignation against sin in their brother. 91. That Satan is not the cause of sin in any man, but as he consents to it; therefore the more watchful should every man be over his own heart. 92. If any man, being in debt, enter into the Monastery, he ought to pay his debt, if he be able. 93. That when a Sister confesseth, the Priest-Confessor do nothing but by order and decency, and in the presence of the Mother or Abbotses. 94. If Satan strive to hinder any good action, they must not leave off their holy purpose and resolution. 95. That no man be wise in his own eyes, nor trust in his own strength, but in the Lord.

These Canons we may read more fully in *St. Basil's Works*. *Ruffinus* translated them into Latin; And here we may see that such a Monastical life is not to be condemned: for these Monks were not to be idle, but to work with their hands; therefore their Monasteries were called *Monasteria*, places of Exercise, and the Monks *Monachi*, Exercisers, which signifieth not only the exercise of their hands, but also of their minds; as *Hippolitus* observes out of *Budeus*. These Monks were tied to wear a white garment.

Q. 8. What Religious order did St. Hierom erect?

A. St. *Hierom*, who was coetaneal with *St. Basil*, being offended at the Heathenish lives of Christians in *Rome*, betook himself, with some others, into *Syria*, where he lived in the Desert for a time, giving himself to study, prayers, and meditation; afterward returning to *Rome*, was so hated there by the Clergy whose vices he sharply reprov'd; that he betook himself again to his Monastical life in *Syria*, where *Paula*, a noble *Roman* Matron, erected four Monasteries, three for Women, and one for Men, in *Bethlehem*, near the Stable where Christ was born. In this Covent St. *Hierom* lived many years with divers of his friends, spending his time in devotion, writing, and meditating on the Bible, and educating

S. Hierom.

Monks of S. Hierom.

also

See Sabel-
licus, Poly-
dor Virgil,
Baronius,
Erasmus,
on the life
of S. Hier-
om, and in
his Anti-
dote to
Rusticus
the Monk;

also of divers noble youths, to whom he read Rhetoric
and the Poets: And thus he ended his days the 91 year
of his life, and of Christ 431. The Monks of his Order
are called *Hieronymians*, whose garments are of a fawn
or brown colour: over their coat they wear a plain
cloak divided; they gird their coat with a leather girdle
and wear wooden shooes. There is also an Order of
Eremites of St. Hierom, set up by Charles Granellus
Florentine, about the year of Christ 1365. These *Hie-
romites* flourished most in Italy; and Spain, and have
large revenues.

Q. Of what Religious Order is St. Augustine said
to be the Author?

Monks of
S. Austin,

A. Of these who are called *Canon Regulars*, bearing
St. *Augustines* name, and of the *Eremites* of St. *Aug-
ustine*. Which of these two Orders was first instituted
by that great light and Doctor of the Church, is not
yet certain; we find that this Holy man was at first a
Manichee till he was 31. years of age, and professed
Rhetorick at Rome and Milan; but by the perswasion
of *Simplicianus*, and reading the life of *Anthony* the
Monk, he became a convert, and in a Garden with his
Friend *Alipius*, as he was bewailing his former life
he heard a voice accompanied with the Musick of Chil-
dren, saying to him, *Tolle, lege, Tolle, lege*, that is, *Take
up and Read*; looking about, and seeing no body, he
took this for a Divine admonition; and so taking up the
Bible, the first passage he lighted on, was this: [*Not
surfeiting and Drunkenness, not in Chambering and Un-
temperance, but put you on the Lord Jesus, &c.*] Upon this
resolving to become a Christian, he went with *Alipius*
to Milan, where they were both baptized with his Son
by St. *Ambrose* Bishop there. After this having spent
few years in fasting, prayer, and study in the Holy Scrip-
ture, he was called to *Hippo* in *Africa*, where he was
at first *Presbyter*, and then Bishop. He built a Monastery
within the Church of *Hippo*; where he lived with other
learned men as in a Colledge, and from thence set abroad
divers Divines to be Clergy-men in *Hippo*, and *Bishop*
to other places. Now whereas St. *Austin* was

as *Eremites*, and lived in the Desert. before he erected a Collegiate life in *Hippo*, it is likely that the *Eremites* of his Order are more ancient than his Monks or Canons. But some doubt, whether either of those Orders were instituted by him, as divers other Orders who profess to live after his Rule; as the *Scapetini* instituted by *Stephen* and *James* of *Sena*, and confirmed by *Gregory* 11. about the year 1408. The *Frisenarii* called also *Lateranenses*; these sprung up in the Territory of *Luca* in *Hetruria*, which *Eugenius* 4. ratified. The Order of *St. George* in *Alga* instituted at *Venice* by *Laurentius Justinianus*, Anno 1407. and confirmed by Pope *John* 21. These wear a Blue habit. The *Dominicans* also, *Brigidians*, *Jeruani*, Servants of the blessed Virgin *Mary*, *Hieronymites*, *Antonians*, *Trinitaries*, Brothers of *St. John* of *Jerusalem*, *Cruisiers*, brothers of *St. Peter* the Confessor, Brothers of the Lords Sepulchre, *Eremites* of *St. Paul*, with divers others. The habit of the Canons regular is a White Cloth Coat, open before, and down to their feet. This is girded to their body, and over it they wear a Linen Surplice to their knees, and over that a short black cloak to their elbows, with a hood fastned to it; their crowns are shaven like other *Friars*; and when they go abroad, they wear a broad hat, or a black corner'd cap, but *St. Austin* *Eremites* wear a black coat, with a hood of the same colour; underneath there is a white little cap. Their Girdle is of Leather with a Buckle of Horn. After the example of these Monastical Canons, there were Ecclesiastical Canons erected, who instead of an Abbot, had the Bishop for their Governour; these were seated near the Cathedral Church, which sometimes was called *Monastery*, and corruptedly *Minster*, these Canons whilst they lived strictly according to their rule, were named *Regular*; but when they fell off from their strict way of living, and medled with worldly business, they received a new name of *Canons Secular*. Volatran canonized 4551 Monasteries of Canons in Europe. 700 in Italy, whereas now are scarce 60. Popes 36. Cardinals 100. of Canonized Saints 7500.

With him
see Sabel-
licus, Pol-
Virgil.
Crautius,
Baltus,
Alphonfus,
Alvarez de
Guisarria,
&c.

Q. 10. Did St. Austin institute his Eremites so long?

A. 10

*Monks of
St. Austin
are not to
beg.*

A. It is not likely, for St. Austin never begged himself, but did live by his learned and pious labour; Christ and his Apostles did not live idly, and by begging; St. Paul laboured, working with his own hands, and said 1 Cor. 4. *That he who will not work, shall not eat.* And 1 Thess. 3. *That it is a more blessed thing to give, than to receive.* A beggar was not suffered in Israel, and among Gods people it was held a curse to beg; therefore David wished that his enemies might beg their Bread, and sheweth that the children of the righteous shall never be driven to beg. Besides, they that are able to work, and will not, but live upon the alms of such as are sick and impotent, are robbers of the poor and weak. I deny not, but Christ undertook voluntary poverty, because he confesseth, *Luk. 6. That the Son of man had not wherewith to lay his head, and Luk. 8. 3. That the Women did minister to him of their goods;* and elsewhere, *That he had neither House of his own to be born in, nor a Chamber of his own to eat his last Supper in, nor an Ass of his own to ride on, nor a Grave of his own to lie in.* Yet we do not read that he begged, or lived idly; for he went about preaching, working miracles, and doing good; therefore he needed not to beg; for he that will thus employ his life, shall not want, nor need to beg. And so if the Monks would take pains in praying and preaching, they needed not to be Mendicants; *For the labourer is worthy of his wages, no man gets a Warfare on his own charges; he that serves at the Altar, must live by the Altar; and he that sows Spiritual things, should reap Temporal.* I deny not also, but there were *Lazarus*, the two blind men in the Gospel, the Cripple in the Acts, who did beg; but then the Jewish government was much altered from its first purity, and their Laws much neglected or corrupted, by their subjection to the Romans. Again that Christ and his Disciples needed not to beg, is plain, by the common purse among them, wherewith Judas was the carrier. Now Christ assumed voluntary poverty, though he did not beg; to shew that he came to suffer want, and that his Kingdom was not of this world; and to sanctify our poverty to us, and to teach the rich of this world, that they

they trust not in uncertein riches; and that the poor should not be dejected, seeing Christ himself was poor. God also, to humble us, doth suffer us sometimes to be in want. So he dealt with *Elias*, when he asked bread of the Widow; and *David*, when he desired bread of *Abimelech*; and *Lazarus*, when he begged at the rich mans door: but this is seldom, and to let us see, that on earth we have not true happiness. Again I deny not but a single man, who hath no charge of Wife, Children, and Family, may renounce his wealth, that he may be the less burthened with the cares of this life, and the more apt for prayer and contemplation; but this is not lawful in him who hath the charge of Wife and Family, for whom he ought to provide, *if he be not worse than an Infidel*. To be brief, these Monks, who can work, or preach, and will not, ought not to beg; for wages are due to those that work, not so much out of charity, as out of justice.

Q 11. Was that leathern Girdle ever worn by S. Augustine, with which the Monks of this Order used to cure Diseases, and ease pains in the body?

A. 1. That St. *Austin* ever wore this Girdle, is not *Austins* known to me, nor can it be proved but by their own *Girdle*; traditions. 2. That this Girdle hath miraculously cured Diseases, and asswaged Pains, is believed by divers Lay people, even by some Princes, who have for this end, wore the same. 3. That wonderful cures have been wrought by this Girdle, is assevered by divers, but how truly, I know not. 4. God sometimes, by weak means, produceth strange cures; as by *Christs Spittle*, *St Peters Shadow*, *St Pauls Handkerchief*, *the Hem of Christs Garment*. 5. God permits Satan sometimes to do strange things, that they who will not believe the truth, may be deluded. 6. Many strange cures are to be ascribed to the force of imagination, rather than to such weak outward means. 7. To deny all miracles which have been written, is too much temerity; and to believe all, is too much credulity. 8. We read of miracles not only done by *Moses*, *Christ*, and his *Apostles*, but also by the Sorcerers, of *Egypt*, *Simon Magus*, *Antichrist*, *Apollonius*, and others.

9. As Scriptures at first were proved by miracles, so miracles are now to be proved by Scriptures; for such miracles as are not consonant to Gods word, are not true.
 10. Divers of the Roman Church doubt the truth of many of their miracles; *Genus Lxx. l. 11. c. 6.* calls the *Author of the golden Legend, a man of a brazen Face, and a Leadn Heart.* *Espenaw* upon 1 *Tim. 4.* saith, *That the Legends are full of Fables.* *Cajetan Digr. 12.* Opusc. de concep. *Virg. cap. 1.* tells us, *That it cannot be known infallibly, that the miracles on which the Church grounds the Canonization of Saints be true, because the credit thereof depends on mens reports, who may deceive others, and be deceived themselves.*

Q. 12. What were the Institutions and exercises of the first Monks?

*Monks
their first
Instituti-
ons and
Exercises.*

A. At first they used to work, when occasion served; to eat and drink soberly, to go decent in their apparel, to fast and pray often, to possess all things in common, to Read, Meditate, Preach, and hear the Word of God, to study Temperance, Contineny, Modesty, Obedience, Silence, and other Vertues. They were divided into tens, and hundreds; every nine had their *Decurion*, or tenth man to overlook them, and every hundred had their *Centurio*, to whom the ten *Decurions* were subject, they had their distinct beds; at the ninth hour they used to sing and hear Sermons, at Table they sit silent, and content themselves with Bread, Herbs, and Salk; the women only drink Wine; in the night they had their hour of Prayer; in the Summer they dine, but sup not. Their chief Governour they called Father, in *Syria* Abbot, who for his learning was eminent, and for his life exemplary. These ancient Monks used to wear Hair and Girdles, they went also with staves, and scraps of Goat-skins. But in *Egypt* they wore no shoes, because of the heat of that Country. The affairs of the Covent was committed to some Brother, till he grew weary of it: but in *Mesopotamia*, *Palestine*, and *Capadocia*, the Brothers did serve by turns weekly; at the end of the week, the servant did wash the feet of the Brothers, and so resigned up his office to the next

In most places they observed the third, sixth, and ninth hours for prayer; none were admitted into the Monastery, till they were first tried by waiting ten days together without the Gate, and patiently enduring all the opprobrious speeches that should be uttered against them; then did the Abbot receive them with a long exhortation, admonishing them of their duties, and chiefly exhorting them to Mortification, Humility, Silence, Obedience, Meekness, Patience, Sobriety, Submission, Confession of their Infirmities, and such like duties. Then are these Probationers stript of their own Garments, and clothed in Monkshabit, and are tied one whole year under strict discipline; if there be dislike on either side, they receive their own cloaths again from the Steward, and are dismissed the Monastery. Small offences among these Monks were punished with publick humiliation and acknowledgment, the offender lying flat on the ground, till the Abbot bid him rise; but great faults were punished with stripes, or expulsion: during their sitting at Table, they were to hearken to what was read out of the Scripture, to the end, they might be taken off from idle talk, and that their minds might be fed as well as their bodies, seeing not by bread alone man doth live, but by every word that cometh out of the mouth of God. These primitive Monasteries also were subject to the Bishops of the Diocess, without whose leave they were not to go abroad from their Convents. I do not find that in these Primitive Monasteries they were tied to set Fast, to the three Hours of Chastity, Poverty, and Obedience, or to different cloaths and colours; or to stay longer in the Monastery, than their own liking.

Q. 15. Why did Religious Persons cut their Hair & Beards?

A. Because long Hair was abused among the Gentiles to Pride, Luxury, and Superstition. It did also signify Effeminateness, Childishness, or Slavishness; for in some places slaves used to wear long hair, which when they were made free, they laid aside; so children, when they came to years of puberty, cut their Hairs, and offered them to Apollo.

See Cassianum, Hieronymus, Erasmus, Vadianus, &c.

Why they cut their hair and beard.

who, by the Poets is called *Criminus*, and *superior* the nourisher of Hair; the Gentiles gave long Hair to their gods; So *Jupiter*, *Apollo*, *Bacchus*, *Nephtis*, *Esculapius*, are described with long Hair. Nature gave the Woman long Hair, to distinguish her from the Man; therefore men with long Hair were noted for effeminate, and in derision called *trixenarii* Hair-trimmers. The Apostle reproves it in men, therefore the Clergy, by the Canons of Councils and Decretals, are forbid to nourish their Hairs, but to cut them; yet I do not find that they used in times to shave, or were enjoined to do so, but rather the contrary; therefore *Optatus Milevitanus*, L. 2. *Cyprianus* reproves the *Donatists* for shaving the *Catholic Priests*; and *Clemens Alexandrinus*, L. 3. *Pedagogus*, chap. 12. saith, that the Hairs are to be clipped with Scissors, not shaved with a Razor. And the reason why shaving was then prohibited among the Christians, was, because it was used by the Gentile Priests in honour of their Idols; for in the time of the Primitive Christians, were the Priests of *Isis* yet extant, who used to shave their heads: for this cause God would not have the Jewish Priests to shave, seeing they would not have them to be like the Idolatrous Priests, nor would he have them to shave in *Pagan* style, *Leviticus* 19. Now the reasons why Monks and Clerks, were shaved among Christians, and that on the top of their Head, so that their hairs hanging about their Ears, represented a Crown, were these: 1. To resemble the Crown of Thorns which Christ wore. 2. To shew that Christ's Priests are also spiritual Kings. 3. They shave off their Hairs, to shew that they should lay aside all superfluities of the flesh, and sinful lusts; but the Crown of the Head must be bare, to shew that the mind must be free for contemplation. 4. Their naked and bare Crowns were to shew the nakedness, purity, and simplicity of their lives. 5. To shew their repentance and conversion; for such were commanded to cut their Hairs, before they were admitted again into the Church. 6. To discriminate the Christian

Con. Aga.

Can. 11.

Tolci. 3.

Can. 12.

Christian Monks from the Jewish *Nazarites*, who wore long Hair, as *Moses* did a Vail, to shew that the mystery of redemption was not as yet revealed. 7. They cut or shave to avoid the uncleanness and inconveniences that accompany long Hair. 8. To shew their contempt of the World, and of those vain Effeminate men, who See *Platina* pride themselves in their long Hair. 9. They shave *Balaus*, their beards, that they may look smooth like Children *Pol. Virgil*, and Angels, who are always painted young, by this *Bellarmin.* shewing they should be Children in malice, and Angels in innocency. and others.

Q. 14. Whence came the custome of shaving, or cutting the Hair of the Head and Beard among Religious persons?

A. Some will have Saint Peter to be the first *Their shav-* Christian that was shaven on the Crown, at *Antioch*, ing, whence by the Gentiles in derision. Others ascribe this is came. custome to *Anicetus*, who lived about 165 years after Christ; but this is rejected by *Bellarmino*. Others again will have the Fourth Council of *Toledo*, about the year of Christ 631, to enjoin this shaving of the crown; and in the Council of *Aquisgran*, anno Christi 816, the Monks are enjoined to shave in *Easter week*. But shaving of the Beard is not so ancient; for it came in with the Doctrine of Transubstantiation, taught by *Peter Lombard*, Anno 1160, and established by *Innocent 3.* in the Council of *Lateran*, in the year 1200. The reason of this shaving was, lest any hairs of the beard might touch the body or blood of Christ; or lest any crum of the bread, or drop of the wine might fall upon, or stick to the beard. In the time of *Epiphanius*, about 400 years after Christ, it was not the custom among *Monks* to cut their beards; for he inveighs against the *Monks* of *Mesopotamia*, for wearing long hairs like Women, and cutting their beards, which also was the custom of the *Messalian* Hereticks. But that this custom of cutting the beard was not generally received by the Clergy, appears in the *French Story*; for *Francis* the first caused the Church-men with a great sum of money to redeem

redeem their beards which he threatened to cut: but indeed the custom of shaving was used among the Gentile Priests; for which reason God would not have his Priests to shave, that they might not seem to follow the ways of Idolaters. The Egyptian Priests, by shaving off all their hairs, did signify that the Priests should be pure and clean, and free from all pollution. They used also in Mournings and Funerals to cut their hairs; so *Statius* saith, *lib. 6. Theb. Tergaque & pectore fuscum Casarem minuit*, and to cut the hairs of the dead, which they laid on the Tomb, or cast into the fire, as a sacrifice to *Pluto* and *Proserpina*, as may be seen in *Euripides* and *Homer*. Of this custome speaketh *Virgil*, in the death of *Queen Dido*;

*Nondum illi flavum Proserpina vertice crinem
Abstulerat, Stygioque caput damnaverat Orco, &c.
Sic ait, & dextra crinem secat, &c.*

They used also to spread their cut hair upon the Coffin, as *Heliodor. l. 6.* sheweth ἡμᾶς τὰς νεκρὰς, ὡς αἱ τῶν ἐπιβαλλῶν. And as they offered the hairs of the dead to *Orcus*; so they did of children to the Rivers, from whence they held all things had their Original, or else to *Apollo* and *Hercules*, that is, the Sun; for by the heat of the Sun, and the moisture of Water, hairs are procreated. But in their marriage Solemnities, they used to offer their hairs to *Diana* or *Juno*, *cui vincla jugalia cura*; for she was held the Goddess of Marriage. Childrens hair were cut with Ceremony in the Temples, and preserved in boxes or cases of Gold and Silver. Sea-men in danger of shipwrack used to cut their hairs, thinking thereby to appease the angry Sea-gods. Among some *Gensiles* the hairs were cut in sign of liberty: among others in token of servitude: It was a punishment to cut the hair among the Germans, *Tacitus de mor. Ger.* sheweth of the Women there, who for adultery, had their hair cut: *Accisus crinibus nudatum domo expelletur*.

maritus; Such also as stood guilty of capital crimes were shaved; as *Nicholous Damascenus* sheweth, and *Philostrotus* in the life of *Apollonius*. But sometimes again guilty persons wore long hair, and were forbid to shave; to be half shaved was the badge of a slave; *Frontes literati*, & *capillum semirasi*, & *pedes annulati*, saith *Apuleius*, l. 9. Slaves were stigmatized on the fore-head, half shaved, and had rings about their feet. *David's servants were sent back by the Ammonites half shaved*. Sometimes shaving was a note of Effeminateness; sometimes of Craft: sometimes of Foolishness: sometimes of Liberty: and sometimes (as is said) of Slavery. But however it was used among the Gentiles, it is expressly forbid to the Jews, and threatned as a punishment. Yet among Christians it is indifferently used: but among the Monks and Priests it is used as a mark of distinction: and to shew, that as dead men were shaved among the Gentiles, so that our Monks are dead to the world: and as the Gentiles thought by cutting their hair, to pacifie their angry Gods, so the Monks, by laying aside all fleshly superfluities, strive to avoid Gods wrath. This I should like well, if they were as careful about the thing signified, as they are about the sign: And as shaving was sometimes a sign of Liberty, so I wish it were among them, who as they pretend, they are free from the world, so they were free also from the Devil, and the flesh, and from those sins that enslave them; for *he that committeth sin, is the servant of sin*: yea a servant of servants, whatsoever badges of liberty he pretend.

Q. 15. Were there any Religious Women, which we call Nuns, in the Primitive times of the Church?

A. Yea; for we read of *Marcella*, *Sophronia*, *Priscilla*, *Paula*, *Eustochium*, and others, who did profess chastity, and contempt of the world, and an earnest desire of Heavenly things. This retired life they undertook of their own accord, and not by force: for every one is not capable of perpetual Virginity, nor were they tied to it by vow: For the Apostle saith

Lev. 19.
Isa. 7. 20.
and 15. 2.
Jer. 48. 37.

See *Hadrian Junius*,
Pol. Virgil,
Hospinian,
Schedius,
Bellarmino,
&c.

Nuns in the
Primitive
times.

saith, *That if a Virgin marry, she sinneth not.* Indeed such Virgins as had dedicated themselves to God and a single life, if afterward finding their own inability to persevere, did marry, these marriages were thought scandalous, yet lawful: *For it is better to marry than to burn:* therefore they were not rescinded, and the parties so marrying, were evil reported of for their inconstancy; for this cause penance was enjoined them. And afterward *Jovian* made it capital for any man to marry, or to solicit a Nun, because the *Donatists* of his time deflowered divers Nuns. Such married couples were Excommunicated by the Church, perpetually imprisoned, or put to death, by the Civil Magistrate, and the Marriage absolutely disannulled as incestuous. Before *Constantine's* time, I do not read of any Monasteries or Nunneries erected for Women, by reason of frequent persecutions, and the uncertain condition of Christians then: But after that peace was established in the Church, Houses were built for Virgins, but yet with liberty to be elsewhere, for *Eustochium* the Virgin lived with her own Parents, and so did the Virgin *Demetrias*; and we find in *Cyprian*, *Hierom*, and *Austin*, that such Virgins had liberty to go abroad, to hear Sermons in the Church, and to receive the Eucharist with the rest of Gods people; they were enjoined to be modest and frugal in their cloaths and diet; not to converse with men; not to walk alone; not to bathe, except their hands and feet; to fast and pray often; to be veiled; to abstain from wine; to wash the Saints feet; not to be idle, but either to sing, pray, hear, or be working with the needle. And seeing hair was given to the Woman as an ornament and badge of distinction, and for modesty; therefore Nuns of old were not shaven, as now, but were prohibited by the Council of *Gangra*, *Can. 17.* to shave at all. Yet in the Syrian and Egyptian Monasteries, Nuns at their admission used to offer their hairs to the Abbateſs, because it was not Lawful for them to wash or anoint their

their heads: therefore to keep their heads the cleaner from filth and vermin, they cut their hair. It's likely they learned this custom from the Vestal Virgins at Rome, who used to cut their hair, and offer it on the tree *Lotus*, called *Capillata*, as *Pliny* sheweth.

They that will read more fully what is written of the Primitive Nuns, let them read Basil, Athanasius, Cyprian, Hierom, Austin, &c. who have written largely of this subject.

Q. 16. In what account are Monks at this day in the Roman Church?

A. They are of that high esteem, that their very Monks in garments are counted sacred, and that there is power what account at in them to cure diseases, to work miracles, to drive away evil spirits, to further them towards Heaven, so Rome at that some Kings and Princes have desired to die in a this day.

Franciscan Hood. 2. They count this the state of perfection, the Angelical life, the life that *Eliab* and Saint *John Baptist*, *Christ* and his *Apostles* did embrace, and a life meritorious of Heaven. 3. Whereas in the beginning Monks were altogether Lay-men, and not to meddle with any other employment but what was proper to their profession, to wit, prayer, fasting, virginity, poverty, and obedience: now they are admitted into, and privileged with all Ecclesiastick Dignities, from the Door-keeper, even to the Papacy. 4. The married life, amongst many of them, is accounted pollution, compared with the Monastical; *Notwithstanding the*

Apostle tells us that *Marriage is honourable, and Christ honoured is himself with his presence and first miracle; and would be born of a Virgin, but after she was espoused to a husband.* 5. Such is the respect they

give to this life, that they prefer it to all natural affection and duty between Parents and Children, to which not only we are tyed by nature, but also by a special command from God. *Hierom* commends *Paula* in her Epitaph for abandoning Brother, Kindred, and her own Children, whose tears she slighted, preferring this kind of life to them all; but this preposterous zeal is condemned by the Council of *Gangra*, *Can. 15.* 6.

So likewise they prefer it to the mutual duty and

and stipulation that is between Man and Wife; permitting, yea teaching, that they may forsake each other, and enter into a Monastery; which is to put asunder those whom God hath joyned together; to defraud one another of due benevolence, and by this means occasion adultery. The Apostles counsel is, *that the married couple should not defraud one another, except it be for a time; by consent, to give themselves to prayer, seeing the man hath not power over his own body, but the woman; and so the man hath power over the woman.*

7. They will not permit Monks and Nuns ever to Marry, though they have not the gift of continency, accounting all such Marriages Sacrilege; whereas the first Monks were left to their own freedom, and not constrained to stay longer than their conveniences would permit: And in the Primitive times of the Church, marriages contracted after the vow of continency made, were not dissolved, but held lawful; only the parties for their inconstancy were enjoined penance, and the man made incapable of Ecclesiastical employment: Neither were their Monks forced to vow chastity, seeing every one is not capable thereof, and much mischief hath proceeded from this constrained vow: but men were left to their own freedom; Neither was it at that time counted a more hainous sin for a Monk to marry a Nun, than to keep a Concubine. 8. The modern Monks are permitted to wear Rings; to converse in Kings and Princes Courts; and such is the opinion they have of Monasteries, that they think a man cannot sufficiently repent him of his sins, or be truly mortified, except he be shut up in a Covent.

Q. 17. How were the Monks and Nuns of old consecrated?

How consecrated anciently.

Nuns, how consecrated anciently.

A. The Monk, after prayers and exhortation made by the Priest, is by the same signed with the sign of the Cross, and shaved or polled rather; then is his old garment taken off, and he is clothed in a Monastical habit, and with other holy men present, is made partaker of the Divine mysteries. The Nuns were consecrated either by the Bishop

or the Priest, and by them covered with a Vail; if the Abbateſs preſumed to do this, ſhe was excommunicated: Twenty five years of age was then held a fit time for Virgins to be Vailed, but now they may at twelve, or before; the days of the year for receiving their Vail, and Conſecration, were the Epiphany, Eaſter-eve, and the feſtival dayes of the Apoſtles, except in caſe of death. The Virgin to be conſecrated, was preſented to the Biſhop in her Nuns habit; then before the Altar with Muſick and burning Tapers, the Priest before he puts on her Vail, thus ſaith, *Behold Daughter, and Forget thy people, and thy Fathers houſe, that the King may take pleaſure in thy beauty:* To this the people cryed *Amen*, and ſo the Vail is caſt over her, and all the Religious Matrons preſent do kiſs her, after the Priest hath bleſſed and prayed for her: in this Vail is placed as much Sanctiſy, as in Baptiſm; and that ſuch Virgins as depart out of this world without it, are in danger of damnation.

See Ambroſe, Tertullian, Hierom, Auſtin, and Dionyſius the Areopagite, in his Hierarchy, if that Book be his.

Q. 18. What was the Religious Order of the Benediſtines?

A. Benediſt or Benet in Umbria, a Country of Italy, being weary of the Wars and Tumults there, retired himſelf into a Deſart place, after the manner of Anthony the Theban, to whom did flock multitudes of people; from thence he goeth to Caſſinum, an antient Town where he ſetled, and preſcribed Laws to his Monks, after the manner of St. Baſil. He is ſaid to Found twelve Monasteries, over which he placed twelve Abbots, that were his Diſciples. His chief Monastery, Caſſinum, was richly endowed by Tertullus, a Roman Patritian, who beſtowed on it, Caſtles, Villages, Lands, and large poſſeſſions. Equitiuſ, a Senator followed his example, and conferred large revenues on it, and ſo did divers others after him. This Order did quickly ſpread through France, Germany, Sicily, Spain, England, and other places. By the means of Maurus, his Diſciple, who was Son to Equitiuſ the Roman Senator, near Orleans, the firſt Monastery

stery of the *Benedictines* is founded, consisting of one hundred and forty Brothers, which number was not to be altered. By *Placidus*, Son to *Tertullus*, the Roman Patrician, *Benes* set up a Monastery in *Sicily*. By *Leobardus*, he erected a Monastery in *Alsatia*, four miles from *Strasburg*; he planted also a Monastery at *Rome*, near the Lateran Church, in the time of *Pelagius*. By *Donatus*, a *Benedictine* Covent is erected in *Spain* about the year of Christ 590. By *Austin*, Archbishop of *Canterbury*, the *Benedictines* got footing in *England*, Anno 596. and so by degrees they spread through other places; chiefly in *Germany*, by *Boniface* the German Apostle, and Bishop of *Mentz*, Anno 545. These *Benedictines* were afterward divided into divers Sects, Namely the *Cluniacenses*, instituted in *Burgundy*, by one *Osbu*, an Abbot, to whom *William*, surnamed the Godly, Dean of *Aquitain*, gave a Village called *Mastick*, Anno 916. The *Camalduenses* were erected by one *Romoldus* a *Benedictine*, on the top of the *Appennin* Hills. The *Vallisumbrenses*, so called from *Valla Umbrosa*, on the side of the *Appennins* were erected by one *Gualbertus* a Florentine, Anno 1060. The *Montelivetenses* were set up by one *Bernard Ptolomeus* at *Sienna* in *Tuscany*, Anno 1047. The *Grandimontenses* about the same time were instituted by one *Steven*, a Noble-man in *France*. The *Cisterians*, so called from *Cistercium* in *Burgundy*, about the same time were erected by one *Robert*, Abbot of *Molismenia*. *St. Bernard* was of this Order, who about the year of Christ 1098. was made Abbot of *Clarevallia*, whose Monks were called from his Name *Bernardines*, who are all one with the *Cisterians*, saving, that the *Cisterians* wear all white; but the *Bernardines*, a black Gown over a white Coat. The *Celestines*, so called from Pope *Celestinus* the Fifth, their Founder, whose former name was *Peter Moroneus*. This Order was confirmed by *Gregory* the Tenth, in the Council of *Lyons*. All these were branches of *Benedictines*. The *Camalduenses*, *Montelivetenses*, and *Cisterians* wear white; the Monks of the Shaddowy Valley, Purple; the *Celestines*,

See *Antoninus Sabellicus*, *Bruschius* of the German Monasteries, *Baleus* in his Centuries, &c.

Celestines, Skie colour, or blue. The *Grandimontenses* wear a Coat of Mails, and a black Cloak thereon.

Q 19. What other Orders proceeded from the *Benedictines*?

A *Bennet*, may be called the Founder and Author of all the Religious Orders that were in the West, for 666 years together, that is, till the times of the *Dominicans* and *Mendicants*; so that there were of *Benedictine* Monks reckoned by *Trithemius*, lib. 4. cap. 4. above fifteen thousand Abbies; out of which proceeded multitudes of *Cardinals*, *Arch-bishops*, *Bishops*, *Abbots*, and other eminent men, besides *Popes*. The *Gregorian* Order was a branch of the *Benedictine*. *Gregory* the great, afterward Pope, was at first a Monk, who, after his Fathers death, erected on his own charges six Monasteries, in *Sicily*, and at *Rome* converted his Fathers house into a Monastery, and dedicated it to *St. Andrew*: to these Monks he prescribed the rule of *St. Bennet*, and assigned to them a large dark or brown coloured Cloak to be worn, on which was woven a red cross in the breast; these did not shave their beards. The Monks called *Gerundinenses* were after the Order of *Bennet*, instituted by *John* Bishop of the *Gerundinenses* in *Portugal*, about the year of Christ 610. He was warned in a dream to build a Monastery, which he did, and had it ratified by the Pope. He gave them a white Garment to wear, with his own armes on the breast thereof; they were ordered to wear four Ribbands, to wit, two red, and two green. This order was erected under Pope *Boniface* the Fourth. The rule which *Bennet* prescribed to his Monks, was written out by Pope *Gregory* the great, and confirmed by *Eugenius* the Second.

Of these passages, see *Platina Francus* in his *Chronicles*, *Sabellicus*, *Volaterran*, *Trithemius*, &c.

Q 20. What were the Rules, which *St. Bennet* prescribed to his Monks?

A He first sheweth what the duty of the Abbot *Benedictine*, namely, to be careful of his charge, to be holy, chaste, just, wife, and charitable in his deeds; and to be powerful in his words, to exhort, correct, reprove, to beware of partiality, and dissimulation, and chiefly

by *Saint Bennet*.

ly of covetousness, and pride, not to do any thing of himself without advice of the Covent; he enjoynes all to be obedient, silent, humble, to be watchful in prayer in the night; he prescribes what Psalms they are to sing every day and night; and what Psalms in their canonical hours. That *Halleluys* should be said continually between Easter and Pentecost; that they should praise God with *David* seven times a day; to wit, in the morning, at the first, third, sixth, and ninth hours; in the evening, and complectory, and at midnight. Particular Psalms are appointed for each of these canonical hours, That they must pray with all reverence. That there be Deans chosen in each Monastery to ease the Abbot; that every Monk have his own bed to sleep in, that a candle burn by them till the morning; That they sleep in their cloaths girt, that at the Ringing of the bell they may be the more ready for prayer; divers degrees of Penance are enjoyned according to the degrees of offences; That the Abbot use all the means he can to reclaim the excommunicate persons, that the lost Sheep may be brought home with joy; That if no correction will prevail, the obstinate person be expelled the Covent; who upon repentance may be received three times; but never after the third time; That the Steward of the Monastery be a man of discretion, government, and trust; That the Abbot keep an Inventory of all utensils belonging to the Covent; That all things be common among the Brothers; That there be no grudging or murmuring; That every one serve in the kitchen, and in other places when his turn is. That a special care be had of the sick and infirm, likewise of the aged and children; that there be chosen a weekly Reader, to read in time of refection; That each man be content with a pound of bread for a day; and that only the sick be permitted to eat flesh; That wine be drunk sparingly; That from Easter to Pentecost, the Brothers may have their refection at the sixth hour, and their supper in the evening; in the Summer let them fast every fourth and sixth day in the week, till the ninth hour. The other days let them dine at the sixth

sixth hour: From the midst of *September* till *Lent*, let them have their refecti^on at the ninth hour: but in the *Lent* time at the evening, so it be by day-light: That after the *Completory* there be no speaking at all; if any come late to prayers, or to the Table, he is to stand apart by himself, and to be last served, and shorned in his victuals: if any for some great offence be excommunicated out of the Oratory, he shall make satisfaction by prostrating himself before the Oratory: that they shall not only give themselves to prayer and meditation, at the appointed hours, but shall also labour some part of the day with their hands, to keep them from idleness: That they observe *Lent* with all strictness: that they use strangers with all reverence and chearfulness, and that the *Abbot* salute them with a holy kiss, and wash their feet: That none receive Letters, or tokens from their Parents, without the *Abbot*s leave: That the *Abbot* cloath his Monks as he findeth the seasons of the year requireth: That no Novice be admitted into the Monastery, without sufficient trial of his constancy, and patience: That if a Priest desireth to enter into a Monastery, he submit himself to the Laws thereof: and that he have the next place to the *Abbot*: That Noble men, who offer their Children to God in the Monastery, swear they will never give them any part of their estate, but that it be conferred on the *Covent*: That if a stranger Monk desire to continue in the Monastery, he be not denied, so his life be not scandalous: if the *Abbot* desire to have a Priest or Deacon ordained, let him chuse one of his own *Covent*: That he shall be *Abbot* whom the whole *Covent*, or the greater and better part shall chuse: That the *Provost* or *Præpositus* be chosen by the *Abbot*, to whom he must be subject: That the *Porter* be an ancient and discreet man, who may receive and give answers, and that the Monastery be provided with Water, and a Mill, and other necessities within it self, lest the Brothers should wander abroad: if the *Abbot* enjoyn to any Monk impossibilities, he must with reverence and submission excuse his inability: if the *Abbot* urge

it,

These Rules it, he must obey, and trust to Gods assistance: That *are set down* the Monastery none presume to defend, or strike, or *at large in* excommunicate another: But that they be obedient and Hospinian, loving to each other: That they be zealous for Gods *out of Gre-* Glory, and when they are working, to be still singing *gory, and* of Psalms. *contracted*

by Isidor.
Mispalen-
sis.

Q. 21. *What Habit and Diet do the Benedictines use?*

A. Their habit is a round coat, a hood called *Cuculla*, *Cappa*, and *Melos* from *Melus*, a brock, gray, or badger, because it was wont to be made anciently of the skin of that beast. *Scapulare* is so called from *Scapula* the shoulders, which this covereth. In Winter their hoods are lined. They were not wont to wear breeches but when they travelled into the country.

Their Ha-
bits and
Diet.

The colour of their upper garment is black, under which they wear a white woollen coat with sack-cloath, and they go booted. The ancient *Benedictines* were wont, after they were Bishops, to wear the habit of their former profession: and to this they were enjoined by the eighth General Council held at *Constantinople*: they were also tied by their rule to lie in their coats and hoods, and to wear course cloath: but now the case is altered, and so it was in *St. Bernards* time, who com-

Of the Be-
nedictines
Habit and
Diet, see
more in
Polyd.
Virgil,
Hospinian,
Sabellicus,
Antoninus
Turrecre-
mata, &c.

plaints against the Monks luxury in Apparel, wearing, *Non quod utilius, sed quod subtilius*: Silk garments to show their pride, but not of cloath to keep them warm.

Their simple and course Diet, as it was prescribed by *Bennet*, is changed into dainty fare; they now eat flesh and drink Wine plentifully: of this *Hugo de Sancto* *Vithore* complaineth.

Q. 22. *What Religious Rules did the Second Council of Aquisgran or Aix prescribe to be observed by the Monks?*

Rules pre-
scribed to
the Monks
by the Coun-
cil of Aix.

A. This Council being held the eight hundred and sixteenth year after Christ, ordered that no Lay man or Secular Priest be received into a Monastery, except he become a Monk: that the Monks do swear, that in the *Parasceve* they used nothing but bread and water. That before they go to sleep, the Prior besprinkle them

with

with holy water; that the tenth part of their alms be given to the poor; that they bathe not without the Priors leave; That particular Psalms be sung for the dead; That they bow not their knees in Whitsun-week, nor fast: but they must fast the Ember weeks; and on the Eves of the Apostles; that in case of necessity the Brothers walk with staves: that in uncertain theft, there be a suspending from Supper, till the guilty party Confess; that at Christmas and Easter for eight days together, they that will, may eat the flesh of Birds; that all Monks if they can, learn their rules by heart; that in the Kitchen, Mill, and other such places, they work with their own hands: that the Delinquent cast himself on the ground before his Abbot, or Prior: that they kiss no Women: that in Lent they wash each others feet. At the Lords Supper let the Abbot wash and kiss the Feet of his Brethren. In Easter, and Whitsun-week, and on Christmas, and on other Festival days, let there be no speaking in the Cloyster; but hearing Gods word read. That the Abbot exceed not the proportion of his Monks in eating, drinking, cloathing, sleeping, and working; and that he be not given to gadding abroad; that the Servants, after the refectiion of the Brothers, eat by themselves: and that the same Lessons be read unto them, which were read to the Brothers; that *Hallelujah* be omitted in the Septuagesima. The Novice must neither be shaved nor cloathed with a Monks Garment, till his time of probation be expired, and promise made by him of obedience, according to St. Bennets rule. That none be set over Monks, but he that is a Monk. That in Lent the Brothers do work till the ninth hour, then repair to Mass; and in the Evening let them take their refectiion. *These are the chief duties to which St. Bennets Monks are enjoined by the aforesaid Synod. And whereas at first the Monks were Lay-men, and had no Priest, but such as came from abroad; at last they were permitted to have Priests of their own, and that they should receive Tythes, First-fruits, Oblations and Donations, as well as other Priests, by Gregory the Great, Boniface, and other Popes, as may be seen in Gratian.*

Q. 13. What were the Rites and Institutions of the Monks of Cassinum?

Monks of
Cassinum.

A. This was the first Monastery of Benedictines, where divers Rites were observed, which are not in Benedict's Rule. The chief are these. Fourteen days before *Easter* all the Altars are stript from their ornaments, and covered with black; the Images are valled; *Gloria Patri* is not sung. Three nights immediately before *Easter*, the Night-service continueth till the Morning, and is joyned to the *Matins*; no bells are rung, the lights are put out, the Abbot washeth the Monks feet. In the *Parasceue* last, a little bread and water is taken. On *Easter Eve* in the Night time the Tapers are kindled. On *Easter day*, before *Mass*, there is a Procession with burning Tapers, and Holy Water, the Priests singing and praying. The two next days after, *Crosses*, Holy water, and Reliques, are carried about with the Gospel, and burning Tapers, with singing and saluting each other with Holy kisses, the Priests being in their rich Copes. Six several times in the year, they enter into the *Recess* by singing; namely, on *Christmas day*; on the *Epiphany*, on *Palm Sunday*; on the *Holy Sabbath*; on *Easter day*, and the third day in *Easter week*. Every Lords day they have 12 Lectures, and so many on their chief Festivals, namely, *Christ's Nativity*, the *Epiphany*, the *Purification of Mary*, the two Martyrs, *Faustinus* and *Julitta*, *St. Scholastica*, *St. Bennet*, *Ascension day*, the Festivals of the Apostles, *St. Lawrence*, *St. Mary*, *St. German*, *St. Andrew*, on these Eves they fast, they do not kneel, nor work, but on the lesser Festivals they read but eight Lessons, and afterwards they work. Their meat and drink is measured to them, according to the discretion of the Abbot. When they receive new Garments, which is about *St. Martins day*, they march singing with Tapers burning in their hands, into the Vestry, or Wardrobe, where this Gospel is read: [*Be not careful what you shall eat, nor what you shall drink, nor for your bodies, with what they shall be clothed.*] They having prayed, they lay down their old Garments, and receive new. They begin their *Lent* on *Quinquagesima Sunday*; and

a few days before they receive wax for lights, with which they are to read in the night time. They confess to one another twice a day; in the morning of their failings by night; in the evening of their failings by day. They must not walk either within or without the Covent with a staff, except they be weak. What work soever they are about in the Kitchen, or elsewhere, they sing Psalms. They are shaven all together on certain days, namely, at *Easter*, *Ascension* day, the first of *August*, the first of *September*, and the first of *October*, and at *St Martins* day, and *Christmas*. If *Easter* fall out late, they are shaven a little before *Septuagesima*, and in the *Quinquagesima*.

Q. 24. What is the manner of electing their Abbots?

A. Each Monastery is to chuse an Abbot from among themselves, either by general consent, or of the better part: If there be none among them fit for that place, then they may chuse out of some other Monastery; when he is chosen, it is not in their power to depose him. If a Clergy-man be chosen Abbot, he must leave off his former Function. Two Abbots must not be chosen for one Monastery; nor must one Abbot be over two Monasteries; they must not meddle with Secular Affairs. If an Abbot do not punish grievous Enormities, he is to be sent to another Covent, where he is to do Penance; but not in his own, because of the strict Subjection and Obedience, by which the Monks are tyed to their Abbots. If the Covent chuse an unfit Man for their Abbot, the Bishop of the Diocess, with the Neighbouring Abbots, or the Prince of the place, may depose him, and chuse another. Now Princes ordinarily chuse such as they please, and impose them upon the Monks: But the Abbot, when he is chosen, must be consecrated by the Bishop of the Diocess, who hath power to visit the Monasteries within his Jurisdiction, and to correct what is amiss. If the Abbot shall refuse to submit to the Bishop, he is suspended from the Communion till he repent. Neither must he alienate any thing that belongs to the Covent without the Bishops consent; if he do otherwise, he must be degraded, and the things alienated restored again by the Bishops com-

These Rites besides their Ceremonies about the dead, are recorded by Thedomar, the twelfth Abbot of this Monastery, and out of him set down by Hospinian de Orig. Monach. r. 1. Abbot ben Bless.

mand What is conferred by Devout persons on the Monastery, must not be converted by the Abbot to his own particular use. No man must erect a Monastery without the Bishops consent; nor must the Abbot travel into a Foreign Country without leave from his Diocesan, who must not do any thing that may tend to the prejudice of the Monastery; which if he do, he is to be Excommunicated; neither must he, without the consent of the other Abbots, depose an Abbot, or alienate the things belonging to the Monastery, for the Abbots offence. In case of injury, the Abbot may appeal from the Bishop to the Prince, or to a Council; and some Abbots there are, who, with their Monasteries, are only subject to the Pope, as *Cassinum*. The Monastery of Saint *Maximinus*, near *Trevers*, is subject only to the Emperor in Temporals, and to the Pope in Spirituals. Anciently the Election of the Abbot was ratified by the Emperour, or Prince, in whose Dominion the Monastery was; but afterwards the Pope extorted that Power from the Emperour, and drew all Investitures to himself; to whom the Abbots swear allegiance and Fealty. The Ceremony used by the Emperour in the Abbots confirmation, was the delivering of a Staff and Ferula into his hand, to put him in mind of his pastoral Office.

Of these passages see *Drescher* in his *German Monasteries*, *Balem* in his *Centuries*, *Hosinian*, and others.

Q 25. What were the Nuns of this Order, and what were their Rules?

Nuns of St. Bennets Order, and their Rules.

A. *Scholastica*, Sister to *Bennet*, erected the Order of Nuns, after *Bennets* Rule. They are not permitted to be God-mothers in Baptism, nor to go abroad, except in case of great necessity, and that with some ancient Women. They must give themselves to Singing, Prayer and Meditation, and must observe the Canonical hours. They must not speak with any man, except in publick before witnesses. None must be admitted into the Nunnery without one years Probation at least. If any be found Unchaste, after three Whippings she is fed with bread and water for one whole year in prison. None must wear silks; they are consecrated and veiled by the Bishop alone. When the Nun is clothed with her

her sacred Vestments, she approacheth to the Altar, holding in each hand burning Tapers; there she kneeleth, and having heard the Gospel read, the Bishop prayeth for her perseverance in patience, chastity, sobriety, obedience, and other virtues. The Abbateſs ought to be a Woman of Discretion, Gravity, and Religion; who should be careful and vigilant over her Charge; who must not suffer any man to speak either with her self, or with her Nuns, after Sun set, till the morning, and that before witnesses. She must not go abroad without the Bishops leave, and upon urgent Necessity, and must leave in the interim a Deputy to look to her charge; neither must she go abroad without some Nuns to accompany her. No young woman must be chosen Abbateſs, nor any under sixty years of age. No woman must be suffered to come into the Monks Covent, nor must men be permitted to enter the Nunnery, except the Priest to officiate, who must stay no longer than whilst he is officiating. The Monasteries of men and women must be buile a-part, to prevent scandal and the Temptations of the Devil. The Abbateſs must not presume to impose hands, to ordain Priests, or to vail the Virgins.

Of these things see Gregory, and the Councils, chiefly of Tours, Forojulium, the sixth of Constantinople, of Paris under Ludovicus and Lotharius, &c.

Q. 6. What Laws were prescribed for Monasteries?
 A. 1. That they should be buile in such places, where all Conveniences may be had, that the Brothers may not have occasion to gad abroad. 2. That they may not, being once dedicated, be converted to Secular uses; but if the Monks live disorderly, they may be thrust out, and Secular Canons be put in their place. So likewise the Houses of Secular Canons may be converted into Monasteries. 3. That in Synods or other publick Meetings, the Abbot of Cassinum take the place before all other Abbots, because of the Antiquity, and Dignity of that Monastery, being the Mother of all other Monasteries in the West. 4. They were exempted from all Civil Exactions, and Secular affairs, that they might the more freely serve God. 5. Every Monastery was permitted to have an Advocate, who was a Lawyer, to maintain the Priviledges, Lands, and

Monasteries, and their Laws.

Revenues of the Convent; for the ease of the Monks, who were not to meddle with Secular Affairs; but the Advocate was to do nothing without the consent of the Abbot, and his Monks, nor they without him in secular business. 6. Most Monasteries were Erected not only to be houses of devotion, but also Schools of good Learning; in which the learned Languages and liberal Sciences were professed. For this cause *Oswald*, King of the Angles, as *Beda* l. 3. cap. 3. witnesseth in his History, gave large possessions and Territories for building of Monasteries, in which the youth might be educated; and so *Gregory* the Great, employed divers Monasteries in *England*, for extirpating of the Pelagian Heresie. *Balau* cen. 13. *Maidulfus* *Scotus* the Philosopher, erected the Monastery of *Malmesbury*, in which he set up a School for the Greek and Latin tongue, where he read the Arts himself, as *Balau* Cen. 14. cap. 16. sheweth. For the same end were the Monasteries of *Saint Dennis* in *Paris*, of *Milan*, of *Rhemes*, of *Saint Gall*, of *Tours*, of *Trevers*, and many more erected; so were the Canons houses, near Cathedrals, built for this end, that Youth might there, as in Colledges and Schools, be taught and educated, that from thence able Divines might be sent abroad to preach the Gospel. Therefore the Canons were enjoined to maintain Professors of Divinity, and to assign Prebendaries for their sustenance. 7. Though in the beginning Monks were Lay-men, and lived not upon Tythes, but on their Lands and Rents, or on their own Labours, yet afterward when they were admitted into the Priesthood, and permitted to preach, and Administer the Sacraments, they were invested with Tythes, Oblations, first-fruits, and other Ecclesiastical Duties. *Paschalis* the Second, about the year of Christ 1100. ordained that no Monks should pay Tythes of their own Labours. And afterward Pope *Adrian*, exempted from paying of Tythes, the *Cistercians*, *Saint Johns* Knights of *Jerusalem*, and the *Templers*. 8. Monasteries had the same Priviledges that Lords have over their Vassals; namely, to demand

demand Mortuaries, which was the chief horse, or other beast belonging to the party deceased. 9. Great Men and Princes thought no prison so sure as a Monastery; therefore the Greek Emperors used to shut up in Monasteries their rebellious Children, and potent Subjects whom they suspected, either of greatness or Ambition. So *Lodovick Pine* was shut up in a Monastery by his Son *Ludovick* the second: Divers other examples are extant upon Record. 10. Kings had such a Conceit of the Sanctity of Monasteries, that they thought they could not make sufficient satisfaction to God for their sins, except they had for some time shut themselves up in Monasteries. 11. The *Benedictine* Monks by the Rule of their Founder, were not to eat flesh, except Birds at *Christmas* and *Easter*; yet they may drink Wine, except in Lent: But Children, Aged, and Sick people were dispensed to eat flesh. 12. When Children by their Parents are shut up in Monasteries, though afterwards, when they come to Years of Discretion, they should desire to remove, yet they may not by the Laws of the Covent; because (say they) who are once dedicated to God, may not return to the world again: For this they alledge the Example of *Samuel*, who in the Temple, being Dedicated by *Hannah* his mother to the service of God, persisted therein. But this was not the Custom of the first Monasteries, which left men to their own liberty; and the Pope hath power to dispense with Monastical Vows; so he did, when he dismissed out of the Monastery *Casimir* of *Polonia*, whom the People chose for their King; in Memory whereof, the *Polonians* were enjoined by *Clement* 2. to shave their Crowns like Monks, and the Knights at certain Festivals to wear white Surplices, like Priests, in time of Divine Service. 13. Of Monks and Lay-men were instituted *Fraternities*. For many devout Seculars, not being able to use the Habit, or be subject to the rigid Rule of the Monks, were notwithstanding willing to partake of their Prayers and merit of their Order; so that at certain times they had their Meetings for relieving of the Poor, for Prayers

Fraternities.

and publick supplications, in which they had the processions in Sack-cloth, and their Faces covered with Linnen, whipping their naked backs in sign of Repentance. Of these *Fraternities* were divers Families, to wit, of *St. Sebastian*, *St. Retch*, *St. Ann*, *St. Anthony*, *St. Dominic*, *St. Martin of the Refectory*, and divers others. Of these passages see *Bruschius*, *Balau*, *Po. Virgil*, *Surviv* in the Lives of the Saints, the Centuries of *Magdeburg*, *Isidor*, and divers others.

The Contents of the Tenth Section.

Of New Religious Orders sprung out of the Benedictines, and first of the Cluniacenses. 2. Of the Camaldulenses and Monks of the Shadowy Valley. 3. The Sylvestrini, Grandimontenses, and Carthusians. 4. The Monks of St. Anthony of Vienna, the Cistercians, Bernardines, and Humiliati. 5. The Præmonstratenses, and Gilbertines. 6. The Cruciferi, Hospitalarii, Trinitarians, and Bethlehemites. 7. The Johannites, or first Religious Knights in Christendom. 8. The Templars. 9. The Tentonici, or Mariani, 10. The Knights of S. Lazarus, Calatriva, and S. James. 11. The Orders of the Mendicant Friars, and first of the Augustinians. 12. Of the Carmelites. 13. Of the Dominicans. 14. Of the Franciscans. 15. Of things chiefly remarkable in the Franciscan Order. 16. Of the Knights of the Holy Sepulchre, and Gladiatores. 17. Of the Knights of St. Mary of Redemption, of the Montefians, of the Order of Vallis Scholarium, and Canons Regular, of Saint Mark. 18. Of St. Clara, St. Paul's Eremites, and Bonihomines. 19. The Servants of St. Mari, Celestini, and Jesuati. 20. The Order of St. Bridget. 21. The Orders of St. Katherine, and St. Justina. 22. The Eremites of St. Hierom, S. Saviour, Albati, Fratricelli, Turlupini, and Montolivenses. 23. The Canons of S. George, the Mendicants of S. Hierom, the Canons of Lateran, the Orders of the Holy Ghost, and of S. Ambrose and Nemus, and of the Minimi, of Jesu-Maria. 24. The Order of Knighthood, from the Year 1400. namely, of the Annunciada, of Saint Maurice, of the Golden Fleece, of the Moon, of St. Michael, of St. Stephen, of the Holy Spirit, &c.

SECT. X.

Quest. I.

WHAT New Religious Orders did their spring up in the West, upon the Decay of the Benedictines, and what were the Cluniacenses?

A. After the Benedictines had flourished in the West about 400. Years, namely, from the time of *Faustinian*, till *Conradus* the first, about the 900 Year of Christ; out of this Root sprung up new branches, who being offended at the loose lives of the Benedictines, and that they had fallen off from their Founder's Rule, resolved to retain the old Rule of *Bennet*, but to add some new Statutes thereto, and to underprop the old decaying house, with new posts. The first that began this Reformation was *Berno*, who built a Monastery near *Cluniacum*, over which, when he was dying, he placed one *Odo* to be Abbot thereof; which *Odo*, was the first indeed that revived *Bennet's* rule, and enforced it with new additions, and so from the places his Monks were called *Cluniacenses* and not *Benedictines*; by their rule the Abbot must eat with his Brothers, and not always with strangers; a revolting Monk may be received again above three times; fearing lest the wandering sheep should become a prey to the Wolf. They renewed the custom of dipping the consecrated bread into the Cup; which was used in case of necessity to Children and the sick; and afterward was promiscuously used by all at the Communion, till it was condemned by Pope *Julius*, 340 years after Christ: But this custom revived again *Anno* 540, and was condemned again by the third Synod of *Bracara*: At last *Anno* 920 it was revived by these Monks of *Cluniacum*. When any is to be admitted into their Order, they are brought to the Monastery, there they are clipped, shaved, washed, and stript of their old cloths: and then being new clothed, are admitted. These Monks at first were very strict, but afterwards became more loose.

Monks of
Cluniacenses.

Of them
see Bernard
and Peter
Cluniacenses,
Sabbellius,
Antonius,
Cassianus,
&c.

Q. 2. What

Q. 1. What were the Camaldulenses and Monks of the Shady Valley?

A. About the year of Christ 1030. according to *Isidore*, one *Romualdus* of *Ravenna*, perceiving how the Rule of *Benedict* was neglected, began to lay the foundation of a new Order in the Field *Camaldulus*; whence he gave the Name of *Camaldulenses* to his Monks. He erected, as we said before, a Monastery upon the top of the *Appennin*; having obtained a place from one *Modulus*, who dreamed he had seen in his sleep, Ladders, reaching from that place to Heaven, on which he saw mortals cloathed in white, mounting upwards; whereupon *Romualdus* procureth the place, buildeth a Convent, and gave his Monks white Hoods to wear. He joyned them also to silence, except in time of Divine Service, and yet some to keep their rule of silence the more strictly, will not joyn with the rest, but pray by themselves. Two days every week they feed on Bread and Water, which is their fast; and sit bare footed on the ground. About half a mile from thence are wooden Crosses, which women must not go beyond, under pain of the Pope's curse. The Order of *Valle Umbrosa*, or the *Shadowy Valley*, was instituted, *An. 1080*, by one *John Gualther*, a *Florentine*, as is said: This *John* having forgiven his enemy, who had killed his Brother, (for which mercy shewed to his Enemy, in a certain Abby Church, whither he went for devotion, he was thanked (so the story goeth) by a Crucifix there, which bowed its head to him) resolved to renounce the world, came to the shadowy valley, where there were two Monks living. In that place he makes up a like house of boards; but his Fame grew so great, that many, both Clergy and Lay men flock to him; and the Lady of the soyl being Abbess, bestowed the ground upon him, with other large possessions. So he being made Abbot, by the consent of the Monks, who were gathered together there, proposed *St. Bennets* Rule to be observed; which is enlarged by causing Lights to burn still in the Night, both in their Chappel and Dormitory; and ordering that they should wear no other cloth, but what they made

Monks of
the Shady
Valley.

See *Sirius* of the wool of their own sheep. He reformed divers Monasteries, and placed over them Provosts of his own choosing: He built also divers in *Lombardy*, and elsewhere; for which he was Canonized, and by *Alexand. 2.* and *Gregory 7.* Popes; his Order was ratified. Their habit was of a purple, or as others write, of an Ash-colour.

Q. 3. What were the *Sylvestrini*, *Grandimontenses*, and *Carthusians*?

Monks or
Sylvestrini.

Monks, or
Grandi-
montenses.

A. The *Sylvestrini* were so named from one *Sylvester*, who instituted this order after the Rule and Habit of the Monks of *Valle Umbrosa*. This Order was begun in the Marquisate of *Ancona* in *Italy*. The *Grandimontenses* were so called from the Voice that three times entered these words in *Grandi Monte*; that is, in the great Hall, where one *Peter* was advised by the same Voice to build his Monastery. This *Peter* was Disciple and Successor to one *Seven*, who in the Year 1076. erected this Order in *Gaseony*, where on the Hill *Muretum* he built him a Cottage, after he had wandred through many Desarts. He prescribes a Rule to his Disciples, patched up of *Bennets* Rule, and of the Rites of the *Canon Regular*, of *St. Austins* Monks, and of his Eremites. He, as we said before, wore on his naked body a Coat of Mails, his bed was a hard board, without either straw or coverlet; with often kneeling, kissing of the ground, and beating it with his Fore-head and Nose, he made his hands and knees hard like a *Gallus*, or Corn, and his Nose crooked. This Order at first was ruled by a Prior; afterwards Pope *John 22.* gave them an Abbot. The *Carthusians* or *Charter Fryers* were instituted by *Bruno*, born in *Collen*, and professor of Philosophy in *Paris*, about the year of Christ 1080. upon this occasion; being present at the singing of the Office for his fellow Professors now dead (a Man highly reputed for his Holy life) the dead Corps suddenly sitted up in the Bier, and cryeth out, [*I am in Gods just judgments condemned*] these words were uttered three several days: at which *Bruno* was so affrighted that a man held so pious, was damned; what would become of himself and many more? Therefore concluded there was no safety for him, but

Carthu-
sians.

by forsaking the world: Hereupon he with six of his
 scholars betook themselves to a hideous place for dark
 Woods, High hills, Rocks, and wild beasts, in the
 Province of *Dolphin* near *Grenoble*; the place was
 called *Carthusia*; whence his Monks took their name,
 and there built a Monastery, having obtained the ground
 of *Hugo*, Bishop of *Grenoble*, who also became a Monk
 of that Order. By their Rule, these Monks should wear
 sack-cloth, or a hair shirt next their skin, a long white
 cloth coat loose, with a hood, and a black cloak over,
 when they walk abroad. The Lay brothers wear a short
 Coat to their knees. They eat no flesh at all, they buy
 no fish, but eat them when offered; they eat Branney
 bread, and drink Wine mingled with water. On the
 Lords day, and fifth day of the week, they feed only
 upon Cheese and Eggs. On the third day or Saturday,
 on pulse, or pot-herbs; on the second, fourth, and
 fifth, upon Bread and Water only. Every one dresseth his
 own Meat; they eat apart, and but once a day. Yet
 on the chief Festivals of *Christmas*, *Easter*, *Whitsuntide*,
Epiphany, *Purification*, the twelve *Apostles*, *John*
Baptist, *Michael*, *Martin*, and *All-saints*, they eat
 twice a day, and together at one Table, and then may
 talk together; at other times, they must keep silence.
 Every one hath his own cell, wherein they pray, read,
 meditate, and write books: but in these Cells they ob-
 serve the Canonical hours; but in their Mattins and
 Vespers they keep in their Churches, and have Mass
 on these days, wherein they eat twice. They are not
 suffered to go abroad, except the Prior and Procura-
 tor, and that upon the affairs of the Covent. They are
 limited to enjoy a certain quantiry of Land, a certain
 number of sheep, Goats, and Asses, which they must
 not exceed. They must admit no Women into their
 Churches, nor were they to have in one Covent above
 twelve Religious men, besides the Prior, and Eighteen
 Convents or Lay Brothers, with a few servants, who are
 not to come into the Quire where the Prior and his Bro-
 thers sit, but these are in a lower Quire by themselves.
 They never admit any again into their society, who

See *Balens*, once leaves them. These were the ancient Rules, as *Surinus*, they were tyed, but in some things are fallen off. *Pasquius* The Monks of this Order have a meeting or chapter yearly at *Corby*, about their own affairs; thither two Monks out of every Cloyster do repair, where they stay Fourteen Days. This Order was confirmed by Pope *Alexander* the third, Anno 1178. they came into England, Anno 1180. and seated themselves at *Wicham* near Bath.

Q. 4. What were the Monks of St. Anthony of Vienna of Cistercians, Bernardines, and Humiliari?

St. Anthony's Monks of Vienna.

Monks, or Cistercians.

A. About the year of Christ 105 Saint Anthony's Monks of Vienna, were set up by *Gastbo* and *Germond* two Noblemen of that place, and were to live according to St. *Augustine's* Rule; of which we have already said. The Cistercians began about the year 1098, by one *Robert* Abbot of *Melismont*, who, as we have said, taking offence at the loose lives of the *Beneditines*, by the perswasion of *Steven Harding* an Englishman, forsook that Society; and being accompanied with one and twenty other Monks, came to *Cisterci* in *Burgundy*, where they Erected their Covent. Here they resolved to stick close to the Rule of St. *Benedict*, and to cut off all the superfluities of Apparel and Dyables introduced by the loose Monks of that Order. And because they did not find that St. *Benedict* ever possessed Churches; Altars, Oblations, Tythes, and Sepulchres, or that he had Mills, Farms, or that he ever suffered Women to enter into his Covent, or that he buried there any, except his own Sister; therefore they meant to abandon all these things, and to profess Poverty with Christ: They would not suffer their Monks to meddle with Husbandry, or any Secular affairs; and with St. *Benedict* they ordered that their Monastery should consist but of twelve Monks and an Abbot. They must keep silence, except it be to the Abbot or Prior. If any Monk run away from his Monastery, he must be forced back again by the Bishop. The Cistercians must be contented with two coats, and two hoods; they must work with their hands, and observe strictly their

Falls;

Fasts; they must salute strangers by bowing their head and body; and in imitation of Christ, must wash their feet. No Fugitive is to be received into the Covent, after the third time. The Abbots Table must be furnished for strangers. This Order was confirmed by Pope Urban the second, Anno 1100. and came into England, Anno 1132. Their colour was gray, whence in the beginning they were named *Grisei*. The *Bernardines*, so called from St. Bernard, Abbot of *Clavallis*, were the same with the *Cisterians*; but that, as we said before, they wear a black coat over a white cloak; yet on Festivals they wear the *Cisterians* habit, to shew whence they came. The *Bernardines* and *Cisterians* are not subject to Advocates or Bishops. And Pope Alexander the third, ordered, that if the Bishop refused to bless the Abbot, he might receive Benediction from his own Monks. The *Humiliati* arose in Germany about the year of Christ 1164. in the time of Frederick *Barbarossa*, who in his Wars against *Lombardy*, brought captive thence into Germany, multitudes of men, with their wives and children; these growing weary of their long exile; cloath themselves in white, and approaching to the Emperor, fall down at his feet, begging pardon for their Delinquency; from this posture they were called *Humiliati*; the Emperor being moved with their tears and habit, gave them leave to return home into their country: who being returned, resolved to live a Monastical life; therefore they built Monasteries, in which they gave themselves to Prayer, Fasting, meditation, and making of Cloch. Innocent the third, did first ratifie this Order, and then their succeeding Popes. They wear a plain coat, a *Scapular*, and a white cloak over it; they follow *Bennets* rule in some part.

Monks, or Bernardines.

Monks, or Humiliati.

Of these Orders see Polydor, Sabellicus, Antoninus, Polaterran, Beland, Trithemius, Cranzlur, and others.

Q. 5. What were the *Præmonstracenses* and *Gilbertines*?

A. One Robert of Lorrain or *Nobers*, as others write, Arch-bishop of *Magdeburg*, to which Church he procured the Title of Primate of Germany from the Pope; This *Nobers* I say, being offended at the dissolute

Monks, or
Præmon-
stratenses.

Order of
Præmon-
stratenses
founded
about the
Year 1114
by Saint
Norbert
Bishop of
Liège

Monks, or
Gilbertines

dissolute Lives of the Monks, betook himself into a Desert, in the Diocese of *Liège*, with thirteen others. He went about Bare-footed in the midst of Winter, preaching Repentance, about the Year of Christ 1114. These Monks live after the Rule of Saint *Austin*, which they say, was delivered to them in Golden Letters, from himself in a Vision. They were named *Præmonstratenses*, from the place where they first settled in the Diocese of *Landunum*, called *Præmonstratum*, or because this place in a Vision, was *Præmonstratus*, or foreshewed to them. Their habit is a white coat, with a Linen Surplice, under a white cloak. *Calixtus* the second confirmed this Order, and gave them the Title of *Canons Regular exempt*; their Abbot by their Rule must not wear a Mitre and Gloves, whereas other Abbots wear both, with Rings also on their fingers, and staves in their hands. All the Abbots of this Order, or their Deputies, are to meet once a year at *Præmonstratum*, to consult about the Affairs of their Order. If any one of Stubbornness refuse to come, a penalty may be inflicted on him, by the other Abbots, which neither Bishop, nor Arch-Bishop can take off, but the Pope alone. The Abbots also have power of Excommunication and Absolution, in reference to the Monks under their power: If differences arise, they must compose them among themselves, and not appeal to Secular Courts. They must not keep or feed Deer, Dogs, Hawks, Swine, or any such thing as may bring scandal upon their Order. If their Diocesan refuse to give them Ordination, they may receive it of any other Bishop; they were exempted from the Bishops Jurisdiction. These and many other Priviledges Pope *Innocent* the third bestowed on them; they had no Schools among them for Education of the Youth. They came into *England* about the Year 1145, and seated themselves in *Lincolnshire*. They had liberty from the Pope to have Nunneries close to their Monasteries. The *Gilbertines* were so called from one *Gilbert* of *Lincolnshire*, who in the Year 1148, instituted this Order, and Erected in a short time thirteen

thirteen Monasteries; to which he prescribed statutes collected out of the Rules of *Austin* and *Benner*. This Order was confirmed by Pope *Eugenius* the third. *Gilbert's* chief Cloyster was at *Sempringham* in *Lincolnshire*, where he was born; in which were 700 Friars and 100 Nuns.

Q. 6. What were the *Cruciferi*, *Hospitalarii*, *Trinitarians*, and *Bethlemites*?

A. These *Cruciferi*, *Crucigeri*, or as we call them, *Crucified Friars*, came into England, Anno 1244. and had their first Monastery at *Colchester*; but were instituted, as the story goeth, by *Cyriacus* Bishop of *Jerusalem*, in memory of the Cross which *Helena* found by his direction. These were to carry a Cross in their hand still when they went abroad; afterward in the year 1275. they were restored or confirmed by Pope *Innocent* the third, or rather newly instituted, because the great commotion raised in *Rome* by the *Albigenses*, was suppressed by the *Crosses*, or Army of Christians, whose Badge on their Garments was a Cross; these were then going for *Syria* against the Infidels. This Order was ratified by Pope *Innocent* the fourth, and *Alexander* the third. They wear sky-coloured habit by the appointment of Pope *Pius* the second. *Polydore* takes the *Crucigeri* for another Order, because they wear a black cloak, and carry not in their hands, but on their breasts a white and red Cross, and observe *S. Austin's* rule. The *Hospitaliers of the Holy Ghost*, had their beginning at *Rome*, about the year 1201 and were confirmed by Pope *Innocent* the third; they had the same rule and privileges that other Monks had before them. Their chief office was to take care of, and lodge the sick and poor, and to bury them when they were dead. The *Trinitarians*, or order of the Trinity, began Anno 1191, by *John*, *Matto*, and *Felix* *Anachorets*. These two were warned in a dream to repair to Pope *Innocent* the third, to obtain of him a place for their Order; he likewise being warned in a dream to entertain them, confirms their Order, cloaths them both in white cloaks, with a red and sky-coloured Cross wrought on the breast of the same, and calls them *Brothers of the Holy Trinity*, and

See Balant,
Capgrave,
and Scrop
in Chron.
Mathem
Paris,
Crantzius,
Tristremius,
Sigiberus
Continua-
tor, &c.
Monks, or
Cruciferi.

Monks, or
Crucigeri.

Monks, or
Hospitala-
rii.

Monks, or
Trinitari-
ans.

Monks

Monks of the Redemption of Captives; for their charge was to gather money for redeeming captive Christians from the Infidels. This Order came into England, Anno 1337. Two parts of all their Revenues they were to reserve for their own Maintenance, the third was for the Captives. By their Rule three Clergy, and three Lay-Brothers may cohabit with one *Procurator*, who was not to be called by this name, but by the name of *Minister*: Their Garments must be of white cloth; they must live in Woollen, and must not put off their breeches when they go to bed. They may ride on Asses, but not on Horseback. They are to fast, as other Orders do, and to eat flesh upon Sundays only, from *Easter* till *Advent* Sunday, and from Christmas till *Septuagesima* Sunday: Likewise on the *Nativity*, *Epiphany*, *Ascension*, and on the *Assumption*, and *Purification of Mary*, and on *All-Saints* days. They are to labour with their hands; to hold a Chapter or meeting every Sunday for regulating of their Covent: and a general Chapter is to be kept every year, on the *Obaves of Pentecost*. Their Minister must be chosen by common consent of the Brothers, he must be a Priest, every Covent must have his Minister; and over these must be a great Minister. None must be admitted into this Order till he be past twenty years of age. They must shave, but the Lay-brothers may permit their Beards to grow. At certain times of the Year, the Faithful that are dead must be absolved in the Church-yard. Their Rules concerning Love, Sobriety, Contineny, and other Christian Virtues, are the same that we have mentioned before in the Rules of *Basil*, *Austin*, *Benedict*, &c. The *Bethlemmites* about the year 1357. had their first residence in *Cambridge*. They were apparelled like the *Dominicans* or *Prædicants*, but on their breasts they wore a red Star like a Comet, in memory of that Star, which appeared at Christ's Nativity.

Q. 7. Who were the first Religious Knights in Christendom?

A. The *Johannites*, or Knight-Hospitallers of *St. John Baptist*, who got leave of the *Cæsar* of *Egypt* to build a Monastery in *Jerusalem*, which they dedicated

Monks, or Bethlemmites.

See *Salas*,
Polydor,
Abellicus,
Volaterranus, *Panninus*, *Genebrard*,
Mat. West-
minster, &c.

*Knights Hospital-
lers of
St. John.*

eated to the Virgin *Mary*: The first Abbot and Monks
 of this Covent were sent thither from *Amalphia* in
Italy. The same *Amalphitani* built also at *Jerusalem* a
 Nunnery for such Women as came on Pilgrimage thi-
 ther. The first Abbateſs hereof was *St. Agnes*, a noble
 Matron; these Monks of *Jerusalem* for the greater ease
 of poor Pilgrims built an Hospital, to receive them in,
 and withal a Chappel, or Oratory to the Honour of
St. John Baptist; or as some think, to *John Eleemoſy-*
narius, so called from his bounteous Alms to the poor;
 he in the time of *Pbocat*, was Patriarch of *Alexandria*;
 this Hospital was maintained by the *Amalphitani*. The
Hospitalers, Anno 1099. when *Jerusalem* was taken by
 the Christians, began to grow Rich, Potent, and
 in great Esteem, both with King *Godefrid*, and his Suc-
 cessor *Baldwin*; their Order was confirmed by Pope
Honorius the second; so having obtained much Wealth,
 they bind themselves by Vows to be Hospitable to all
 the *Latin* Pilgrims, and to Defend with their Arms
 Christianity against all Infidels. They follow the
 Rule of *St. Austin*, and instead of Canonical Hours
 say so many *Pater Nosters*: They go armed, having a
 belt with a white Cross: over which they wear a black
 Cloak with a white Cross: many of them in time of
 peace wear a black Cross; but in time of War a Red
 one: They have a Master over them, whom they chuse
 themselves. Their first Master was *Gerard*; the next
Raymondus de Padua, a *Florentine*, chosen in the year
 1103. In every Province they have also a Prior. Every
 one that enters into this Order voweth to God, the
 Virgin *Mary*, and *St. John Baptist*, Obedience, Pover-
 ty, and Chastity; they are tied three times yearly, to
 wit, at *Christmas*, *Easter*, and *Whitsuntide*, to receive
 the Eucharist; they must not use Merchandizing, nor
 be Usurers, nor make Wills, nor make any their Heirs,
 or alienate any thing without consent of their Masters;
 none born of Infidels, *Jews*, *Saracens*, *Arabians*, and
Turks, must be admitted into this Order; nor Murder-
 ers, nor married men, nor ballards, except they be
 of Earls or Princes: They must have special care of

strangers, and of the sick, to lodge them; they must admit only such as are sound and strong of Body, Nobly descended, and at least Eighteen years old. They are distinguished into three Ranks; to wit, 1. Priests or Chaplains. 2. Serving-men. 3. Knights. These last must be of Noble Extraction. When Christian Princes fall at variance, these Knights must side with neither, but stand Neutrals, and endeavour to reconcile them. Pope *Hadrian* the fourth exempted them from paying of Tythes to the Patriarch of *Jerusalem*, who claimed them as his due. Pope *Alexander* the third, for their brave Exploits against the Infidels, exempted them also from Tythes, and the Jurisdiction of Bishops. At length about the Year 1299. when the Western Princes by reason of their Domestick Wars, could afford these Knights no help, they were forced by the Governour of *Damascus* called *Copcapus*, to quit all their Castles, Lands, and Garrisons they had in *Syria*, and totally to abandon that Country, in the year 1300, after almost 300 years possession; and so having got a Fleet of Ships, they invade to take the Isle of *Rhodes* from the *Turks*, Anno 1308. and possessed it against all Opposition 214 years: From this they were called the Knights of *Rhodes*: And had eight several Families, and eight Provinces of *Europe*, to wit, in *Gallia*, *Avennia*, *Francia*, *Italy*, *Aragon*, *England*, *Germany*, and *Castile*. Each of these Provinces hath a *Prior*, these *Priors* chuse the great Master; they have also their *Marshal*, *Hospitaler*, *Baili*, *Treasurer*, and *Chancellor*; these send out of their Provinces to the great Master young men Nobly born, who gives them their Oath to be chaste, poor, and obedient, and to promote the Well-fare of Christendom against the Infidels; and so he is admitted Knight of the Order. Here they stay five years, and have fifty ducats yearly Pension for their service; then they are sent home into their Countrey, and by the great Master are set over some House. If in the election of the great Master there be equal suffrages, one chief Knight is chosen for Umpire, who by his suffrage ends the controversy. The great Master in Spiritualties is only

Knights
Hospital-
lers of
Rhodes.

only subject to the Pope; in his temporalities, to secular Princes. After these Knights had possessed Rhodes 111 years, and had endured a siege of six months, for want of help from the Western Princes, they were forced to deliver up the Island to the Turk, Anno 1523. From thence they sailed to Gandy, where they were entertained a while by the *Panethons*; at last they resolved to seat their great Master in Nicos, a Town under Charles Duke of Savoy, upon the *Ligustick* Sea, in the Province between *Marsilles*, and *Genoa*, being a fit place to destroy and suppress Pirates. But when *Buda* in Hungary was taken by the Turk, fearing lest *Solyman* would assault Italy, they fortified *Nicos*, and from thence remove to Syracuse in Sicily, which then with the Kingdom of Naples belonged to Charles the Emperor; there they stoutly de-

ended the Christian Coasts from Turks and Pirates. The Charles the Emperour perceiving they might do more good if they were seated in *Malta*, gives them that Island, which they accept Anno 1530. promising to defend *Tripolis*, to suppress the Pirates, and to acknowledge the Kings of Spain and both Sicilies for their Protectors, to whom every year they should present a Falcon. This Island they stoutly defended against *Solyman* five months, Anno 1565. who was forced to leave.

The great Masters revenue is ten thousand Ducats yearly, besides some thousands of Crowns out of the common Treasury, and the tenth of all goods taken at sea. They have for the most part six Gallies, every one being able to contain five hundred men, and sixteen great Canons.

Q. 8. What were the Templars?

A. About the year of Christ 1119, not long after the institution of the *Jehannites* or *Hospitallers*, *Hugo de Payen*, and *Gaufred de S. Amand*, with seven other prime men vowed to secure the High ways, and to defend from Robbers all Pilgrims that came to visit the Holy Sepulchre. And because these had no Habitation, *Baldwin* King of Jerusalem, assigned them a place in his own Palace near the Temple to dwell in; whence they were called *Templarii*. They lived after the manner of

Knights of Malta.

See Crantz, Polidori, Jacob. de Vitriaco, in his History of Jerusalem, Volaterran, Amalric, the French Historian Hapshian, &c.

the *Canon Regulars*, possessing nothing in Propriety, but were sustained by the bounty of the Patriarch and Christian Pilgrims. Thus they continued Nine Years, till the Year 1122. then did *Honorius* the second, Bishop of *Rome*, with the Patriarch, Erect them into an Order, assigning a white Cloak to be worn by them; afterwards Pope *Eugenius* added a red Cross: These in few Years by their valour, and care of Pilgrims, grew mighty numerous, and rich; so that sometimes in Publick meetings, three hundred Knights have been together, besides infinite numbers of Brothers; they had above Nine thousand Mannors in Christendom, whereas the *Hospitallers* had but Nineteen. They had the same Rule prescribed them, that other Monks had, to wit. Obedience, Poverty, Chastity, Gravity, Piety, Charity, Patience, Vigilance, Fortitude, Devotion, and such like Virtues. When any of them were taken Prisoners by the Infidels, they were to be redeemed only with a Girdle and a Knife. They were exempted from the Bishops jurisdiction by Pope *Celixtus* the second, in the Council of *Rheims*, Anno 1119. and from Tythes by Pope *Alexander* the third. It was excommunication to lay violent Hands on any Templar. At last the Order with their Pride and Luxury became so odious, that having continued two hundred years, they were utterly routed out of *France* by King *Philip* the fair, and likewise out of other Kingdoms by the Instigation of Pope *Clement* 5. In *France* they were put to death, and their Estates confiscated to the Pope and King. But in *Germany* their lives were spared, and their Estates bestowed on the *Hospitallers*, and the *Teutonic Knights* of *St. Mary*. Some think they were put to death for worshipping Images covered with mensskins, for sacrificing men, for burning a child begot of a Templar and a Nun with the fat of which Child they anointed their Images and for divers other crimes. *Its doubtful whether true or false.*

See *Matt. Paris*, *Antoninus*, *Volaterran*, *Sabellicus*, *Pol. Virgil.*, *Paucerus*, *Crantzius*, *Baleus*, *Hospinian*, *P. Emilius*, &c.

Teutonicks, or *Marians* and their instalmnt.

Q. 2. What were the *Teutonics*, or *Marians*?

Ans. These were a mixt Order of *Jehonites* and *Templars*, for they both used Hospitality to Pilgrims and

and defended them in the High ways from Robbers. They were called *Teutonic* from their Country, for they were *Germans* that undertook this Order, who living in *Jerusalem*, bestowed all their Wealth on the maintenance of Pilgrims, and by the Patriarchs leave, assigned to them our Ladies Chappel; from this Chappel of *S. Mary*, they were named *Marians*. The chief promoters of this Order, were the *Lubitors* and *Bremers*, with *Alphon* Earl of *Halslein*, who with a Fleet of Ships, assisted the Christians, besieging *Ptolemais*, and provided Tents, with all Necessaries for the sick and maimed Soldiers. This Order was erected before *Acco* or *Stelmis* by the King of *Jerusalem*, the Patriarch, diverse Arch-Bishops, Bishops and Princes of *Germany* then present, and was confirmed by the Emperor *Henry* the sixth, and Pope *Celestine* the third, who assigned them a white Cloak, with a black Cross; and added a white Target with a black Cross also, and gave them leave to wear their beards, and granted Indulgences, with other Acts of Grace, to those that should undertake or promote the Order; they had Power to bestow Knight-hood on such as deserved, and are enjoined to follow the Rule of *S. Austin*: But none must be admitted into this Order, except he be a *Teutonic* Born, and nobly descended. Their charge was to be ready on all occasions, to oppose the Enemies of the Cross; and are tied to say two hundred *Pater Nosters*, *Credits*, and *Ave-Marias* in twenty-four hours. When the Holy Land was lost, these Knights came into *Germany*, on whom the Pope and Emperour *Frederick* the second, *Anno* 1226, bestowed the Country of *Prussia*, conditionally that they subdue the Infidels there; which they did in the space of fifty three years, and so got the full possession thereof. Upon the River *Vistula*, where they had raised a Fort against the enemy, they built their chief City, and called it *Marienburg*; they set up three great Masters, the first in *Germany*, the second in *Lithuania*, and the third in *Prussia*; this was over the other two: They aided the *Polonians* against the *Lithuanians*, much of whose Country they subdued; which caused great

Wars between these *Teutonicks* and the *Polonians*, after that *Poland* and *Lithuania* were united under one Prince. After many bickerings, at last the *Polonian* forced the great Master to swear fealty to him, to admit into the Order as well *Polonians* as *Germans*, and make them capable of Offices, that what Land soever the *Teutonicks* obtain, they should hold the same in Fee of the King. This occasioned a War between *Albert*, Marquess of *Brandeburg*, and the *Polander* King *Sigismund*, to whom for want of help from the Emperour, being then employed in Wars against *France*, and the *Turks* of *Hungary*, he was fain to submit, and to acknowledge the King for his Lord. Then he obtains *Prussia*, but changed his title from Master to Duke of *Prussia*, Anno 1393. *Venceslaus* King of the *Romans* and *Bohemians*, drove all the *Teutonick* Knights out of *Bohemia*, and seized on their estates. The Knights are thus installed. The *Commendator* placeth him that is to be Knighted in the midst of the Knights, then asketh every one of them, if they find any Exception against him, either for his body, mind, or parentage, the same is demanded of the Party to be Knighted, and withal, if he be skilful in any useful Art, if in debt, married, or if he have any bodily infirmity; if he hath, he must not enter into that Order: then he is commanded to kneel, and by laying his Hand on the Gospel, and the Rule of the Order, to vow and promise obedience, chastity, poverty, care of the sick, and perpetual War with the Infidels; which done, the *Commendator* promiseth to him sufficient bread and water, and course cloath for his lifetime; then he riseth, and having kissed the Master, and each one of his Brothers, he sitteth down in the place appointed for him. Then the Master or *Commendator* exhorts the Brothers to observe their Rule carefully: After this, he is Inaugurated, his kindred attend on him to the Church with a Torch burning before him, in which are fastned thirty pieces of Silver and a Gold Ring. Then he kneels before the Altar, and riseth again behind the Offertory, and so are delivered to him a Sword, Target, Spurs, and a Cloak, which were all consecrated before: then the *Commendator* draweth his Sword, with which he

he is girt, and with it strikes his Target twice, saying, *Knighthood is better than service*, and with the same sword striking him on the back, saith, *Take this blow patiently, but no more hereafter*; then the *Responsory* being sung, the rest of the day is spent in Feasting and Drinking.

Q. 10. What were the Knights of St. Lazarus, of Calatrava, of St. James and divers others?

A. The order of St. Lazarus was instituted about the year of Christ 1119. and being almost extinct, was renewed by Pope Pius 4. they wear a dark-coloured garment with a red Cross before their breast. This order is highly esteemed by the Dukes of Savoy, who also were instituted the Knights of the *Annunciada* in memory of the *Annunciation of Mary*; he ordained fourteen of the same Nobility to be of this Colledge, on each of whom he bestowed a golden Collar, with the Virgins Picture hanging at it, within the Links of the Collar are engraven these four Letters, *P. E. R. T.* which was the motto of *Amadeus* the great, who took *Rhodes*. The meaning is, *Imitudo Ejus Rhodum Tenuit*. The annual solemnity is held on our Lady Day in the Castle of St. Peter in Turin. But this is scarce to be reckoned among the Religious Orders. The Knights of *Calatrava*, are so called from that Province in Spain; they were instituted Anno 1131, or as some say 1160. by *Sancho* (others write) by *Alphonso* King of Spain, in the County of *Toledo*, where the *Moors* had a Monastery, who not being able to resist the *Saracens*, were forced to give place to these new Knights, who were of the *Cistercian* Order. They wear a black Garment with a red Cross; the revenues of their Master is forty thousand Crowns yearly; they are enjoined by their rule to sleep in their clothes girded; to be silent in the Chappel, Hall, Kitchen, and Dormitory; to eat flesh but on Sundays, Tuesdays, and Thursdays, and but of one kind, and but once a day, and must fast Mondays, Wednesdays, and Fridays, for the exaltation of the Cross till Easter, if they be at home; If any lay violent Hands on them, they shall be Excommunicated. In the Lands that they shall acquire from the *Saracens*, it shall not be lawful for any to build Churches or Chapels

See Polyd.
Cronicon,
Fusorum,
Trithemius,
P. Millin,
P. F. S.
rur, Steid-
nus, Urber-
genus, Se-
bastia,
Frank, Ho-
spitales, Sec.
Knights of
S. Lazarus.

of Cal-
trava.

Of Saint
James.
Divers Or-
ders of
Knigh-
hood. Who
would see
more of the
Religious
Orders of
Knigh-
hood, may
read Seba-
stian,
Frank in
his Chronicle,
Parni-
mus in his
Appendix
to Platina,
and in his
Chronicle,
Polydor,
Holpinian,
and others.
Friers
Mendi-
cants.
Monks, or
Augusti-
nians.

Eremites of
St. Austin.

pels without leave from the Knights; who also shun their own Clergy. Other Immunities and privileges they have, as may be seen in the Confirmation, or Bull of Pope Innocent the third, which is extant in the Second Book of his Decretal Epistles. The Knights of S. James in Spain, were instituted under Pope Alexander the third, who confirmed this Order, and were to follow S. Austin Rule. The first Master was Peter Ferdinand, whose yearly Revenue is one hundred and fifty thousand Crowns. They were instituted Anno 1170. the great Master is next to the King in power and state; they wear both in Peace and Wars a Purple Cross before their Breast, resembling the Hilt of a Two-handed Sword called *Spatha*; therefore these Knights are called *Mileses Sancti Jacobi de Spatha*; and the Order from Compostella is named *Compostellanus*. Many other Orders of Knighthood there are in Christendom, as of St. George in England, of St. Andrew in Scotland, of St. Michael in France, of the Lily in Navarre, of St. Mark in Venice, of the Dove in Castile, of the Golden Fleece in Burgundy, of St. Maurice in Savoy, of St. Stephen in Tuscany, and many more which are rather Secular, than religious Knights. The List of which may be seen in our continuation of Sir Walter Raleighs History.

Q. 11. What were the Order of Mendicant Friers?

A. Of these were four sorts; namely, *Augustinians*, *Carmelites*, *Predicants*, and *Minors*. The *Augustinians* were erected by William Duke of Aquitaine, about the year 1150. from whom they were named *Guilelmites*, but afterwards Pope Innocent the fourth, understanding that there were many sorts of *Ermites* in divers parts of the world, living under different Titles and Rules, he invited them to live under one Head, and to profess one Rule, to wit, that of St. Austin. But this Pope dying in the Interim, Alexander the fourth succeeded, to whom St. Austin appeareth in a Vision, having a great head, but small limbs; by this he is warned to perfect the Union which Innocent began, which he did accordingly, and so he unites them all in one Order, and calls them by one Name, to wit, the *Bramites* of St. Austin, whose

whose rule he commanded they should follow, and be subject to one General *Prior*; and so dispensed with their former Rules and Observations. Withal he enjoyns them to forsake the Deserts, and to live in Cities, that they might teach the people. To this end he gave them divers priviledges; and so did *Honorius* the fourth, about the year of Christ 1290. They wear a black coat with a Hood of the same colour, and under a white short coat, a leather girdle with horn buckles. They came into England, Anno 1252. before *Alexander's* vision, and by their Sermons endeavoured to advance King *Richard* the Third his Title against the Heirs of King *Edward*. These *Ermites* did spread so fast through the World, that there were reckoned of this Order about 2000 Convents. These Monks have three Rules to which they are bound, given them by St. *Austin*, as they say. The first is, that they possess nothing in property, but have all things in common; that they be not sollicitous what they shall eat or drink, or wherewithal they shall be clothed; That none be admitted without trial; That none depart, or carry any thing out of the Monastery, without the Superiours leave; That no man maintain any point of Doctrine, without acquainting the Superior with it; That secret Faults be first reprov'd, and if not repented of, punished: In persecution let them remain to their *Prædication*. Their second Rule contains the Times and Manner of their Praying and Singing; their times of Working, reading and refreshing; of their Obedience, Silence, and Behaviour, both at home and abroad, and how Contumacy must be punished. The third Rule contains their duties more largely; as that they must love God above all things, that they maintain Unity; that meat, drink and cloth, be distributed as need is; that all things be common, that there be no pride, contempe, or vain glory amongst them; here they are enjoyned to prayer, reverence, devotion, abstinence, Silence, contentment; to hear the word read at Table; to be careful of the sick and infirm: to be modest in Apparel, Words and Gesture, in their Looks, when they chance to see a woman; to reprove immodesty in their

their Brothers, to receive no Letters nor Gifts without the Superiors knowledg, to have their clothes well kept from Moths; to beware of murmuring and repining; that to conceal anything, shall be counted theft; that they be not too nice in washing their clothes: That in sickness the Physician be advised with: That they may bask sometimes; That the sick want not any thing needful for him: That there be not strife, envy, nor evils words among them: That the Superiour use not harsh words in reprovng: That he shew good example to his Brothers in holy Conversation: That he be wise, humble, and careful of his charge. And that the duties here enjoyned may be the better performed, these Rules must be read every week; which rules are followed, and observed, not only by all the Canons Regular, and the Eremites of Saint

Monks of
S. Austin.
See Alphon-
sus, Alva-
rez, Guer-
vera, and
Hospinian
out of him.
See also
Polydor,
Antonius,
Sebastian,
Frank, Sa-
bellius,
Volaterra-
nus, Bala-
us, &c.

Monks or
Carmelites.

Austin Order, but also by all the *Mendicants*, except the *Minors*; and likewise by the *Dominicans*, the *Servants of our Lady*, the *Brigidians*, *Jesuits*, *Canons Regular of St. George*, *Montalibetenses*, *Eremites of St. Hieron*, *Hiernymites* simply, *Crucifers*, *Scopetini*, *Hospitalarii*, *S. Antonis*, *Trinitarii*, *Servite*, *Fernarii*, *Ferrieri*, or of *St. John of Jerusalem*, *Crucifers* with the *Star*, the *Friers of St. Peter the Confessor de Magella*; *Sepulchrita*, or *Brothers of the Lords Sepulchre*: The *Friers of the Vallischolearii*, *Vitoriani*, *Gilbertini*: The *Eremites of St. Paul*, whom some think to be all one with the *Augustinians*: *Ermites de Penitencia*, *Chonati*: The *Knights of St. James de Spaha*, and divers more, who notwithstanding differ in their habit, exercises, and manner of living.

Q. 12. What were the Carmelites?

A. These were *Eremites*, whose Habitation was in *Caves* and *Rocks* within the Hill *Carmel*, famous for the *Prophets, Elias* and *Elisha*. About the year of *Christ 1160* or as others *1131*, *Almericus* Patriarch of *Antioch*, and the *Popes Legate* came thither, and gathered these dispersed *Anchorites* into one body, and built them a *Monastery* on the top of the Hill near the *Well of Elias*, by which stood an ancient *Chapel of our Lady*: Perhaps from this *Chapel*, the *Carmelites* were called the *Virgins Brothers*. The same

translated into Latin the Book concerning the
 Institution of the first Monks; written in Greek by *John*,
 Bishop of *Jerusalem*, for the benefit of these *Carmelites*:
 and placed over them a Latin Governour in the time of
 Pope *Alexander* the Third, who began his Popedom
 Anno 1170. The Governours name was *Bertholdus Aquil-*
inus. Some think this Order was instituted 40 years
 later, to wit, in the Papacy of *Innocent* the third: Their
 second Governour was *Bruchard* of *Jerusalem*, who
 made them a rule, much after the Rule of *St. Basil*:
 which in the year 1198 was abridged and confirmed by
Abbas Patriarch of *Jerusalem*, who tyed them to fast-
 ing, silence, and canonical hours: and the Lay-Brothers
 to *Peter* the *Eremita's* Beads or Prayer, and to our *Ladies*
Patron. They were as yet tyed to no Vow, but that of
 obedience to their Superiours. They came into *England*
 about the year 1240. *Ralph Fiesburn* was the first Go-
 vernour here, and *Hunfrid Neckton* the first *Carmelite* that
 taught School Divinity in *Cambridge*, and was of that Order
 the first Doctor of Divinity. This Order came into *Li-*
banon, Anno 1417. Whilst they were in *Syria*, their Gar-
 ment was a striped Cloak of party colours, which they
 as was used by the Prophet *Eliak*: but Pope *Honorius*
 the third, or as some say the fourth, took from them this
 Habit, as not becomming or agreeable to Religion: and
 instead thereof gave them a white cloak, and a white
 hood, and under, a coat with a scapulary of hair colour.
 The use of the white cloak was confirmed by Pope *Ni-*
cholas the fourth. Whilst they used the former habit,
 they were highly esteemed by the *Egyptians*, and main-
 tained by the *Sultan*: but when they began to wear the
 Popes new Livery, he expelled them out of *Egypt*, and
 burned down their Monastery and Chapel. *Honorius* the
 fourth exempted them from the Jurisdiction of Princes
 and Bishops. *Gregory* the ninth forbade them to enjoy pos-
 sessions, or revenues, but to beg from door to door.
Honorius the fourth will have them called instead of
Carmelites, *Brothers of the Virgin Mary*: *Alexander* the
 fourth, allowed them Prisons to punish their Apo-
 states, and *John* 23. took them into his immediate pro-
 tection,

Of these
passages see
*Balaus, Sa-
bellic. Man-
tuan. Eclog
10. Scrope,
Vincentius
in Specul.
Hist. Polyd.
&c.*

section, and by a Vision was warned to keep them out of Purgatory. Many of the *Carminates* fell off from their first strictness of life, and gave themselves to all vice and voluptuousness: whereupon they were divided into two sects: the one were called *Observantes*, the other *Non Observantes*. To undertake this Order is held meritorious, and three years Indulgence is promised to him that shall at any time call them brothers of Saint Mary. In many of their Cloysters they have the Picture of John Baptist in their habit, because he is named *Eliab*: and they say that *Eliab* did wear this Habit. They have changed now (I mean the *Non Observantes*) their Hair-colour and coat into black.

Q. 13. What were the Dominicans?

Monks or
Domini-
cans.

Friers Pra-
dicants.

A. These were so called from *Dominicus* a Spaniard their first Author: they sprung out of the *Humiliats* and were instituted by *Innocent* the third Anno 1206. The chief end of their Institution was to write, expound and preach the word of God: whence they are named *Pradicantes* or *Pradicatores*. *Dominicus* was by Pope *Innocent* the third, Anno 1207. employed with twelve Abbots of the Order of *Cisterians*, to preach down the Doctrines of the *Albigenses*. He by his preaching so incensed the Princes against them, that they took arms and killed above One hundred thousand of them. *Dominicus* with twelve more, accompanied by *Felix*, Bishop of Toledo, went to Rome, where he petitioned *Innocent* the third, to confirm his Order: who was somewhataverse, till he dreamed that he saw *Dominicus* supporting with his shoulders the Church of *Lateran* that was ready to fall down: hereupon he advised *Dominick* to pitch upon some Rule, and he would ratifie it: *Dominick* returns presently to his Disciples being sixteen together acquaints them with the Popes intention; they all resolve to profess the rule of *St. Austin* the preacher: In the interim *Innocent* dieth, *Honorius* the third succeeded, who confirmed their rule and institution. *Dominick* added some things to *St. Austin* rule. He divided his Monastery into three parts, one for himself and contemplative Brothers, the other for contemplative Sisters,

the third was for both Sexes, that were given to the active Life: These were called Brothers and Sisters of St. Dominick, or the Souldiers of Jesus Christ for as Dominick with the Spiritual, so these with the corporal sword were to subdue Hereticks. The Dominicans are tied to reject all kind of Wealth, Money and Possessions, that their work of preaching may not be hindred. To hold every Year a general Chapter. To fast seven months together; namely, from Holy-Rood day in September, till Easter; and at all other times on Friday to abstain from flesh, except in times of sickness. To lye in Blankets, not in sheets; nor on Feather-beds. To be silent, to wear a white coat under a black cloak, which they say was prescribed by the Virgin Mary, to one Reginaldus in his sickness. To have low built Monasteries, answering to their poverty and humility: To be content with the title of *Friars Predicants*, whereas before they were called *Friars* of the blessed Virgin Mary. To celebrate on every Saturday the Office of the Virgin Mary, except in Lent, and on Festival days. To disperse themselves through all parts of the world, for preaching the Gospel. To chuse them a General Master, whose subordinate Prelates should be called *Priors* but not *Abbots*. The first that was elected Master General was Dominicus himself, who 1210. who died the next year after. The *Predicants* do not promise to live according to their Rule, or to keep it (because not to perform such a promise is a mortal sin) but only to obey according to the Rule; Because in this case Omission or Transgression obligeth not to sin, but to the Punishment, as they think. For Dominick's good Service against the Albigenses, he is made by Honorius the third, Master of the sacred Palace. And so the Dominicans are a minority Master of this place. And because a Dominican possessed Henry the seventh, Emperor, in the Eucharist, therefore the Pope insisted the punishment on the Order, that their Priests should ever after in the Eucharist of their left hand. Antoninus writes that Dominick received a staff from Peter, and a Book from Paul, with a Command to preach the Gospel every where; hereupon his Disciples dispersed themselves into all parts.

Domi-

Dominick himself went to *Rome*, where by the Concurrence of the Pope and Cardinals, he gathered together in one Convent all Nuns dispersed through divers places of the City, where they had the Church of *St. Sabina* assigned them; forty four of them met together, and took upon them the profession and habit of *St. Dominick*. The order of the *Predicants* increased so fast, that in the first time of *Sabellicus*, about the year of Christ 1494. were reckoned 4143. Monasteries of *Dominicans*, in which were 1500. Masters of Divinity; besides divers Cloisters of them in *Armenia* and *Aethiopia*. and 150. Convents of *Dominican* Nuns, in divers parts of *Europe*. The cause of this great increase of *Predicants*, was partly the mortified life, humility, and abstinence of *Dominick*; in they write of him that he preferred bread and water to the best cheer, a hair shirt to the finest Linnen, a hard board to the softest Bed, and a hard stone to the easiest Pillow. He did use to wear an Iron chain, with which he beat himself every night, both for his own sins, and the sins of the world, for which also he did frequently weep and pray whole nights together in Churches. He offered himself twice as a ransom, to redeem others: And partly the cause was, his frequent visions and miracles, (whether true or false, I leave to others to judge.) partly also by receiving Children and Infants into their society before the years of probation; besides the great respect which the Popes carried towards this Order; *Gregory* the ninth canonized *Dominick*, *An. 1233*. They were subject to no Ordinary, but to the Pope: They had many privileges granted them, as to preach in any mans Pulpit without asking leave of the Bishop, to make Noblemen and their Ladies confess to them, and not to their Curats; to Administer the Sacraments when they pleased, to be exempt from all Ecclesiastical censures; and this privilege they had from Pope *Innocent* the fourth, that no *Dominican* could change his Order, or enter into any other.

Of these passages see
Mat. Paris
Antonium,
Vincentium
in Speculo,
Hist. Sabel-
licum, Flo-
rentium,
Crantzium,
Theodori-
cus de A-
gola in
vita Do-
minici, Su-
rius de vit.
Sanct.
Frank in
Chron. &c.

Francis-
cans.

Q. 14. What were the *Franciscans*?

A. They are so named from *Francis* an Italian Merchant, who before his conversion was called *Jacob*. He

living

living a wicked and debauched life in his younger years, was at last reclaimed by a Vision, as the story goeth, of a Castle full of Arms and Crosses, with a voice, telling him, that he was to be a spiritual Souldier. Afterward as he was praying, he was warned by a Voice to repair the decayed Houses of Christ; which he did by stealing money from his Father, and bestowing it on the Reparation of Churches; whereupon his Father beats him, puts him in prison, and disinherits him; he rejoiceth at this, stript himself naked of all his Garments, which he delivers to his Father, shewing how willing he was to relinquish all for Christ. Within a short while he gathered many Disciples, to whom he prescribed this Rule, Anno 1198. That they shall be chaste, poor, and obedient to Christ, to the Pope, and to their Superiors; That they be admitted into their Order, till they be duly examined and proved; That the Clergy in their divine service follow the Order of the Roman Church, and the lay-Brothers say 24 *Pater Nosters* for their *Mattens*, &c. That they fast from *All saints*, till *Christmas*, &c. That they enter not into any house, till they say peace be to the house, and then they may eat of what is set before them; that they meddle not with money, nor appropriate any thing to themselves: that they help one another; that Penance be imposed on those who sin; that they have their publick Meetings, or Chapters, and that they choose their Provincial Ministers, and these must choose a General Minister over the whole Fraternity; that their preachers be men of approved Gifts, and that they preach not abroad without leave from the Bishop; That they use Brotherly admonition and correction, that they give themselves to Prayer, modesty, temperance, and other virtues, and that they enter not into *Novices*, except such as are authorized; that none go to convert *Saracens* or other Infidels, but such as are sent by the Provincial Ministers; that they all remain constant in the Catholick Faith, and that none break this Rule, except he will incur the curse of God, and of the two blessed Apostles, *Peter* and *Paul*. This Rule *Francis* strengthened by his Will and Testament which he en-

Who would
know more
fully these
passages, let
him read
Bonaven-
ture in the
life of
St. Francis,
Antoninus
Sebast.
Frank, Tri-
themius in
Chron.
Balus,
Mat. I aris,
Vincenti-
us, &c.

joyneth to be read, as often as they shall read the rule. This rule and order was confirmed by Pope Innocent the third, but not till he was warned by Visions of a Palm tree growing and spreading under him, and of a poor man supporting the decaying Lateran, and when he had tried Francis his obedience, which he shewed by wallowing in the mire with Swine, as the Pope advised him. This Order was also confirmed again by Pope Honorius the third, and by Pope Nicholas the third, in his Decretal Epistles, which he enjoyned should be read in Schools. Francis would not have his Disciples to be called *Franciscans* from his name, but *Minors*, and so he would have the Superiours or Governours of his Order to be called not Masters, but Ministers, to put them in mind of their humble condition, and to follow Christ's advice to his Disciples, *Whoever will be great among you, let him be your Servant.*

Q 17. What things else are observable in the Franciscan Order?

Monks, or
Franciscans
Schisms,
Families.
Rules and
Privileges.
Friars Mi-
norites.

A. 1. Francis divided his Disciples into three Classes or Ranks; the first was of the *Friars Minorites*, whose of himself was one, and whose life was most rigorous. For they were neither to have *Granaries*, nor two Cloaks. The second was of Ladies and poor Virgins, who from St. Clara were named *Clarissa*; this Order was not so strict as the former. The third was of *Penitents* instructed by Married people, who desired to do Penance; these might enjoy propriety in their goods. The first sort was in contemplation and action too; namely, in preaching; the second for contemplation only; the third in action only. This third Order is not properly called Religious, because they may continue in their married estate, and enjoy propriety. These are called *Friars Penitents* of Jesus Christ; and *Sacrii* from their sack-cloth which they wore; and *Continentes*, not that they were continent, but because certain days every week they abstain from carnal Copulation. The Women are called *Sisters Penitents*. The first Order were not to permit any of the third Order to enter their Churches in time of interdict. This Order was condemned in England.

1307. but is again advanced by *Peter Tuckbury* a *Franciscan* Minister, and allowed in the Chapter at *London*.
 1. Many Families sprung out of this Minorite Order; namely, *Observantes*, *Conventuales*, *Minimi*, *Capuciani*, *Calceabanci*, who gathered or collected the money; *Amalricani*, *Reformati de Evangelio*, *Chiscini cum barba*, *de Potituncula*, *Paullini*, *Bostaini*, *Gaudentes de Augustino* with their open shoes, and *Servientes*. 2. *Francis* himself wore a short Coat without any artificial tincture: instead of a girdle, he used a cord, and went barefooted; hence after long altercation among his Disciples about their habit and shoes, it was ordered, that they should wear Soles only, having no more upper Leather than to cover the shoes. That they should travel either on foot, or upon Asses. And whereas they could not agree about the form, measure, and colour of their habit, (for *Saint Francis* in this determined nothing) the matter is referred to *Pope John 22.* who leaves it to the Arbitrement of their General and Provincial Ministers. At this day they wear a long coat with a large hood of gray, or hair colour, bare-footed, and girded with a cord. 3. Such Veneration hath been held in a *Franciscan* Garment, that divers Princes have desired to be buried in it, thinking thereby to be safe from the Devil. So we read of *Francis* the second Marquess of *Montfau*, of *Robert* King of *Sicily*, and divers others, who have by their last Will ordered that they might be Interred in a *Scrappick* Habit. And yet we read that *Francis* himself died naked, because he would be like *Christ*, who hung Naked on the Cross. 4. I read of divers Schisms among the *Franciscans* about the form of their habit; one I find in the time of *Crescentius de* they their sixth General Minister, Anno 1245. Some among them bragging much of the Spirit, would not live after *St. Francis* rule, but after their own, accounting themselves the Saints. These despised a long habit, and would go in short cloaks. Another Schism they made in the Province of *Narbon*, Anno 1315. after the death of *Pope Clement 5.* during the vacancy of the Papedom almost two years. These Monks chose their own Ministers and Governours, and lining away the habit

habit of their Order as prophane, wearing short Garments, imprisoning and excommunicating the *Obediens*. Pope John 12. condemned these *Minorites* as Heretics; and the *Fraticelli* starting up at that time condemned the same Pope of Heresie, for saying Christ and his Disciples had a common stock among them, whereof *Judas* bore the bag. Another Schism they had about the year 1319. Some petitioned the Pope for leave to live after the Letter of St. *Francis* his Rule; and not after the gloss, as they all did. They obtain four places to reside in, and in each of them twelve Brothers. But these aiming at liberty, rejecting the rule of their Order, and wearing short undecent Garments, were suppressed by Pope *Innocent* the sixth. Another Rupture was among them, during the Schism of the Church, begun by *Baban* the sixth, who sat at *Rome*, and *Clemens* at *Avinion* for the *Minorites* of *England*, *France*, and *Spain*, chose them one General; and those of *Italy*, *Germany*, and *Hungary* another, Anno 1431. They divided themselves into *Conventuales*, and *Observantes*; these despising the *Conventual* Prelates, chose their own Governours, calling the others profane and impious. These touch no Meate, eat no flesh, and wear no shooes: They multiplied exceedingly in all parts, chiefly in *Italy*. They were confirmed by the Council of *Constance*, and divers Popes. *Francis* prohibited his Monks to meddle with Ecclesiastical Preferments, to be called Lords or Masters, to hear confessions, to eat flesh, to wear rich apparel, and to dwell in sumptuous houses. *Bonaventure* their eighth General, ordered that they should continue singing till the Epiphany, *Glory to thee O Lord, who wast born of a Virgin*. He taught them also to exhort the people to salute the Virgin *Mary* at the ringing of the Bell, after the *Complutory*, in memory of the Angel saluting her that hour. Pope *Gregory* the Eleventh limited the power of the *Minorite* Protectors, that they should not meddle with any, except he disobey the Pope and Church, Apostatize from the Faith, and forsake his rule. *Honorius* the third decreed that no *Minorite* should ever forsake his Order. The *Minorites* obtained this favour, that they might make Ma-

of Divinity among themselves; whereof *Alexander de Alis* was the first. 7. The *Franciscans* did increase so fast in all parts, that from the year 1111. till the year 1310. being the space of 199. years, there were erected in *Christendom* above 1500. Monasteries of this Order. *Bellicus* recordeth that in his time were Ninety thousand *Minorites*. The cause of this increase was partly their diligence and sedulity in making *Proselytes*, partly their priviledges, and partly their pretended sanctity and mortification, but chiefly their incredible miracles and vision of *St. Francis*, which are attributed to the people because of his five wounds, his bearing of *Christ* in his arms, his mansion in *Heaven* next *Christ*, and much other stuff to that purpose, with which their *Legends* are fraught. 8. There be three sorts of poverty among the *Mendicant Friars*; one is to have nothing, either in common or in propriety; and this is the *Franciscan* poverty, which is the greatest of all; another is that which the *Dominicans* profess; that is to have nothing in propriety, yet something in common, as books, cloaths, and food. The third is, and the least, to have some things both in common and in propriety, but only such as necessity requires, as food and rayment; and this is the poverty of the *Carthusians* and *Augustinians*.

Poverty,
threefold.

Of these
things see
the Authors
above
named.

Q. 16. What were the *Knights of the Holy Sepulchre*, and the *Gladiatores*?

A. These ascribe the original of their Order to *James* our Lords Brother, and Son of *Alphonsus*; but it's more likely that this Order began when *Jerusalem* was taken by *Gadsfrey of Bullioyn*; at this day, it is quite extinct. When *Jerusalem* was taken by the *Soldan*, these, *Anno Christi* 1300. with all the other religious *Knights of Christendom* were driven out of *Syria*; yet the care of the holy *Sepulchre*, which these *Knights* had charge of, was committed to the *Franciscans* by the *Soldan*, who of all the *Christian* professions suffered none to stay in *Syria* and *Jerusalem*, but the *Armenians*, *Syrians*, *Georgians*, *Greeks*, and *Franciscans*. The Pope allows eight of this Order with a *Christian Knight*, who is their *Guardian*, to keep

Knights of
the Holy
Sepulchre.

the Sepulchre. The manner of installing the Knight of the Sepulchre was this: The Knight after preparation, being brought within the Sepulchre, where Hymns are sung, and Prayers said, declares kneeling, that he is come to be made Knight of the most Holy Sepulchre of our Lord, that he was nobly descended, and had means sufficient to maintain him; withal promiseth to his Mass daily, to expose his life and estate against the Infidels, to defend the Church of God and Ministers thereof, from their Persecutors, to avoid unjust Wars, Debels, filthy Lucre, and such like, to maintain peace among Christians, to shun oppression, perjury, rapine, blasphemy; and all other grievous sins. Then the Guardian laying his hand on the Knights head, bids him be a stout, faithful, and good souldier of our Lord Jesus Christ and of his Holy Sepulchre. Upon this he gives him a pair of Gilded Spurs, with a naked sword, signing him three times with the Cross, and bidding him in the Name of the Trinity, use the Sword to his own and the Churchs defence, and to the confusion of the enemies thereof; then the Sword being sheathed, is girded to the Knight by the Guardian; the Knight riseth, and bending his knees and bowing his head over the Sepulchre, is by the Guardian struck on the shoulder three times with the Sword, saying, *I ordain thee Knight of the Holy Sepulchre of our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost.* This he repeats three times, and crosseth him three times, then kisseth him, and putteth a Golden Chain about his Neck, with a double red Cross hanging at it; at last the Knight having kissed the Sepulchre, the Monks present sing *Te Deum*, and after a short prayer, he is dismissed. This Order was by Pope Innocent the eighth, Anno 1485. made one with the Knights of Rhodes. The Order of *Gladiators* began in *Levonis* much about the time that the *Tartaricks* began in *Jerusalem*, Anno 1104. they were called *Gladiators*, from carrying on their Cloak two Red swords a cross. *Albert* Bishop of *Riga* began this Order, and allowed the third part of his Churches Revenues towards the Maintenance thereof. Their Habit was white, on which

Gladiato-
res.

were woven two bloody Swords in manner of a Cross as is said; to signify their innocency, and war-fare against the Pagans; whom they converted to Christianity, not only in *Bigo* the Metropolis, but in most places of *Livonia*. Pope *Innocent* gave them all the Lands they could find there. The rule they professed was the same with that of the *Templars*; but by the Popes perswasion, both the *Crucifers* and *Gladiators* incorporated themselves into the *Teutonic Order*.

Q. 17. What were the Knights of St. Mary of Redemption, of Montefra, and the Order of Vallis Scholarium, and Canons Regular of St. Mark?

A. The Knights of St. *Mary de Mercade*, or of *Redemption*, because their charge was to redeem captives, was instituted by *James* King of *Aragon*, who in the year 1112. subdued the Isles *Baleares*. This Order began about the year 1132. and was confirmed by *Gregory* the ninth. They wear a white Garment, with a black cross. They are of the *Cistercian* Order. The Knights of *Montefra*, are so called from that place in the Kingdom of *Valencia*. They were instituted much about the time of the former Knights of St. *Mary* by the same King *James*, and confirmed by the same Pope *Gregory* the ninth; the badge of this Order is a red Cross, and are also *Cistercians*. The Order of *Vallis Scholarium*, began Anno 1217. by one *Guilielmus Richardus*, a Scholar of *Paris*, who with *Edmund* and *Manasses* professors of Divinity, betook themselves to the Desert in *Champany*, where they set up a new Order, but after the rule of St. *Austin*. They borrowed also some things of the *Cistercians*, that the Prior should visit all the Churches of his Order without exacting any temporalties; that they hold a general Chapter every year; that they wear no linnen shirts, nor sleep on feather-beds; that none eat flesh, but such as are sick and weak. The place where they first resided in was call'd *Vallis Scholarium*. This Order was confirmed by Pope *Honorius* the third. The Order or Congregation of St. *Marks Canons Regular*, began in *Almona*, about the year 1231.

Q. 18. What was the Order of St. Clara, St. Pauls Eremites, and Boni homines?

X 4

A. Clara

See *Cyranizim* L. 7. *Funesim* L. 10. *Munster* in his *Geography*. *Helens* cent. 4. &c.

Of St. Mary of Redemption.

Of Montefra.

Monks of *Vallis Scholarium*. Monks, or St. Marks Canons Regular. See *Pandanus* in his *Chronicle*, and *Genebrard*. See also *Polydorus* L. 11. *Baleas*, *Polydorus*, *Hopkinson*, and others.

Nuns of
St. Clara.

A. Clara was of the same Town, *Affium* with *Francis*, and his intimate acquaintance; she was Daughter of *Ortolano*, who undertook Pilgrimages both to *Rome* and to the holy Sepulchre; in her child-hood she wore sack-cloth next her skin, and would never hear of Marriage. She stole away from her Parents, cut off her hair, and could not be drawn away by any persuasions from her intended course of life. About the year 1215. at the Church of *St. Damiano* she instituted the Order of *Poor Ladies*, called from her name *Clarisse*, and from the place the Nuns of *St. Damian*. Near this Church in a Cottage she lived two and forty years, afflicting her body with fasting, watchings, and all kind of hardness.

Eremites of
St. Paul in
Hungary.

Monks, or

Boni Ho-

mines. See

Polydor,

both in his

History, &

in his In-

ventions,

Frank in

his Chro-

nicles, Ba-

laus in his

Appendix,

Antonius

in his Ti-

tles, &c.

Monks, or

St. Maries

servants.

A. One Philip Tudert a *Florentine* by birth, and a Physician by profession, instituted the Order of *Saint Maries Servants*; they follow the rule of *St. Austin*, they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by *Pope Bonus* the eleventh, and seven other Popes after him. They are permitted to carry a Satchel or Bag to put the Alms in, which they beg.

Q. 19. What were the Servants of St. Mary, the Celestini, and Jesuati?

A. One Philip Tudert a *Florentine* by birth, and a Physician by profession, instituted the Order of *Saint Maries Servants*; they follow the rule of *St. Austin*, they wear a short black coat, and over that, a long black cloak pleated about the shoulders. They were confirmed by *Pope Bonus* the eleventh, and seven other Popes after him. They are permitted to carry a Satchel or Bag to put the Alms in, which they beg.

In Italy there be eight and forty Monasteries of these
 monks. This Order was instituted Anno 1282. or as o-
 thers say, 1285. The *Celestini* were so called from Pope
Celestine the fifth, who having before his Popedom lived
 an *Eremitical* life in divers Desarts, at last erected this
 Order after the rule of St. *Bannes*, and procured it to be
 confirmed by Pope *Gregory* the tenth, in the General
 Council of *Lyon*. Their habit is of a sky-colour with-
 out a hood. *Celestine* their Author being elected Pope,
 and cheated out of it by *Boniface* the eight, who by a
 lane and a hole in the wall, spake to him to relinquish
 his Popedom; which he did, thinking an Angel had spo-
 ken to him; I say, *Celestine* returned again to his Eremiti-
 cal life, which he could not long enjoy; for Pope *Boni-
 face* put him in prison upon jealousy, where he died.
 These Monks came into England, Anno 1414. The *Jesuits*
 began at *Senes* by *John Columbanus*, and *Francis Vincent*,
 Anno 1365. they were called *Jesuits* from using the
 name of *Jesur* often in their mouths. Pope *Urban* the
 fifth, approved them, and enjoyned them to wear a white
 garment, a white cover for their head, a leather girdle,
 and to go barefooted, using only wooden soles. These
 Monks were afterwards called *Apostolici*.

Monks of
Celestini.

Monks on
Fesuati.
See Frank
in Chron.
Sabellicus
Euse. 9.
Crantzius,
L. 9. Folia-
terrarius L.
21. Polyd.
L. 7. Surinus
Tom. 3. de
Vit. Sancti.
&c.,

Q. 20. What was the Order of Saint Bridget?

4. *Bridges* not that of *Scotland*, who lived about the year 530. but a Princess of *Sweden*. Anno 1360 obtained a confirmation of her Order (which she received immediately from Christ, as she said) by Pope *Urban* the fifth. Her rule was according to that of *St. Basil*. The Monks and Nuns may have their Coyents contiguous, and the same Church, but the Brothers must officiate below, the Sisters above. Both Sexes must use gray cloaks and coats, with a red Crofs thereon. They must have nothing in propriety, touch no money, must lye only upon straw. The fashion, colour, and measure of their cloaths are set down; on their Vail they must wear a white linen Crown, on which are sewed pieces of red cloath, representing drops of blood, and so placed that they may resemble the crofs. The sisters are enjoyned how to officiate, and what prayers they shall use every day, to be silent.

*Monks and
Nuns of
S. Bridget's
Order.*

lent, to avoid conference with men, except it be at a window, upon urgent occasion, on Sundays and great Festivals, and that only from nine till the Evening. She that openeth not her Window at all, shall have the greater reward in Heaven. Days of Fasting are prescribed them; none must be admitted into the Order, without a year probation: Then she must be examined and consecrated by the Bishop, who is to bring her into the Church with a Red Cross carried before her, having the Crucifix on the one side, and the Virgins Image on the other, to put her in mind of Patience, and Chastity: two Tapers burning must be carried before the Cross; then the Bishop consecrates a Ring, and prayeth. She having testified her constant Resolution to that kind of life, the Bishop by putting the Ring on her finger, Marrieth her to Christ, and prayeth; she comes to the Altar and offers, then returns to her place again. Her new Cloaths are also consecrated, and she is called by the Priest to come barefooted to the Altar, the Bishop prayeth again, and withal puts on her the Coat of her profession, her shoes, hood, and cloak, which he tieth with a wooden button in memory of Christs wooden Cross, to which her mind should be fastned. Then her Vail was put on, the Bishop at every action, and parcel of her cloaths prayeth; and at last her Crown, the Bishop praying that she may be crowned with joy. She returns to her place, and is called again to the Altar, where she falls on her face, the Bishop with his Priests reads the *Letany*, absolves her, and gives her the Eucharist; her Coffin, which during the time of the Mass stood there, is carried by four Sisters, sprinkling dust on it, into the Covent; at the gate whereof stands the Abbateſs with her *Nuns*, the Bishop with two Tapers carried before him, and the Priests singing, brings the new *Nun*, and recommends her to the care of the Abbateſs, which she receives, shuts the gate, and brings her into the Chapter. The first eight days she is tied to no Discipline. At Table, and in the Quire she sitteth last. The number of the sisters is sixty, and no more. Thirteen Priests according to the number of Apostles, whereof *St Paul* was one; four *Evangelists*,

of Preachers; representing the four Doctors of the Church, *Ambrase, Austin, Gregory, and Hierony*; and eight Lay-men. All these together make up the number of the thirteen Apostles, and 72. Disciples. The Priests Garments shall be of coarse gray, on which shall be worn a red Cross, and in the midst a round piece of white cloth, to resemble the Host which they daily offer. The four *Evangelists* shall carry on their Cloaks a white circle, to shew the incomprehensible Wisdom of the four Doctors which they represent. Within these circles Red pieces of cloath shall be inserted like Tongues cloven, to shew their Learning and Eloquence. The Lay-brothers shall wear on their cloaks a white Cross, to shew Christs innocency, with five pieces of red cloath, in memory of Christs five wounds. The number of Brothers in the Covent, must not exceed five and twenty, who are to be blessed by the Bishop, after the same manner that the sisters were; but instead of a Ring, the Bishop shall hold the Priest by the hand, and for a Vail, shall lay his hands on his head; and instead of a Crown, shall use the sign of the Cross. The Abbatefs shall be among the thirteen Priests, as *Mary* was among the Apostles; she shall have for Confessor, him whom the Bishop alloweth. Confession must be made at least three times yearly, and every day if need be, to such Priests as the Confessor shall chuse; the Priest shall be diligent in Preaching, Praying, and Fasting. Every Thursday shall be a Chapter held, wherein the Delinquent sisters may be punished with Fasting, standing without doors in the Church-yard, whilst the other sisters are within at Divine service, and with prostrating her self on the ground, till the Abbatefs take her up, and intercede for her Absolution. If a sister possess any thing in propriety, and dyeth before she confesseth it, her Body is laid on a Bier at the Church door, where they also say an *Ave-Mary* for her, and then is absolved, and after Mass is carried from the Quire to the Church door by the sisters, where the Brothers receive her, and bury her. Neither the Abbatefs, nor any sister must receive gifts, or have any thing in proper. Every one after the first foundation,

tion, must bring their yearly revenues to be employed by the Abbateſs, but after the number of ſiſters is filled, and a Revenue ſetled, they that came after need bring nothing. If any dye, her cloaths and allowance dyet ſhall be given to the poor, till another be choſen. Every Year before the Feaſt of *All-Saints* let there be an Audit of Expences kept; if any thing remain over and above the expences, let it be reſerved for the next years expences, or beſtowed on the poor, on whom alſo the Nuus old cloaths muſt be conferred. Every Novice muſt bring a Preſent or Alms gift to the Covent, but nothing that hath been got by oppreſſion, cheating, ſtealing, or any other ſiniſtrous means; ſuch gifts muſt be reſtored again, and ſo muſt gifts doubtfully got be rejected; and if the Covent ſtand not in need of any preſent, let it be given to the poor. In every Church muſt be thirteen Altars, on each of which one Chalice, but on the high Altar two Chaliceſ, two pair of Flaggons, many candleſticks, one croſs, three cenſers, one for daily uſe, the other two for ſolemn Feaſts, a *Cibory* for the Hoſt; let there be no Gold nor Silver in the Covent, except where the Holy Reliques are kept; let every one have her office or ſervice-book, and as many other Books as they will, for good Arts; let each Altar have two Altar-cloaths; let no Siſters be admitted under eighteen, nor Prieſt or Brother under five and twenty years of age. Let the Siſters imploy their time in devotion, labouring with their hands and about their own affairs, after the manner of Chriſt and his Mother; let Rich and Poor have the ſame meaſure of Mear and Drink; and let not any afflict their body too much; for not their own correction, but Gods mercy muſt ſave them. Let the Siſters Confess at the Lattice of the windows, where they may be heard, but not ſeen; but in receiving the Eucharist they may be heard and ſeen. But they muſt do nothing without the leave of the Abbateſs, and ſome witneſſes, except in time of confeſſion. Prieſts muſt not enter the Nunnery, except to give the Sacrament in the Agony of death, and that with ſome witneſſes. All the Prieſts and Brothers may enter to perform Funerall

eral obsequies. The Bishop of the Diocess must be the Father and Visitor of the Monasteries and Nunneries; the Prince of the Territory shall be the Protector, and the Pope the faithful Guardian; without whose will no Covent shall be made. Let there be a hole like a grave still open in the Covent, that the Sisters may pray every day there with the Abbateſſes (taking up a little dust between her fingers) that God who preserved Christs body from the corruption of the grave, would also preserve both their bodies and souls from the corruption of sin. Let there be a Bier or Coffin at the Church door with some earth, that all comers in may remember they are dust, and to dust shall return: to the observers of this rule Christ promiseth his aid, who revealed himself to St. Bridges, and counsels her to convey it to the Pope to be confirmed. So goeth the story, as it is set down by Hospinian, who translated it out of the German into the Latin tongue: this Order came into England, Anno 1414. and was placed at Richmond. There be few of these establishments, except in Sweden.

Q 21. What was the Order of St. Katherine, and of St. Justina?

A. Katherine born in Sena in Tuscany, in her Childhood vowed Virginity; and in a dream saw Dominick with a Lily in his hand; and other religious Founders, wishing her to profess some of their Orders; she embraced that of Dominick, in which she was so strict, that she abhorred the Smell of Flesh, drunk only Water, and used no other cheer but Bread and raw Herbs. She lay upon boards in her cloaths. She girt her self so close with an Iron Chain, that it cut her skin; she used to watch whole nights together, and scarce slept half an hour in two days, in imitation of S. Dominick. She used to chastise her self three times every day with that Iron Chain, for an hour and a half at a time, so that the blood run from her shoulders to her feet. One chastisement was for her self, the other for the dead, and the third for those that were alive in the World. Many strange stories are recorded of her, as that Christ appeared to her with a Ring; that he opened

See Antoninus, Baland Nautlerus, Trithemius, Cranzius, &c.

St. Katherine of Sena

Nuns of S.
Katherine:

her side; took out her old heart; and put a new one in stead of the former; that he clothed her with a black coloured garment, drawn out of the wound in his side; so that she never felt any cold afterwards; and directed other tales to this purpose. Some say this order began

Monks of
St. Justina.
See Frank
in Chron.
Pol. Virg.
Hosfrinian,
Antonius,
Franc. Mo-
dius, &c.

Anno 1372. others Anno 1455. The Nuns of this Order wear a white garment, and over it a black Veil with a head covering of the same colour. The Order of St. Justina, was instituted by Ludovicus Barbus, a Pol. Virg. netian, Anno 1409. after the ancient discipline of Hosfrinian, Antonius, and confirmed by John 24. The Monks of this Order are careful not to eat out of the Covent with seculars, and to wash the feet of strangers.

Q. 22.
St. Saviour,
the Albani,
Fratricelli,
Turlupini,
Montolivertenses?

What were the Eremites of St. Hierom, St. Saviour, the Albani, Fratricelli, Turlupini, and Montolivertenses?

Eremites of
St. Hierom.

A. S. Hierom Eremites in Spain, under S. Austins rule was instituted about the year 1366. in Urbino City of Umbria in Italy, in the time of Pope Gregory the ninth, and was confirmed by Gregory the twelfth. Of this Order there is in Italy five and twenty Covents. They differ in their habit, and other things, little or nothing from the other Monks of St. Hierom. The Canons of St. Saviour were instituted also in Italy, near Rome, in a place called Scapitum, whence they are named Scapitini. They follow St. Austins rule. Their Author was one French of Bononia, Anno 1366. in the time of Pope Urban the fifth, and were confirmed by his successor, Gregory the eleventh. Anno 1370. They wear a white cloak with a white hood above a white linnen Gown.

Canons of
St. Saviour.

Albani.

Albani were so called from the white Linnen they wore; these in the time of Pope Boniface the ninth, Anno 1399. came down from the Alps into Lun. Flavinia, Henuria, Pisto, and other places of Italy, having for their guide a Priest clothed in white, and carrying in his hand the Crucifix. He pretended so much Zeal and Religion, that he was held a Saint. These People intreated so such a vast body, that Boniface the ninth grew jealous, and their Priest aimed at the Popedom; there

therefore sent out some armed men against them, apprehended their Priest, and put him to death; upon which the whole multitude fled, every man returning to his house. These made profession of sorrow, weeping for the sins and calamities of those times; they eat together in the high ways, and slept all promiscuously together like beasts: they are by most reckoned among the Hereticks, and not religious Orders, and so are the *Fratricelli*, or *Hughardi*, who would be counted the third Order of *Franciscans*; they were called *Fratricelli*, Brothers of the Cells and Caves where they dwelt. Their Women were named *Beghina*, and *Begutta*. These sprung up Anno 1208; they went with their faces covered, and their heads hanging down; their lives were flagitious, and their opinions heretical, as we have already shewed among the Heresies; therefore they are condemned by Boniface the eighth, Clement the fifth, and John the twenty second: yet Gregory the eleventh, and Eugenius the fourth, defended such of them, against whose life and faith, no just exceptions could be taken: Gregory about the year 1378. *Eugenius*, Anno 1431. The *Turkopolitani* also, though they would have been thought a religious order, were heretical in their Tenets, and therefore condemned and burned. Anno 1372. *Montivivantes*, or Monks of Mount *Olivet* began 1407. when the Church was divided between three Popes. In this distracted time many of *Sens* betook themselves to the next Hill, which they called Mount *Olivet*, and cloathed themselves in white, professing St. *Bonnet's* rule. They were confirmed by Pope Gregory the twelfth. There were others of the same name long before these, but Boniface the eighth, Anno 1300. put them down, and executed their Author as *Veterbians*; he only wore a linnen cloth about his waste, the rest of his body naked.

Franciscans

Turkopolitani

Monks of Mount Olivet

See *Frank's* *Sabbatians*, and the other Authors already named.

Q. 23. What were the Canons of St. George, the *Mendicants* of St. Hierom, the Canons of *Laterane*, Order of the Holy Ghost, of St. Ambrose ad *Nemus*, and of the *Minimi* of *Jesu Maria*?

A. The Canons Regular of St. George, called also Canons *Regulares*, were instituted by *Lawrence Justinian*, Patriarch of *Constantinople*, and named after St. George.

**Mendi-
cants of
S. Hierom.**

**Canons of
Lateran.**

**Monks of
the Order
of the Holy
Ghost
Of S. Am-
brose ad
Nemus.**

**Monks or
Minimi of
Jesu Maria**

**See Surius
Tom. 1. de
vis. Sanct.
with other
Authors
already
named.**

arch of *Venice*, Anno 1407. they were confirmed by *Gregory* the twelfth. They wear a linnen Surplice over their Garments, and a black hood, but out of the Cloyster they wear a black cloak, with a black hat. There be two Orders more of this name; the one wear white, the other blue; they abstain from flesh, except in their sickness, and are not tyed by vows to their profession. The Mendicants of *S. Hierom* were instituted by *Carolus Florentinus*, Anno 1407. and are confirmed by *Gregory* the twelfth: they profess *S. Austins* rule; they wear dark coloured cloaths; and over their coat a pleated cloak divided, they use a leather girdle, and wooden shooes. The Canons of *Lateran* make *S. Austin* their Author; these were expelled *S. John Lateran*, by Pope *Calixtus*, after they had been seated there by *Eugenius* the fourth, who expelled the *Seculars* thence, but *Paul* the second, called back the *Regulars*; and by degrees expelled the *Seculars*. Their cloak, scapular, and hood are black. The Order of the *Holy Ghost* was instituted near *Venice*, by *Gabriel of Spallitum*, Anno 1407. They use the same habit that the *Canons Regular* do wear. The Brothers of *S. Ambrose ad Nemus* were instituted at *Milan*; and confirmed Anno 1433. They wear dark coloured cloaths, and profess *S. Austins* rule. The *Minimi* of *Jesu Maria*, were instituted by one *Francis Paula*, a *Sicilian*, Anno 1471. he made three rules; one for the Brothers, another for the Sisters, and the third for both Sexes called *Tertiarii*. He would have the Brothers to be called *Minimi*, and the Sisters *Minime*, to teach them humility. They were enjoyned to keep the Ten Commandments, to observe the Church Laws, to obey the Pope, and to persevere in their Vows of Chastity, Poverty, Obedience, and Fast- ing. This was allowed by *Julius* the second, *Innocent* the eighth, *Sixtus* the fourth, *Alexander* the sixth, and *Leo* the tenth. They abstain altogether from flesh, they wear only coarse linnen, and wander up and down bare-headed, and bare-foot.

Q. 24. What Orders of Knight-hood were there erected in Christendom after the year 1400?

A. The Knights of the Annunciation of *Mary*, by *Knights of*
Amadeus the fifth Earl of *Savoy*, and first Duke thereof, *the Annun-*
Anno 1430. of this Order we have already spoken. The *ciation.*
 Order of *Maurician* Knights was instituted by *Amadeus* *Of Saint*
 the seventh, *Anno* 1496, to the honour of *St. Maurice*, *Maurice.*
 whose Ring was delivered to *Peter* Earl of *Savoy*,
 that by him it might be conveyed to his successors, as a
 badge of their Right to, and Sovereignty over that
 Country. The Knights of the Golden Fleece were
 instituted by *Philip* the good Duke of *Burgundy*, and *Of the Gold*
 father to *Charles*, whom the *Switzers* defeated and *den Fleece.*
 slew. This *Philip* on his Wedding-day, with *Isabel* the
 King of *Portugal's* daughter, erected this Order, *Anno*
 1439. which he called by the Name of the Golden
 Fleece, in memory of *Jason*, and those other Worthies,
 who ventured their lives for that Golden Fleece, to
 encourage Christians to venture their lives like *Coura-*
geous Argonauts, for the Defence and Honour of the
 Catholick Church. There were appointed thirty one
 Knights of this Order, the chief whereof was the Duke
 of that Dukedom. "Of these Knights we have spoken
 already in the History of the World; in the Im-
 pression by me owned, as before is mentioned. The
 Knights of the *Moon* were instituted by *Reiner*, Duke *Of the*
 of *Anjou*, when he obtained the Kingdom of *Sicily*, *Moon,*
Anno 1464. These Knights wore a silver half Moon
 in their Arm, and were bound to defend one another
 in all dangers, and never to fall at Variance among
 themselves. The Knights of *Saint Michael* the Arch- *Of Saint*
 Angel were instituted by *Lewis* the French King, *Michael,*
Anno 1469. These wear a Golden Chain, at which hanged
 the Image of *Saint Michael* treading on the Infernal
 Dragon: This picture his Father, *Charles* the seventh,
 wore in his Banners; and it is worn by his Posterity, in
 memory of *Saint Michael*, who was seen in Battel at
 the bridge of *Orleans*, fighting against the *English*, whom
 he forced to raise their siege. The King appointed there
 should be of this Order 36 Knights, whereof himself
 should be the first. They are tied to hear Mass every *Of Saint*
 day. The Knights of *Saint Stephen* were instituted by *Stephen.*
Cosimo

Of the Holy Spirit.

Cosmo Duke of *Florence*, and confirmed by Pope *Pius* the fourth, Anno 1561. in imitation of the Knights of *Malta*. They differ from the *Johannites*, that instead of a white, they wear a red Cross set in Gold. They may also marry once, which the *Johannites* could not do. Their seat is in *Malta* an Island in the *Liguſtick* ſea. They are called Saint *Stephens* Knights, not from *Stephen* the first Martyr, but from *Stephen* Bishop of *Florence*, who was canonized, or from Pope *Stephen*. The Knights of the Holy Spirit were instituted by *Henry* the French King, Anno 1579. Of the Knights of *S. George* in *England*, or of the *Garſter* instituted by King *Edward* the third, Anno 1351. And of the Knights of the ſtar, ſet up by King *John* the first of *France*, in memory of the ſtar which appeared at *Chriſts* Nativity, the Knights alſo of *Jeſus Chriſt* in *Portugal*, and of the Knights of *Alcantara* in *Caſtile*, we have already ſpoken. He that will ſee more, let him read *Panſinius* in *Chron. Sabellicus*, Enne. 9. *Crantzins*, L. 9. *Frank* in *Chron. Polyd.* L. 7. *Volaterran* L. 21. *Girard*, Hiſt. Lib. 15. *Baleus* Cent. 5. *Henſereus* L. 4. rer. *Burgund.* *Tilius*, Hiſt. *Franc.* *Gnebrard*. in *Chron.* *Hopſinian* de orig. *Monach.* and the Continuation of Sir *Walter Raleighs* Hiſtory of the World, in the Edition by me owned.

The Contents of the Eleventh Section.

Of Religious Orders and Opinions from the Year 1500. till this day. 2. The Order of Jesuites. 3. Of their general Rules. 4. Of their other Rules. 5. Of their Rules for Provosts of Houses, Rectors of Colledges, &c. 6. Of their Rules for Travellers, Ministers, admonitors, &c. 7. Of their priviledges granted by Popes. 8. Of other Orders in the Church of Rome. 9. How Abbots are consecrated at this time. 10. Wherein the Christian Orders of Knight hood differ. 11. Of other Orders of Knight hood besides the French. 12. Of the Orders of Knight hood in Germany, Hungary, Bohemia, Poland, &c. 13. The Orders of Knight hood in Italy. 14. Of the Christian Military Orders in the East.

SECT. XI.

Quest. I.

WHat Religious Orders and Opinions in Religion are there sprung up in these latter times, that is, from the Year 1500. till this day, in the Christian world?

A. In the Year 1500. started up a new Order, called *Orders of Poor Pilgrims*; these came out of Italy into Germany bare-foot, and bare headed; some covered their Bodies with Linnen, others with Gray cloath, carrying every one in his hand a wooden Cross, but without scrip or bag, staff or mony; drinking neither wine nor beer; feeding all the week, except on Sunday, upon Herbs and Roots sprinkled with Salt: They abstained altogether from Eggs, Butter, Milk, Cheese, Fish, and Flesh. In the Church they stretch out their Arms in manner of a Cross, and Praying fell flat on the ground. They stayed not above four and twenty hours in any place, they went by couples begging from Door to Door. Among them were divers Priests, Deacons, and Sub-Deacons: this

Penance they undertook voluntarily, some for three years, others for five or seven; as they pleased, and at the end of their years returned home, and betook themselves again to their callings: They excluded from their Pilgrimage only Monks and Women. About six years after, was instituted the Order of *Indians*, under Pope *Julius* the second, and *Maximilian* the first Emperor. These were of the *Carmalite* Race; and were called *Indians*, as I suppose from their Intention, to convert the *Indians* then discovered: They wore black cloaths, and over them white Gowns, as appears by that verse of *France, Modius: Quo tegimus pura pallia pulla toga.* Under Pope *Clement* the seventh was instituted the Order of *The Society of Divine Love*; these were devout people, who met in retired places, remote from the company of the vulgar: here they Prayed, Sung, Administered the Sacraments, and did other acts of Devotion; they were called also *Theatini* from *Theatinum*; the Bishoprick of which place was rejected by *John Peter Carrafa*, that he might the more freely enjoy that devout life, and give himself the more seriously to contemplate Divine Mysteries, and to regain the honour of the Clergy, so much degenerated from their former Integrity. He refused also the Bishoprick of *Brundisium*, which *Charles* the fifth would have conferred upon him, yet afterwards he was content to change his Name. from *John Peter* to *Paul* the fourth, and to accept the Popedom. Of this Society also were *Cajetan* the *Apostolical Protonotaries*, *Boniface* a Nobleman of *Premont*, and one *Paul* a *Roman*. In the Year 1537. was instituted the Order of *Paulini*, by a certain Countess called *Gastalia* at *Manzusa*, hence her Disciples were named *Gastalini*. The Brothers and Sisters of this Sect were by their own strength thus to tame their flesh; they were to lie two and two together in one bed, but with a Cross laid between the man and woman, that they might not touch one the other. This course they were to use so long, till they had quite subdued the tickling of the flesh. But this order lasted not long; for the inconveniencies found in it, occasioned the extirpation thereof.

See Hospi-
nian, Fran.
Modim,
Naucerus,
and others.

Q. *What is the Order of the Jesuites?*

A. This Order which is called the *Society of Jesus*, *Of Jesuites* (because they take upon them to advance the Name, Doctrine, and Honour of *Jesus* more than other Orders heretofore,) was instituted about the year 1540. by *Ignatius Loyola* of *Cantabria*, who being at first a Soldier, and receiving some wounds in the *French War*, of which he lay sick above a year, resolved upon recovery of his health, to renounce the world; and wholly to addict himself to the advancing of the name of *Jesus*, for this cause being six and twenty years of age, he forsakes all, and travels to *Jerusalem*; thence (having done his devotion to the holy Sepulchre) returns into *Spain*, where at *Complutum* and *Salamantica*, he gives himself to study; in the interim he took upon him to preach Mortification, both by his Doctrine and mean Habit, though at yet he was furnished neither with sufficient Learning, nor was he called; wherefore he was imprisoned, and examined by the Inquisitors, and being found Zealous for the Roman Faith, was dismissed, and thence goeth to *Paris*, where he studied ten years in great poverty and weakness of body, and was at last made *Master of Arts*. In the year 1536. he returns to *Spain* with Ten more of his profession, and from thence to *Rome*, to have leave of the Pope to Travel to *Jerusalem*; but finding the peace broken between the *Turk* and *Venetian*, they go to *Venice*, and there did dress the Wounds and sores of poor people in Hospitals. Seven of these Ten companions of *Ignatius* took the Priest-hood upon them, and Preached up and down the Territories of *Venice*, having neither Temporal nor Ecclesiastical means to sustain them. After this they all go to *Rome*, where they are hated and molested by the Clergy, yet their Society increased daily, and procured a Confirmation of their Order from Pope *Paul* the third, which since was ratified by *Julius* the third, *Paul* the fourth, *Pius* the fourth; and the Council of *Trent*. At first they were not to have above sixty of their Society, but afterward the Pope perceiving how needful this Order was to the decaying Roman Religion.

"ligion, permitted all that were fit to enter into the
 "same. They have their Chief or General, their Coad-
 jutors in Spiritual things, such are their Priests, and
 Professors of Divinity, Philosophy, and inferior
 Arts. Their Coadjutors in Temporals, who look to
 their cloathing, dyet, and domestick affairs; their
 Scholars and Novices are maintained, lest this Order
 or Society might fail, who are bound to obey their su-
 periors without doubting or inquiring into the nature
 of the thing enjoyned them. "This Order differs from
 "others, in that besides the three ordinary Vows of
 "Chastity, Poverty, and Obedience, they bind them-
 "selves to the Pope, in undertaking chearfully, readily,
 "and without charging them, any journey he shall com-
 "mand for propagating the *Roman Faith*. The title
 also of Professor among them is more honourable than
 of Priests; for one may be a Priest many years, before
 he be admitted Professor. The *Jesuites*, instead of a
 Hood, wear a Philosophical Cloak, that is, long and
 black; their Cap resembling a Cross is called *Baretto*;
 this they do not wear abroad; their Cassocks they call
Solannas, which they rye with silk girdles, and they spread
 so fast over the world, that above sixty years ago they
 had 256 Colledges.

See *Christi-
 annus Fran-
 ken in Col-
 loq. Jesuit.
 Surim, Ho-
 pinian, &c.*

Q 3. What be the general Rules to which the *Jesuites*
 are tyed?

*Jesuites,
 their Rules.*

A. To examine their Conscience twice daily;
 to be Diligent in Prayer, Meditation, and Readings;
 to be daily at Divine Service, at the times appointed
 to Confess their sins; to renew their Vows every
 Year twice; to be abstinent on Fridays, not to preach
 without the Superiors leave; not to keep Money by
 them, nor to have any thing in proper; To read no
 Books without leave, nor to meddle with any thing
 that is not theirs; To learn the language of the coun-
 try where they live; not to lock their Chests, or Cham-
 ber doors; not to sleep in the night with the window
 open, or naked, or to go out of their Chamber with-
 out their Cloaths; not to teach or learn without the
 Superiors leave; not to drink between meals, or to
 eat

at abroad without leave, or to take Physick, or to consult the Physician, till they be permitted by the Superiour; to hearken to the Bell when it rings; to keep their Beds neat, and Chambers clean; To acquaint the Superiour, when any is grievously tempted; To be obedient, humble, and reverent in uncovering the head to their Superiours, not to complain of one Superiour to another; To be silent, or else to speak briefly, with moderation and submission; To avoid contentions, contradictions, or speaking evil of one anothers native Country; let him only reprove and command who is authorized so to do. Let none enter into another mans place, office, or Chamber, without leave; whilst two are in one Chamber, let the door stand open: Let no man mock another; Let no man at Table put off his hat, except to his Superiour; No talk with strangers, or commerce by letters without leave; Let no man report idle rumors, nor divulge abroad what is done at home. None without leave may write any thing of instruction or consolation, or meddle at all with secular affairs, Every one ought to instruct and exhort his Brother to confess; Let none go abroad without leave, and he must shew the cause of his going abroad, and what effect it took, when he doth return; he must also write down his name, and acquaint the Porter whither he goeth, and must return before night. That when any travelleth he shall lodge nowhere but in a *Jesuites* Colledge, if there be any in that place; and shall be as obedient to the Superiour there, as to his own. Let every one have these rules by him, that he may read, or hear them read, once every month. But the Coadjutors must read their rules every week. They have also their constitutions, wherein is shewed that the end of their Society is to do good to their own souls and the souls of their Neighbours, and that therefore they are bound to travel to and fro in the world; to confess their sins to the Priest every sixth Month, and then to receive the body of Christ; to cast off all inordinate affections of kindred, Friends, and Worldly things, to deny themselves,

*Of these
passages see
the Jesuites
Rules prin-
ted together
in one Book
at Lyons,
Anno 1607*

selves, to take up the cross of Christ, and to follow him; to study Humility, to aim at Perfection and all other Virtues, chiefly Charity; to have a special care of the inward man; to embrace Poverty with cheerfulness, to give freely of their spiritual things, as they have received freely; to study purity and chastity; and to be very vigilant over their senses, chiefly over the eyes and tongue. To be temperate, modest, decent, and devout in all things, chiefly at Table. To labour diligently for Obedience, and to refuse nothing that the Superiour shall command. In Confession to conceal nothing from the Ghostly Father. To study unity and conformity in judgments, and affections. To avoid idleness and secular affairs. To be careful to preserve health, and to avoid all excess that may impair it, as too much watching, fasting, labouring, or any other outward penance, and in sickness to be humble, patient and devout. To desire the Superiour once every year that he would enjoin them some Penance for their failings in the observation of their rules and constitutions, which ought to be heard or read every Month.

Q. 4. What other rules have they besides these common rules and constitutions?

*Jesuites,
their con-
stitutions
and rules
for Pro-
vincials.*

A. They have Rules for every particular Officer amongst them. As the Provincials Rule is to use diligence, fidelity, mildness, bounty tempered with severity in his government, to alter or add nothing in the rules and customes of the Province, without the consent of the General; in his absence or sickness, he may name (if the General do not) a Subprovincial; he must always have with him four Counsellors, with whom he may advise in matters of weight. He hath power to chuse divers Officers, such as Masters of the Novices, the Governours in spiritual things, Confessors, Preachers, and Readers, &c. He may dispense in divers things, and admit such as he thinks fit for probation; and may dismiss also in some cases, if the General hinder not: None must be admitted, who have forsaken the Society, or dismissed, without a new examination

nation and probation; he is to take care of the Masters and Teachers in Schools and Colledges, what proficiency there is, what Books are read, who are to study Divinity, and the Learned Tongues; that no stage-plays be acted but in Latin, and such as are modest, &c. He must confer no degrees in Divinity or Philosophy without the Generals leave. The degree or title of Master and Doctor, must not be used among them. He may chuse Coadjutors in Spiritual and Temporal affairs. He must look to the Edifices Revenues, and Lands of the society within his Province; to avoid suits in Law, yet to maintain their Rights by Law, if need be; to look to all expences and accounts, to avoid running in Debt, and to have a care of the Wardrobe, and all the Utensils; that if any Lands or goods be given to the society, the General be acquainted therewith, and some share thereof be given to the poor of that place, where the Goods or Lands are. He is to be obedient, faithful, and reverent to his General; to call Provincial Assemblies at fit times, and to help other Provinces when need requires. To see that Masses be had, and Sacraments administred according to the custome of the *Roman* Church; That Preachers and Confessors do their duties; That none be made Confessors, chiefly to women, but such as are well struck in years; That in time of Infection he appoint such as may look to the sick; That he depart not out of his Province without the Generals leave; nor the Provost or Rector from his House, or Colledge without leave from the Provincial. That he be careful what Labourers he sends abroad into the Lords Vineyard; that he give them full instructions; that they travel on foot rather than ride. He must visit every place within his Province once a year, and first the Church, the place where the Eucharist is kept, the holy Oyl, the Reliques, *Altars*, Seats of the Confessors, &c. then the persons, with whom he must deal prudently: and lastly the Superiour of the House or Colledge.

Of these passages see more fully in the fore-named book.

Q. 5. What rules have they for the Provosts of Houses, Rectors of Colledges, Masters of Novices and Counsellors, &c.

Jesuits
their rules
for Pro-
vosts.

A. The Provost is bound to observe the common and particular rules; as also, all customs approved by the General or Provincial, to be careful of his Under officers, and Confessors; to impose ordinary penance, such as publick reproof, to eat under the table, to kiss the feet of others, to pray in the refectory, to impose fasting, &c. He must have a Book, in which he must record what concerns the good of his house. He must see rules and constitutions of the house be duly observed. That confessions be made at the appointed times. That Scholars and Coadjutors not formed, renew their Vows twice a year. That every other Friday he make an exhortation to obedience, penance, patience, charity, humility, and other virtues. That he carry himself sweetly and wisely to his inferiors, moderate in reprovng and punishing; to send (if occasion be) one who may beg alms from door to door, for the Hospital, or who may accompany the Caterer, or who may preach in the streets. He must chiefly preserve love and unity in his house, and must read all Letters, that are either sent to, or from any under his charge, and must suffer none to have a seal, without the Provincials leave; let there be no arms nor musical instruments, nor wanton Books, nor idle recreations within his house. The Provost may, if need be, preach and hear Confessions, but must not suffer Priests of the society to preach, and hear the Nuns confessions, except upon extraordinary occasion. He must take care that all spiritual exercises be duly performed, and divine service every day. Let there be seven hours allotted for sleep; and eight hours between dinner and supper. Let the Table be blessed, and thanks given according to the *Roman Breviary*: Let an hour be allowed for recreation after dinner and supper, and on Friday after evening collation half an hour. Let there be conferences touching cases of Conscience held twice a week, at which all the Priests should be

be present. Let there be an account taken every Month of what is receiv'd and expended in the House. Special care must be had of those that labour in the Lords Vineyard, that they may not want. If any thing of moment is to be done in the house, let the Provincial be acquainted therewith. Let no man keep a Horse, except upon urgent Occasion, and with the Generals leave. Women must not be permitted to enter into the house. Lands given by Will must be sold for the use of the Society, but not without the Generals leave. Let no man walk abroad without a Companion; let Travellers of the Society be entertained kindly. &c. The Rectors of Colledges also have their Rules, which are in a manner the same with those of the Provosts. Which Rules and Constitutions, must be read twice or thrice a year in the Refectory. The Examiner also of those that desire admission, hath his Rules; he must be a man skilful and discreet, who must signify to his Superiour how he finds the party affected and qualified. If unfit, he must be cheerfully dismissed; if fit, he must ask him if he be resolv'd to forsake the World? and why? and what induced him to be of this Society? if he be in debt, or subject to any Infirmary; what is his Age, his Country, his Parents, and their condition? if he be born in Marriage, of Christian Parents, or of Hereticks; if he be a Scholar, where? and how long he hath studied? if he will be a Coadjutor, and content with *Martha's* Lot? then he must be well instructed in the constitutions and Rules of the Society. The Master of the Novices by his Rules is tyed to be Courteous and Loving to his Novices, to help, comfort, and instruct them upon all occasions; he hath power in some cases to enjoin Penance on them, and in some cases to absolve them. He must also be well exercised in *Basil's* Rules, *Gregories* Morals, *Austins* Confessions and Meditations, in *Bernard*, *Bonaventure*, *Cassian*, *Dionysius* his Homilies, *Cesarus*, *Ephraim*, *Hugo* and *Richard de S. Victor*, *Umbertus de Eruditionis Religiosorum*, *Innocentius* of contempt of the World, *Thomas*

*The Rules
for Rectors
of Colledges
and the Ex-
aminer.*

*Their Rules
for Masters
of the No-
vices.*

was de *Kempis* of the Imitation of Christ, and such like Books; for Histories, he must read *Gregorius* Dialogues, *Gregory Turonensis* of the Glory of confessors, and Life of St. *Martin*, *Eusebius* his Ecclesiastick History, *Sulpitius* of Saint *Martins* life, the select Lives of the Fathers, the Lives of *Lippoman*, and *Surin*, *Pet. Damianus*, *Pet. Cluniacensis* of Miracles, the Indian Letters and the Life of *Ignatius*. The Probationer for the first three weeks is to be used as a Guest: in which time he is to be instructed in the Rules and constitutions of the house: Then must he be examined, and must promise that in a Years space after his Entrance he shall part with all his Estate: If he be a Scholar, he must read some lectures; if no Scholar, he shall do some handy-work. A General confession must be also made; what he brings with him into the house must be inventoried in a Book, where the Day and year of his Entrance, with his Country, must be registered, and subscribed with his own hand; he must also perform some spiritual exercises in his second probation, and he must be tried how he can serve for a Month; and then for another Month, he must be employed in Begging from Door to Door, to shew how willing he is for the love of Christ, to forsake all worldly hopes. And for a fourth experiment, he must be exercised in some base employments, about the house. After this he shall be employed in teaching the ignorant and Children the Doctrine of Christianity, and must be tried with mean Cloaths and Diet, and with moderate Penance also: And must be instructed in the practice of Devotion and Mortification, and Modesty, and must be made a chamber-fellow to one by whom he may profit. He must not speak with his kindred without leave and witnesses, and therefore must not be in any such office as hath relation to strangers, as Caterer, Porter, &c. The Novices once a week must have a day of Recreation. The Coadjutors must be taught the Rosary. After all this, the Novices must be asked if they are able to undergo the burthens of that society; if they be, let it be recorded, and then let them confess to the Priest.

Priest. In the Morning after the ringing of the Bell, they must by their private Devotion, prepare themselves for publick prayer. Half an hour is allowed them for dressing up their Beds and Chambers, then they must hear Mass, and Exhortations, which are made to them twice a week for half an hour, the other half hour they shall repeat and confer. Then the next day their Master shall propose them ways to overcome Temptations and Difficulties, the rest of the time till Examination before dinner, shall be imployed in some Exercise. Having recreated themselves an hour after Dinner, at the ringing of the Bell, they shall repair to their Chambers to study; an hour after they shall repeat something to their Master, and twice a week they shall ask one another the grounds of Christianity; they must be silent, except in times of Exercise and Recreation: before Supper they shall pray, and so before they go to bed. After two years of Probation, they are examined again, touching their Resolution and Constancy in that Order, and then certain Rules of Modesty and Behaviour are prescribed them. The Rules for Counsellors are; That they be sincere, judicious, faithful, intelligent, free from partiality, considerate, and not rash in giving Sentence, to use few words, to submit to the judgments of the Superiour, to divulge nothing without him, to maintain his Dignity, and with submission to give him their best advice, &c.

Their Counsellors Rules.

Of these things see the Jesuits Book aforesaid

Q. 6. *What Rules have they for Travellers, or Pilgrims, for the Minister, for the Admonitor, and other Officers?*

A. Travellers must ease the wearisomness of their journey with Spiritual Fruits; every day when they begin their journey, they must say all the *Litanies* and other prayers; their talk must be of heavenly things, that Christ may be their fellow-Traveller. They must beg Alms for the love of Christ, who was poor himself. Let them accustom themselves to Patience in bearing all injuries; let the stronger follow the weaker, and not go before; if any fall sick by the way, let one stay with him, to look carefully to him, to edify

Their Rules for Travellers.

in

Their Minister or Controllers Rules.

Admonitors Rules.

in the Lord all such as give them entertainment. Let them in all places shew good Examples of Holiness and Modesty. If they travel near any House or Colledge of the Society, they must not beg of strangers without Leave from the Superiour of that House or Colledge. Let none Travel without his Superiours Letters Patentes. The *Minister* or *Controller* of the House, is bound by his Rules, to be assistant to the *Provost* or *Rector*, to be exact in all their Rules, constitutions, and customs of the House, to visit every other day all the Offices and Chambers in the House or Colledge. In the *Spring* and *Autumn* he must acquaint the Superiour that the Diet and Cloaths of the Society must be changed. Let him be present with the Physician when he visits the sick; every day he must know the Superiours mind touching the Household affairs; and must acquaint him with what is fit to be done, and what is amiss. He must see that all things be in good order, and clean, that the Gates be shut every night, to look to the windows, candles, fires and linnen. Let him see there be no disorders or quarrelling; he may supply the Superiours place in his absence, and may have an under-Minister. The *Admonitor* is tyed by his Rules, to put the Superiour in mind wherein he faileth in his Office. But this he must do with Reverence and Submission, and with Advice of the Counsellors, and must not acquaint others what is done in this case. If the Superiour be Incorrigible after divers warnings, he must acquaint the higher powers, he must have a Seal for those Letters which are sent to the Superiour. The *Jesuites* have also Rules in writing of Letters. The Superiour or Rector of House or Colledge, is to write every week to the Provincial, and so is he that is sent abroad to Preach or Convert, of all matters of moment concerning their Society; the Provincials are to write once a month to the General; but the Superiours and Rectors of Houses and Colledges once in three months; The Provincials must write once a month to Provosts, Rectors, and those that are sent abroad in Messages; the General shall write to the

the Provincials once in two months, but to Rectors once in six months, except there be urgent occasion to write oftner: Left Letters be lost or intercepted, they must be written divers times: and the Copies thereof, if they be to the General, must be Recorded in a Book: secrets must be written in characters of mystical Terms. The Letters written at Rome, by the General, shall be read in the Houses and Colledges, and there safely laid up: He that hath the charge of Spiritual things, is tyed by his Rules, to be carefeul over the Souls committed to him, in admonishing, Instructing, Exhorting, and Examining. The Over-seer of the Church, is by his Rules both to acquaint the Provost every Saturday of the next Feasts and Fasts, that warning may be given on Sunday in the Refectory at supper-time: He must every Saturday set down in writing, what Ceremonies are to be used the next week at the High Altar. He must take care of the Masses and Prayers be used for their deceased Founders and Benefactors, as also for the defunct of their Society. He must see that the Priests be shaved, and that they observe their Rules. He must suffer no Alms to be given for hearing of Confessions, or saying Divine service. He must have special care of the Host, of the Holy Oyl, Crosses, Chalice, Reliques, &c. When the Reliques are to be shewed, two Wax-candles must be lighted. He must look to the Fabrick of the Church, and must admonish the Superiour to nominate Preachers for the next day. He must take care of all the Church Moveables, and keep an Inventory of them. He must also take care of the linnen, candles, prayers, graves. When the holy linnen groweth old and useles, let it be burned, and the Ashes thereof cast into the Holy Pond or Lake. A Catalogue also must be kept of all the Masses that are to be celebrated by the Priests, and the Prayers to be said by those that are not Priests, yearly, monthly, and weekly, besides extraordinary times. The Priests are tied by their rules, to be devout, holy and reverent in the Exercise of their Function; to observe all the Roman rites, uniformity, and decency: to be expert

*Over-seer
of the
Church his
Rules.*

*Priests
their Rules.*

*Preachers,
their rules.*

expert in cases of Conscience, and diligent in hearing Confessions; but the Confessor and penitent must not see one another in time of Confession; and there must be an eye-witness present, though not an ear-witness, if the Penitent be a Woman. Confessions must be heard from the morning until noon. The Priests may exhort the sick to make their wills, but not to assist them in making thereof. Preachers are tyed by their Rules to teach sound and wholsom Doctrine, tending not to curiosity, but Edification; to be diligent in reading the Scripture, and Fathers, to be Exemplary in their Conversation, to abstain from reproving Princes, Bishops, and Magistrates in their Sermons, or any Religious Orders; to forbear any Expressions that may move Laughter, or Contempt. Let them beware of Pride, Arrogance, vain-glory, or affected Eloquence; let their gestures be modest and grave; let them chiefly commend the frequent use of Confession, of the Eucharist, of Good Works, of Obedience, of the Church ceremonies, of Penance, Prayer, &c. and let not their Sermons be extemporary, or exceed an Hour. They that are sent to preach abroad in remote places, are tyed by their Rules to walk on foot, to live upon Alms, to lodge in Hospitals, to ask leave of the Ordinary to preach, to take notice of the most devout people in every place where they come. They shall not only preach, but likewise confer, catechize, pray, administer the Sacraments, visit the sick, resolve doubts of conscience, compose differences, &c. They must strive to make all men their friends, and to pray for their persecutors, and bear their burthens patiently. Let them write every week to their Superiours, what progress they make in their preaching, and other spiritual Exercises; to preach to themselves as well as to others; and to do nothing but what they are joyned to by their Superiours. The General's Proctor is tied by his Rules, to entertain no suits in Law, if he can otherwise avoid them: to give an account of all his Actions to the provost General, to keep in Books all Accounts of Expences and Receivings; to keep a list of all Church Benefices united

*Generals
Proctor,
his Rules.*

to their Collidges; to have a great care of all the Writings, Popes Bulls, Records, and other Papers committed to his charge, &c. The Protector of the House is tied by his Rules, chiefly to have care of the Houses, Records, and Money, how it is expended; and to give an account thereof to his Superiours. The Protector of the Collidge and House of probation is tied by the same rules to be careful of the Records and Money; to keep a good account of what is laid out and received; and to write down all in his Book. He that hath charge of the Readers at Table is bound by his rules, to take care that they have a loud, clear, and distinct voice; that they be perfect in what they read; that first they read a Chapter in the Bible; except in chief Festivals; for then Homilies must be read concerning the Day. Letters also from the *Indies* are to be read yearly. In the beginning of every month their Constitutions and Common rules, with *Ignatius* his Epistle of Obedience, must be read. In the evening after the Lesson, must be read the *Martyrology* of the next day. *Leviticus* and the *Gospels*, with some obscure Chapters in the Prophets, are not to be read at all. *Eusebius* his History, *Nicophorus*, *Gregories* Dialogues, *Ambrose*, *Austin*, *Bernard*, with such like books (whereof the Catalogue is set down in the rules) are to be read. The Superiour is to appoint what is to be read every day. He that hath the overseeing of the sick, is tied by his rules to be careful of them, of their diet, Physician, and all things else that may concern them; that his substitute called by them *Infirmarius*, have all kind of physical Drugs; that he acquaint the Superiour with the sickness and quality of it; that every eighth day the sick receive the Eucharist, that Prayers be made for him, and all things performed which may tend to his comfort and recovery; if he dye; that the Corps (if without offence) be kept above ground four and twenty Hours, and then decently interred. The Library Keeper by his rules, must have still by him *Isidore* *Expurgatorium*, and that he keep no prohibited books, to keep the Library lock'd, except to those

Readers,
their Rules.

Infirmarius
us.

Librarij.

who are permitted to be in it, to keep the Books clean, to write down their Titles, to have a Catalogue of them, to lend no Book without the Superiours leave, &c. The under Minister of the House is to look to the Chambers, Refectory, Kitchen, Buttery, and other places that all things be fit and in order. The *Edmund*, or Sexton must be subject to the *Præfatus*, or him that hath the charge of the Church, to have a care of the sacred Vestments, of the Linnen, of the Host and Wine; he must in Divine Service, light two Candles, and at the Elevation of the Host a wax Torch, or Taper, and then shall ring the Bell; he must keep clean the Church Plate; before Mass or Sermon, let him ring the Bell, and the Virgins Salutation Bell, in the Morning, at Noon, and in the Evening; and to Ring the passing Bell when any of the Society is departing; He must have a light continually burning before the Host, and there must never be wanting Holy Water; he shall deliver to the *Præfatus* all Oblations that he shall find; he must be careful of the Church doors, to shut them at Noon, and at Sun-set: and whilst they stand open, he, or one for him, must not be wanting; he must suffer none to walk up and down, to make any noise, and let all things be kept clean. The Porter must have a list of all the Domesticks Names, he must suffer none to go out without the Superiours leave: All letters he shall deliver to the Superiour; none that returns from the Country, must be let in till the Superiour know it; if Bishops or great men come in, let a Priest attend them, whilst he acquaints the Superiour. Let the Keys of the Gate be delivered every night to the Provost or Rectors: He must acquaint the Superiour if any Poor be at the Gate, or if any Alms be given there, &c. The Keeper of the Wardrobe must have an Inventory of all the Clothes in the House, and Linnen thereof, of which he must be careful; he must every Saturday night, furnish each Chamber with clean linnen, and carry away the foul every Sunday morning to the Washer. In Summer every fifteenth day he must give out clean Sheets, and in Winter every three weeks, &c. The Steward

of the House must be careful of the Wine and Water, and Dyet of the Society; and to have the Wine-casks kept clean. He that hath the charge of the Hall or Refectory, must look there be not wanting Water, Towels, Napkins, Table-clothes, which must be changed once or twice a week; that the due hours of seclusion be observed by ringing the Bell; that he have a list of all their names who are in commons; that the remainders of the meat be reserved for the poor; and that he have the names of the Waiters at Table every week, and of the Readers, &c. The Cook hath his rules, to be cleanly, frugal, diligent, to touch no meat in cutting or dividing with his hands, but with a fork; to cut as he is directed by the Superiour; to dress nothing for any particular man, except he be sick, not to be wastful of the wood; to keep a list of all things belonging to the Kitchen. The *Excitant* who wakeneth the *Jesuits* in the morning, must go to rest half an hour before others, that he may rise so much the sooner, ring the Bell; and carry lights to every chamber: a quarter of an hour after, he must visit each chamber again, and if he find some in bed yet, he must tell the Superiour: another quarter of an hour after, he must ring to prayers; he that visits the chambers at night, must ring and knock, that every one may examine his conscience: about a quarter of an hour after, he must ring to bed: and a quarter after that, he must see if every one be in bed and the Candles put out, if not to acquaint the Superiour. Each House or Colledge hath one who buyeth all things necessary for the house; his rule is to be diligent and faithful in buying and employing the money delivered to him, that he may give a just account thereof. These are the principal rules to which every Officer and Member of the Society is bound. Some of lesser note I have omitted for brevities sake, which may be seen at large in the *Jesuites* own rules, set out by themselves in one Book at Lyons, by their Superiours permission, Anno 1647.

Q. 7. What Priviledges have been granted to this Society from the Pope?

Privi-
leges gran-
ted by di-
vers Popes
to the Je-
suites.

A. Pope *Paul* the third, gave them power to make what, and how many rules and constitutions they pleased, towards the advancement of their Society: to admit as many into their Orders; as their General shall please, whereas in the beginning they were limited to sixty only: he also excommunicates all such as shall either hinder, or not aid this Society. He gave them also power to preach, administer the Sacraments, hear Confession. Absolve, &c. In any place where they please, and to have their Coadjutors, both spiritual, as Priests, and temporal, as Cooks, Bakers, Carriers, Butlers, &c. on whom the *Jesuites* professed to confer sacred Orders. The *Jesuites* have this privilege also to change their General, and he power to send them whither he pleaseth, and call them back again without asking leave of the Pope. They may also dissolve all Hereticks confessing, and the General may excommunicate and imprison Delinquents. They are exempted from the secular power, and from all Taxes and Tythes; they may carry with them moveable Altars when they travel, and may disguise themselves in any habit; he that visits a *Jesuites* House or Colledge shall have a plenary indulgence. They have also power to exercise all Episcopal Functions; namely to Ordain, Anoint, Exercise, Confirm, Consecrate, Dispense, &c. All these privileges were given to them by *Paul* the third, in several Bulls. Pope *Julius* the third, *Paul's* successor, gave them a privilege to erect Universities where they pleased, and to confer what degrees they will; to dispense also with fasting, and prohibited meats. Pope *Pius* the fourth, confirmeth all the former privileges. *Pius* the fifth, grants that such *Jesuites* as forsook their Order by leave from the Pope or General, shall enter into no other Order except the *Carthusian*; if they Apostatize without leave, they shall be excommunicate; he gives them also power to read publicly in any University they come to, without asking leave, and that none must hinder them, but all are bound to hear them. *Gregory* the thirteenth gave them power to have their Confratours, Judges, and

and *Advocates*, and to recite their Canonical hours without the Quire, and to correct, change, interpret, expunge, and burn such Books as they dislike, and to be the Popes Library keepers, and exempteth them from being necessarily present at Processions or Funerals. By reason of these and other priviledges granted to this Order, besides their own industry, they grew so numerous in the space of 75 years, that they had Anno 1608. as *Ribadeneira* sheweth, 293 Colledges besides 123 Houses, and of their Society were reckoned 10581. Out of their Colledges they raise a revenue of twenty hundred thousand crowns yearly.

Of all these priviledges see the Popes Bull, & Apostolical Letters, printed at Rome by their Superiors leave in the *Jesuites Colledge* An. 1568.

Q. 8. Are there no other Orders in the Church of Rome?

A. There are divers more, but of less note, whose original is uncertain, both in respect of their Author and time, besides there be many subdivisions of one and the same order, as the *Franciscans* are subdivided into *Observantes*, *Conventuales*, *Minimi*, *Capucini*, *Coelestiaci*, whose charge was to receive the money that is given them. *Amadeani*, *Reformati de Evangelio*, *Giacini cum barba*, *de Portiuncula*, *Paulini*, *Bosiani*, *Calventes*, *de Augustinis* with their open shoes, *Servantes*. All these differ little except in some small matters. There be also some Monks called *Ambrosiani*, who wear red cloaks over white coats. Others called *Capellani*, whose Garments are partly black and partly blew, *Chalameriani* wear a white Cross upon a white cloak. *Cellarii*, from their cells, are so called, and *Brothers of mercy* from visiting the sick, and carrying the dead to the grave; in the inside they wear black linnen, on the outside a sooty colour'd Garment. *Clavigeri* wear upon a black cowl two keys, intimating by this, that they have power to open and shut Heaven. They make *St. Peter* the Author of their Order. *Cruciferi*, these bow their bodies and their heads as they walk, go barefoot, and wear a white cloak girt with a rope, they carry always in their hands a little wooden Cross. The *Brothers of the Cross* wear a black cloak without a hood and bear the Cross before their breast.

Franciscans subdivided into divers Orders. *Observantes*.

Ambrosiani.

Capellani.

Cellarii.

Clavigeri.

Cruciferi.

Perseiferi. *Perseiferi*, so called from wearing a pair of sheers in their cloak, by which they shew that they clip off all carnal lusts, as it were with a pair of sheers. They wear a black cloak and hood, these we may call *Sheer-Brothers*. The *Brothers of Helen*, brag that they were instituted by *Helen*, *Constantine's* Mother, after she had found out the Cross, they wear a white Garment, and on it a yellow Cross. *Hospitalarii*, so called from looking to *Hospitals*, they wear black; they differ from the former of this name, and so do the *Cruciferi*. The *Brothers of Saint James* wear a sandy-coloured garment, and shells hanging at it; they make *St. James* their Patron. The Order of *Ignorance*: These Men think it mans chief happiness to know nothing. "The Order of Ignorance is now the greatest in the world, and is like to swallow up all the Orders and Degrees of Learning, as Pharaoh's lean Kine did devour the fat." So much the more happy will this Order be, when it is full with *Tyibes* and *Colledges*. There is an Order of *Annites* differing from the former; these wear a red garment to represent Christs blood, and on the breast thereof is woven a *Chalice*, to shew that in his Blood our sins are washed; they also hold a Book still in their hand. The Order of the Valley of *Josaphas* goeth in a Purple Garment; these appoint Judges to decide controversies of marriage. The Order of *Joseph* was erected in honour of *Maries* supposed Husband: These wear ash-coloured clothes, and a white hood. The Order of *Lazarus* or *Magdalen* wear a green Cross upon a black cloak with a hood: there be two sorts of them, some contemplative, who are black within, and white without, using ordinary food; the others wear a brown or tawny colour, and are active, their food is only herbs and roots. The Order of *Nuns* of *St. Mary* is *Decem virtutibus*, that is, *Of the ten virtues*, which consist only in repeating the *Ave Mary* ten times: They wear a black Vail, a white coat, a red *Scapular*, and an ash-coloured cloak. There be two other Orders of *St. Mary*, the one wears a white coat, and a black cloak like *Carmelites*, the other are all white; there is

also the Order of *Maries* Conception. The Order called *Reclusi*, shut themselves up between two walls, w^hin narrow cells, whence they never go out so long as they live. The Order of *St. Ruffian*, instituted by him; these go like the *Canons Regular*, wearing a secular over a linnen Surplice, and a black coloured hood. There is an Order of free Nuns, who maintain themselves, and may marry when they will. The Order of *Specularis* are so called from their looking glasses which they always carry; their inward garment is black, their outward white; They wear on their breast a black cross. "Among the Romans it was accounted

an Effeminate trick for men to carry about a looking-glass; therefore Otho is mocked by Juvenal, who speaking of the Looking glass, calls it, *Patibuli gestamen* Otho. The Order of the *Stellati*, wore stars on their cloaths, some of them have black gowns and black hoods, some have cloaks without hoods. Some other petty Orders there are of small account.

Of which see Seb. Frank in Chron. Franc. Modim, Henricus de] reb, Burgund. Hispanian, &c.

Q. 9. How are the Abbots consecrated at this time?

A. If the Abbot be not a Monk, he is thus consecrated: On the Consecration day, which is some Festival, or the Lords day, both the Bishop, and the Abbot elect, confess, and fast the day before. In the Church two Chappels are trimmed up, the bigger for the Bishop, the lesser for the Abbot. On the Altar of the greater Chappel, stands a Cross and four Candlesticks. At the foot of the Altar the ground is covered with Turkey Carpets, or Tapestry: there is also in the Chappel a Table placed for the Bishop, on which is clean linnen, two Candlesticks, Basons with Towels, the holy water-pot, with the *Aspersory*, the censer, &c. Likewise the Bishops Mass-Ornaments; there be also three chairs, one for the Elect Abbot, the other two for the two Assistant Abbots. The Bishop hath three Chaplains. In the lesser Chappel for the Abbot, is an Altar with the Cross and two Candlesticks, with the Pontifical and Missal; There is also a Table covered with clean linnen, with basons, and two candlesticks, and the Ring which is to be consecrated, &c. The Bishop

Abbots, how Consecrated.

Bishop having prayed at the Altar, ascendeth his Chair of
 state over against the Altar, with his Mitre on his head;
 the Elect Abbot sits in his ordinary cloathes, between
 two Mitred Abbots his assistants; then the Elect
 boweth himself to the Bishop, who riseth, taketh off
 his Mitre, and sayeth some prayers; after this the Bi-
 shop without his Mitre blesseth the Elects new cloaths,
 and besprinkles them with Holy water, then he sits
 down, puts on his Mitre, and takes off the Elects se-
 cular garment; saying, *The Lord take off from thee*
the old man, &c. And then cloaths him in a Monasti-
 cal Habit; saying, *The Lord cloath thee with the new*
man, &c. This done, the Bishop laying aside his
 Mitre, riseth and prayeth, and sits down again. Then
 the Elect riseth, and beseeching him with bended
 knees, and his hand on his breast, that he would re-
 ceive him, the Bishop riseth and prayeth over him;
 then the Elect being now made a Monk, promitteth
 Canonical obedience to the Bishop and his successors,
 fidelity to the Covent, Continency and Renunciation
 to his own Estate; with this the Bishop receiveth him
 into the Society of the Monks, and withal into the kiss
 of peace. After this the Elect Abbot goeth into his
 Chappel, where he is habited like a Priest, and thence
 brought between the two Abbots assistants to the Bi-
 shop, who uncovering their heads bow to him, and
 the Elder of the two presents him to the Bishop, de-
 siring he would ordain him Abbot of such a Monastery,
 according to the Apostolical Authority committed to
 him. Then the Popes Mandate is read; the Elect swear-
 eth upon the Gospel, the Bishop asketh if he will be
 faithful over the Flock committed to him, if he will
 reform his life, be sober, humble, chaste, and patient;
 if he will be subject, obedient, and reverent to the
 Pope and his successors, if he answereth *I will*, then the
 Bishop prayeth that God will keep and strengthen him;
 if the Abbot be not exempted from Episcopal Juris-
 diction, he is to promise Obedience to the Diocesan
 and his Successors. This done, the Elect kisseth the
 Bishops hand, who standing before the Altar makes

Confession, kisseth the Gospel and the Altar, which he doth also Incense, and sayeth Mass. After this the Elect goeth to his Chappel, where he is trimmed in the Abbots Ornaments: and is brought again before the Bishop, to whom he boweth himself, and then the Musick begins: the Bishop after this takes the Pastoral Staff, bleseth it, and prayeth for the Elect Abbot, who all the while is on his knees, then the Bishop layeth both his hands on the Abbots head, prayeth, and giveth to him the Rule of the Order, whereof he is to be head, and with an Exhortation to be careful over them. After the Bishop hath blessed the staff, he besprinkleth the Elect with Holy water, delivereth him the staff, with an Exhortation to use it with discretion. Then he bleseth the Ring, and casts Holy water on it, and puts it on the Ring finger of his right hand, and prayeth for him; this done, the Abbot receiveth the kiss of peace, then retireth to his Chappel, thence returneth with his two Assistants, and presenteth to the Bishop two burning Tapers, two Beads, two vessels of Wine, and kisseth his hand. Then Mass is said, the Sacrament administred, and the Abbot is solemnly blessed, at length the Mitre is blessed, and washed with Holy water, which the Bishop puts on the head of the Abbot; saying, *Lord we put on the head of this thy Servant the Helmet of Salvation, that he having his head armed, may with the horns of both Testaments appear terrible to the Adversaries of the truth, &c.* At last the Gloves are blessed and washed, and put on the Abbots hand, who with his Mitre on his head, is by the Bishop brought to the Quire and set in his Predecessors chair; whence he riseth, bleseth the people present, and thanks the Bishop. The rest of the day is spent in good cheer. The Consecration of the Abbates and Nuns is much after this manner.

Q. 10. *Wherein do the Christian Orders of Knights differ from one another?*

A. In the times, Authors, Occasions, Habits, Ends, Ornaments and Ceremonies of their institution. The first Order of Knighthood in France was that of the

Gymet,

Steven Albertus Castellum in Pontificall, and Hospitalis of him.

Knights of Gennet, instituted by *Charles Martel*, in memory of the great Victory he obtained against *Abdiramus*, in whose Camp were found good store of *Gennets*, which are beasts like *Spanish Cats* in bigness, with long and slender Snouts, their Furrs (whereof good store were found in the enemies Camp, and presented to *Charles Martel*) do smell like those of *Civet Cats*. From this beast the Order is so called, consisting of sixteen Knights only, who wore Collars of Gold made of three chains, linked with red Roses enamelled; at the end of this collar hung a Golden *Gennet*. The Order of the *Crown Royal*, (instituted by *Charlemagne*, in favour of the *Frisians*, who had done him good service in his Wars against the *Sesnes* or ancient *Saxons*) wore on their breasts a Crown Royal in embroydery of Gold, wherefore this was called *L'Ordre de la Couronne Royal*. The Order of

Of the
Crown
Royal.

of the Star. the *Star* instituted by King *Robert of France*, An. 1022. was composed of thirty Knights, whereof the King was chief. Those wore cloaks of white Damask; on the left side of the breast, was embroydered a *Star* wrought in Gold, with five pointed beams. Their Oath was to say in honour of the *Virgin Mary*, (whom they called *Star of the Sea*, and *Lady of the star*) a *Corone* or *Chaplet* made up of five tens of *Ave Marias*, and five *Pater Nosters*, with an Anthem. The Order of the *Broom Flower*, instituted by *St. Lewis* the French King, did wear a collar composed of *Broom husks*, or *codds*, interlaced with flowers *de Lys*. King *Lewis* chose this *Broom* for his emblem, adding these words, *Exaltat humiles*, intimating, that God had exalted him for his humility to the Royal Throne of *France*, instead of his Elder, *Philip of France*. The Knights of this Order wore *Cassocks* of white Damask. The Order of the *Ship*, instituted also by *St. Lewis*, for encouraging the French Nobility to attempt the Seas with him against the *Saracens*, wore a collar interlaced with double *Scallops* (signifying the sandy shore) and double crescents or half Moons, which with the ship hanging thereat, declared his enterprise was to fight with *Infidels* and *Mahumetans*, and to plant the *Christian faith*; Therefore these Knights were tied by

Of the
Broom
flower.

Of the Ship.

and so

their

their Order to hear daily the office of our Saviours Pas-
 ſion, to defend the Catholick Faith, Church, and Mini-
 ſters thereof, and to protect Widows, Orphans and
 other afflicted people. The Order of *St. Michael* was inſti-
 tuted by *Lewis* the eleventh, Son to *Charles* the ſeventh,
 in honour of *St. Michael* the French tutelary Angel,
 who commanded *Aubert* Biſhop of *Auranches* to erect a
 Church to him on that Hill, which ever ſince hath been
 called *Mount Saint Michael*, frequented yearly with Pil-
 grims from all parts of *France*: to whom alſo is de-
 dicated the nine and twentieth day of *September*, in me-
 mory of this Angel who fought againſt the Engliſh at
Bosans; hereupon *Charles* the ſeventh took for his Or-
 nament the Image of *St. Michael*, which was always car-
 ried before the King when he went to Wars. They
 wear a collar of Gold made of Scallops faſtned on ſmall
 chains, from which hangeth the Image of *Michael* tread-
 ing on the Dragon. As often as any Knight miſſeth the
 wearing of this collar, he is to cauſe a Maſs to be ſaid,
 and to pay ſeven Sols and fix *Deniers Tournoi*. All the
 Knights are bound on the Vigil of *St. Michael* to wait
 at their habits on the King from his Palace to the
 Church. On Saint *Michael* day, they are to wait
 on the King in the ſame Ornaments to Maſs, and
 to offer each man a piece of Gold; that day the King
 to entertain them at his Table; The next day they offer
 (being cloathed in black) wax candles for the dead,
 for whom Maſs and Prayers are ſaid. Their Oath is to
 maintain the Dignity of the French Crown, and the
 Church. The Order of the Holy Ghoſt was inſtituted by
Henry the third of *France*, Anno 1579. in memory of his
 Nativity, election to the Crown of *Poland*, and his come-
 ing to the Crown of *France*, all which happened upon
 Whitſunday, when the Holy Ghoſt deſcended on the
 Apoſtles. The Knights of this Order wear a collar
 made of Flowers *de luce* of Gold, cornered with flames
 of fire interwoven with ſome Letters, the firſt whereof
 is H. the firſt letter of *Henries* name. From the collar
 hangs the Image of a Dove in the miſt of a Croſs like
 that of *Maria*, all beſet with beams and four Flowers *de*
luce.

of S. Mi-
 chael.

of the Holy
 Ghoſt.

Juss. The King is chief of the Order, whose oath is to maintain the Catholick Religion, and unity amongst his subjects. The Knights are all bound to community every first day of the year, and on the day of Pentecost and to swear their zeal to the Catholick Faith, and their fidelity to the King and his successors. This order consisteth of the King, and one hundred Knights; among which are four Cardinals, five Prelates, the Chancellor, Provost, Master of the Ceremonies, the High Treasurer and Register. All the Knights are bound to wear the Cross on their garment. The feast of this Order is kept on the first of *January*, in which the King is accompanied to the Church by the Knights, and they after Mass are feasted by him at the Palace. At evening; they for the deceased Knights wear black, and the next day offer wax candles for their souls, and then dine with the King again. The Order of *Christian Charity* was instituted by the same *Henry*, for the benefit of poor Captains and maimed Soldiers, to whom Rents and Hospitals were by him assigned. They wear on their cloaks an anchored cross, embroydered with white *Satin*. The Knights of *St. Lazarus* had their original in *Jerusalem*, but being expelled thence, were by *St. Lewis* brought from thence, and entertained with great revenues, to the end they might look to the cure of leprosy and other infected persons; but when these Knights became idle, and married, their Rents were taken from them, and a part thereof given to the Knights of *St. John of Jerusalem*. By *Gregory* the thirteenth, *Emanuel Philibert* Duke of *Savoy* was chosen great Master of this Order of *St. Lazarus*, to whom he gave the command of all Spittels for Lepers. The Order of the *Virgin Mary* in Mount *Carmel*, consisting of one hundred French Gentlemen, was instituted by King *Henry* the fourth of *France*, and confirmed by Pope *Paul* the fifth, *Anno* 1607. They are tied to keep a feast every year the sixteenth of *May*, to the *Virgin Mary* of mount *Carmel*, to wear on their cloaks a Cross of tawny Velvet, in the midst whereof shall be the Image of the *Virgin Mary*, entowered with beams of Gold; about their necks they shall wear an anchored

Of *Christi-*
an Charity.

Of *Saint*
Lazarus.

Of the *Vir-*
gin Mary
in mount
Carmel.

anchored Cross of Gold, in the midst whereof shall be the Virgin's Image enamelled. They may not marry twice. They must fight for the Catholick faith. The Order of *Orleans* was instituted by *Monsieur Letou* of *France* Duke of *Orleans*, An. 1393. it is called also *Of Orleans* the Order of the *Porcupine*, because there hangs the or *Porcupine* picture of the beast from three chains of Gold, which *Monsieur* took for his Device, to let *John* of *Bourgonne* his mortal enemy know, that he wanted not Arms and courage to be revenged on him, for his wicked and bloody intentions. The Order of the *Golden Shield* was *Of the Golden Shield* instituted by *Louis* the second, third Duke of *Bourbon*, surnamed the Good Duke; in the Golden Shield was a kind of Pearls, whereon was written *Allon*, which is as much as *Allons* in French, that is, *Let us go all together to the Service of God, and defence of our Country*. He instituted also the Order of the *Thistle*, called also the Order of *Bourbon*, in honour of the Virgin *Mary*, Anno *Thistle* 1370. consisting of six and twenty Knights, who wore a Belt, in which was embroydered the word *Esperance* in Capital Letters; it had a Buckle of Gold, at which hung a tuft like a Thistle; on the Collar also was embroydered the same word *Esperance* with Flowers de *Lace* of Gold, from which hung an Oval, wherein was the Image of the Virgin *Mary*, entowered with a Golden *Shield*, crowned with twelve stars of silver, and a silver Crescent under her feet; at the end of the Oval was the head of a Thistle. The Order of *Anjou*, or of the *Crescent* or half Moon, was instituted by the good King *John*, being Duke of *Anjou*, and King of *Sicily*: The symbol of the Order was a Crescent of Gold, whereon was engraven this word *Laz*, which signifies Praise; the Knights wore on their Cloaks or Gowns; there were of this Order six and thirty Knights. The Order of *Magdalen*, was instituted by *John* *Cesnel*, a Noble *Of Saint Magdalen* Gentleman of *France*, An. 1614. out of a Godly Zeal to reclaim the *French* from their Quarrels, Duels, and other such; that by remembering the Repentance of *Mary* *Magdalen* they might with her learn to repent. The Cross which might serve to wear on the cloak, or about the neck,

neck, had at three ends three *Flowers de Luce*; the first stood in a Crescent, in the midst was the shape of *Mary Magdalen*; the Cross is beset with Palms, to shew this Order was instituted to encourage Voyages to the Holy Land; within the Palms are Sun-beams, and four *Flowers de Luce*, to shew the glory of the *French Nation*. The Knights are tied by their Vow to abandon all hazardous gaming, blasphemy, reading of prohibitory and vicious books, &c. Their habit is of sky-colour. Their Collar is made up of the letter *M.* doubled, with *L.* and *A.* to express *Mary Magdalen*, *King Lewis*, and *Queen Anne*, interlaced with double hearts, wound with darts of Gold crossed; the Ribband is Crimson from which hangs an Oval, having *Mary Magdalen* on the one side, and *St. Lewis* on the other. The device above the Oval on the cloak is, *L'amour de dieu est pacifique*. They had a house allotted them near *Paris*, where were ordinarily five hundred Knights, bound to be there during two years probation; at the end of which they shall take the oath of the Order, of Charity, Obedience, and Conjugal chastity; they must also abstain from all duels, quarrels, and assassinations. The Knights who live abroad shall meet every year at their house called the *lodging Royal* on *Mary Magdalens* Festival day, to communicate and to give an account of their actions to the great Master. The Knights that live in the house, must on all Sundays and Festivals be assistant at Divine Service, the Knights have their Academy for all kind of exercise. But this Order as it began, so it ended in the person of *Chefnel*. The Order of *Bretagne*, or of the *Ermine*, and *Ears of Corn*, was instituted by *Francis Duke of Bretagne*, Anno 1450. it was called of the *Ears of Corn* because the Golden collar was made in the form of *Ears of Corn*, at the end of which hung by three small Golden chains a little white beast, called an *Ermine*; his word or Motto was, *A Mo Vie*, intimating, that while he lived he would preserve his courage, purity and integrity, resembled by the *Ermine*, which is so loth to defile his white skin by running through dirty and dangerous places when he is hunted, that he will rather suffer himself

Of Bre-
saigne or
Ermine.

They that
would see
these Or-
ders de-
scribed at
large, let
them read
the History
of *Andrew
Favine,
Parisian,
and Advoca-
te in the
Court of
Parliament*

all to be caught; whose skin is in great request for Furs. This order consisteth of five and twenty Knights of the *East of Cornwall*, so called, to signifie, that Princes should be careful to preserve Husbandry.

Q 11. *What other Orders of Knight-hood were there in Christendom, besides those of the French?*

A. In *Flanders*, was instituted the order of the Golden Fleece, by Duke Philip, in the City of *Bruges*, Anno 1429. in memory of the great Revenues which were raised by Traffick of Wools, or else in memory of *Gideon's Fleece*, or of the Golden Fleece at *Colcher*. The order consisted of thirty Knights, the Duke being chief. The great collar was made of double Fuzils enterwoven with stones and Flints, sparkling flames of fire. The flints were the Arms of the ancient Kings of *Burgundy*; the flames did signifie the swiftness, fierceness, and Terror these Knights should shew to their Enemies, to this purpose was this Motto, *Ante ferit quam flamma micet*. From the collar hung a Golden Fleece. The Patron of this order was St. Andrew: The Knights were to keep three Festivals: on the first day they wear Scarlet, to shew that Heaven and Glory is got by Martyrdom and Effusion of blood. On the second day black, to shew their grief for the Dead. The third day white Damask, to shew their purity. The order of the GARTER was instituted in *England*, Anno 1347. by King *Edward* the third, consisting of five and twenty Knights, under the patronage of St. George. The great collar was of Gold, composed of white and red crosses, knit in manner of the Love Knots; instead of which Knots, the Thistles of *Scotland's* order were combined by King *James*, who united the two orders as he did the Kingdoms. From the collar hangeth St. George on horse-back with the Dragon at his feet. In *England* were instituted the Knights of the BATH by King *Henry* the fourth, as some write, who made six and forty Knights, who having their several Chambers in the Tower, watched and washed themselves on Saturday night, and on Sunday they were made Knights; at high Mass in the Evening before the Ceremony, they were clothed with Gray cloth

Of the Golden Fleece,

Of the Garter

Of the Bath

cloth like *Eremites*, to shew they were willing to renounce the World for Christ, the next day they swear, *To love God, defend the Church, honour the King, and so protect the oppressed*: and then they lay aside their Monks habit, and are richly cloathed; then they mount on Horse back, having on the Front-stale the sign of the cross, and so they ride to the King, who girdeth them with the Girdle and Sword, and commandeth two Ancient Knights to put on their gilded Spurs. At dinner they wait on the King, after which they present their Swords to God on the high Altar and redeem them again with money. These and other ceremonies of the Knights Batchelors, or of the Bath, may be seen at large in our own Histories. The order of the *Thistle*, or of

Of S. Andrew, or the Thistle.

St. Andrew in Scotland was instituted by King *Alban*, who made a League offensive and defensive with *Charles the Great*, Anno 809. The collar is made up of Thistle and Rue, the one being full of prickles, and not to be touched without hurting the skin, the other is good against Serpents and poyson. The Motto is *Nemo me impune lacessit*, intimating that he wanted not power to defend himself, and offend his enemies. At the collar hangeth the picture of St. Andrew with his Cross. The

Of the Lilly, or of Navarre.

order of the Lilly or of Navarre, was instituted by Prince *Garcia* the sixth of that name, in the City of *Nogara*, Anno 1048. where the Image of the Virgin Mary issuing out of a Lilly, was discovered in the time of the Kings sickness, who thereupon suddenly recovered his health, and in token of Gratitude, instituted the order of Knights of St. Mary of the Lilly consisting of eight and thirty Knights; whereof he was chief. They swear to expose Goods and Fortunes to preserve the Kingdom of Navarre, and to expel the Moors. Each of these weareth a Lilly on his breast, made of silver, and a double chain of Gold, enterlaced with this Gothic letter *M* which stands for Mary. At the end of the chain hangeth a Flower de Luce, carrying the same Letter crowned. The Knights are tied to divers services and prayers, to confess

Of S. James of the Sword.

also and to communicate. The order of St. James of the Sword was instituted Anno 1158. under the reign

of *Alphonso* the ninth King of *Castile*, and of *Ferdinand* King of *Leon*. The Knights wear on their breasts, and on the left side a Scallop-shell. About their neck they wear three chains of Gold, from which hangs the form of a Sword, being of red Sattin embroidered, and a Scallop-shell upon the same sword. The red sword signified their Victory over the *Arabians*, with whose blood their swords were dyed. The Scallop-shell was a mark of their Pilgrimage to the Holy Sepulchre of *Saint James*; these they gather on the sea-shore, and fasten them to their hats or hoods, who go on Pilgrimage. This Order took first beginning in *Galicia* under the homage then of *Leon*; at first these Knights lived in communion with the Monks of *St. Helie*, and shaved their Crowns, vowing chastity, poverty, but afterwards they married; they both were of *S. Austins* rule. This order was also established in *Portugal*; above six hundred knights were of this order. Many Lords of *Spain* hold it an honour to wear the habit of *S. James*. The great Mastership of this order was incorporated to the Crown of *Castile*, Anno 1493. by Pope *Adrian* the sixth. The order of *S. Julian* called of the Pear-tree, was instituted in the Kingdom of *Leon*, Anno 1179. and was approved by Pope *Alexander* the third, *Lucius* the third, and *Innocent* the third; the Knights have the Pear-tree for their Arms. But after *Alphonso* the ninth King of *Leon*, became Master of the City *Alcantara*, which he took from the *Moor*s, and bestowed it on the Great Master of *Calatrava*, and this gave it to the Master of the Pear-tree; these Knights of the Pear-tree still call themselves Knights of *Alcantara*, and forsaking their former Arms, wore the Green Cross Flower de luce on their breasts; they live under the order of *Benedict*. They first professed chastity, but Pope *Paul* the fourth permitted them to marry. The Great Mastership of this order was by Pope *Alexander* the sixth a Spaniard united to the Crown of *Castile*, in favour of King *Ferdinand* of *Aragon*, and Queen *Isabel* his Wife. The order of *Calatrava* was founded in the Kingdom of *Castile* Anno 1178. under the reign of *Sancho* the third, and

Of *S. Paul*
 an, or the
 Pear-tree,
 or *Alcantara*.

sixth King of *Castile*, they were called *Calatrava* from a Castle of that name taken from the *Moor*s, and given to the Knights *Templars*, but they fearing their own weakness, surrendred it to the King *Sancho* of *Castile*, who gave it to certain Monks of the *Cistercian* order, who offered themselves to keep this Frontier'd Castle; Hence arose the order of *Calatrava*. They wear a red cross Flower de lused Pope *Alexander* the third approved the order; at first these Knights wore Scapularies and robes of white, but Pope *Benedict* the third dispensed with them for that Monkish habit, and they were permitted by Pope *Paul* the third, to marry once only. At last the Masterhips of *S. James*, of *Calatrava*, and of *Alcantara* were annexed to the Crown of *Spain* in favour of *Charles* the fifth, Emperour and King of *Spain*, who enjoy the Revenues of these three great Masters. The order of the Band, or Red Scarf, was instituted in *Castile* by *Alphonso* the 11th, Anno 1330. King of *Leon* and *Castile*. The Knights wore a broad ribbond of red silk, and are bound to accompany the King in his Wars, to be Valiant, sober, Courteous, Discreet, &c. The order of the Dove, or Holy Ghost, was instituted in *Segovia* in *Castile*, Anno 1379. by *John* the first of *Castile*. They wore a collar linked with Sun-beams, whereat hung a Dove of Gold Enamelled with white, as if it were flying down from Heaven. But this order ended with the institutors life, to wit, the same year of his institution. The order of *S. Saviour* of *Montreal*, called the order of *Arragon*, was instituted in *Arragon* Anno 1220. by *Alphonso* the eighteenth King of *Navarre*, and first of *Arragon*. The Knights wore a white Robe, and on the breast an Anchored red cross; their Rule was like that of the *Templars*, to whom they succeeded in *Montreal*; but only that they had power to marry. The order of our Lady of *Montefia*, or of *Valencia*, was instituted in the Kingdom of *Valencia*, Anno 1317 by *James* the second King of *Arragon*, upon the extermination of the *Templars*. The statutes of this order were answerable to that of *Calatrava*, under the rule of the *Cistercians*, whose clothing they were dispensed with to wear. Their cross was

Of the
Band or
Red Scarf.

Of the
Dove.

Knights of
S. Saviour
of *Montreal*.

Of *Montefia*.

was that of *S. George*, a full red cross which they wore on their breast. The order of the *Looking-Glass* of the *Virgin Mary* was instituted by *Ferdinand* the Infant of *Castile*, Anno 1410. upon a memorable Victory he had over the *Moors*. The Collar of this Order was composed of Boug-hpots full of Lillies, interlaced with Grifts. The order of *Jesus Christ* was instituted in Portugal, Anno 1320, by *Dionysius* the sixth King of Portugal: the Knights wear black, and upon their breasts a red cross, and another white over the red. Pope John the twenty second confirmed this order, Anno 1350. gave them the rule of *S. Bennet*. Pope *Alexander* the sixth gave them leave to marry. This order as that of *D. Aviz* was annexed to the Crown of Portugal. This order of *Aviz* was instituted in Portugal under the first King *Albans Henriquez*, Anno 1147. under the rule of *S. Bennet*. They bear for their Arms the cross like that of *Alcantara* with two black Birds like Ravens.

Of the Looking-Glass.

Of Jesus Christ.

Of D. Aviz.

See Faint, &c.

Q. 13. What were the Orders of Neighborhood in Germany, Hungary, Bohemia, Poland, &c.

A. The Order of the *Dragon* was instituted in Germany, by the Emperor *Sigismund*, Anno 1418. upon the condemnation of *Huss*, and *Hieram* of *Prague*. The Knights did wear on High Dayes a Scarlet cloak, a noble Golden Chain, at the end whereof hung a *Dragon* overthrown, her wings seeming broken; and daily they wear a cross Flower decorated with Green. This order was famous throughout Germany and Hungary. The order of *Austria* and *Carinthia*, or of *S. George*, was instituted by the Emperor *Frederick* the third, first Archduke of *Austria*, Anno 1470. The Knights wear a white Coat, and a red cross; they were bound to guard the Frontiers of Germany, Hungary, Austria, Syria, and Carinthia, against the *Turks*. The Order of *Poland*, or of the *White Eagle*, was instituted by King *Ladislaus* the fifth, Anno 1325. The Kings wear a tripple chain of Gold, whereat hangs an *Eagle* crowned. The Order of *Denmark*, or of the *Elephant*, was instituted by *Christiern* the first, King of Denmark, Anno 1478. The collar which the Knights wear, is composed of *Elephants*, with

Of the Dragon.

Of Saint George.

Of the White Eagle.

Of the Elephant.

Of the Scraphims.

Of the Swan.

Of the Sword-Bearers.

Of S. Gall.

See the Histories of these places.

silver castles on their backs, at the end whereof hangeth the picture of the Virgin *Mary*, beset with Sun-beams, and a Crescent under her feet. The order of *Sweden*, or of *Jesuw*, or of the *Scraphims*, was instituted by *Magnus* the fourth King of *Sweden*, Anno 1334. The Collar of this order is composed of Cherubims, and Patriarchal crosses, in memory of the siege laid to the chief City of *Upsala*. At the end of the Collar hung an oval bearing these three letters, *I. H. S.* that is *Jesuw Homo sum Salvator*, with four Nails enamelled white and black to shew our Saviours passion. The order of *Cleves*, or of the *Swan*, is at this day held up by the Princes descended of the house of *Cleves*, who do bear the Jewel for their Order, Crests, and Supporters of their Arms. Of the order of *Prussia*, called the *Marian*, or *Tevnick*, we have spoken already. The order of *Lithuania* of the Sword-bearers, was instituted Anno 1203, by *Albert*, a Monk of *Braun*, with some rich Merchants, who out of zeal to fight against the Infidels of *Lithuania* renounced the world, and vowed obedience, and chastity, in the presence of Bishop *Albert*, who prescribed them the rule and habit of the *Cisterians*; a long white Cassock, with a black hood, having on the left side, near to the shoulder, a red sword, and on the back two swords, a cross, with the points downward. The order was confirmed by Pope *Innocent* the third. The order of *S. Gall* in *Switzerland*, was instituted by *Frederick* the second, Emperour, Anno 1213, when he came on Pilgrimage to the Abby of *S. Gall*, and instituted that order which he called the order of the *Bear*, giving to the chief Lords thereof collars, and chains of gold, at the end whereof hung the form of a Bear of gold enamelled with black. The Abbot was to confirm this order every sixteenth day of *October*, being the Feast day of *S. Gall*, the Apostle of the *Germans*. This order was instituted to the memory of *S. Ursus*, Martyr'd before the Temple of the Sun at *Soleverre*. The Cantons of the *Switzers* honoured this order, till they fell off from the House of *Austria*; now it is quite lost.

Q. 13. What are the orders of Knighthood in Italy?

A. The

A. The Popes have been Founders of divers Orders. Pope *John* the twenty second at *Avignon*, instituted the order of *Jesur Christ*, Anno 1330. They did wear a Cross of Gold enamelled with red, and inclosed with another Cross. Pope *Paul* the second instituted at *Rome* the order of the *Holy Ghost*, Anno 1468. The Knights wear a white Cross. Pope *Alexander* the sixth, instituted the Order of *Saint George*, Anno 1498. They carried a Cross of Gold, entowered with a wreath made in form of a Crown. *Leo* the tenth instituted the Order of *Saint Peter*, Anno 1520. These wore within an Oval of Gold the Effigies of *Saint Peter*, at the end of a Tortis of Chains of Gold. These were to guard the Sea-coasts against the *Turk*. *Paul* the third established the Order of *St. Paul*, Anno 1540. Pope *Pius* the fourth, erected the order of the *Pis*, Anno 1560. Their charge was to carry the Pope when he went abroad in publick. He would have them to take place of the Knights of *Malta*, and of the Empire. *Julius Quintus* ordained the Knight-hood of *Lauretto*, Anno 1587. to whom he Erected our Lady Church at *Lauretto* for a Cathedral. At *Rome* also, there be some Church-men of the order of Knight-hood, as the Knights *Hospitallers* of *Saint Anthony*. The General of this order is called Abbot of *S. Anthony* of *Vienna*; the principals of this order do wear on their black Cassocks, Cloaks, and Gowns, a double *Saint Antonies* Cross; that is, two *T.T.* of blue Sattin; the meaner sort wear but one. The Knights of the *Virgin Mary*, were instituted by Brother *Bartholomew*, Bishop of *Vienna*, a *Dominican*, Anno 1233. and confirmed by Pope *Urban* the fourth, the Knights follow *St. Dominick's* Rule, wearing a white Cassock, with a red Cross on the breast, with two Stars: Their cloak is of Gray colour. Their charge is to take care of Widows and Orphans, and to reconcile Differences between Man and Wife. They lived at home with their Wives and Families, and not in Covents. Hence they were named *Fratres Gaudentes*. Brethren of joy. The order of the *Glorious Virgin Mary* was instituted

Divers
Orders of
Knights
at Rome.

at *Rome*, *Ann* 1618. by three Brothers, *Pedro*, *Joh*
Baptista, and *Bernardo*. They were confirmed by *Pope*
Paul the fifth, who with his successors were to be great
 Masters thereof. Their Covent is in the Palace of *Late*
ran. They are bound to defend the Christian Faith,
 the Catholick Church, to suppress the *Turks*, to be
 Nobly extracted. The Knights *Knights* of this order,
 and *Knights Priests* that are beneficed, are to wear about
 their necks a Ribband of blue Silk, and a Golden Cross
 enamelled with blue, and on the Cloak a Cross of
 blue Sattin to shew the colour of the Virgins Garment
 which she wore, to wit, of a blue skie-colour; but the
 Knights *Chaplains* are to wear the blue Cross on their
 Cloaks, but not about their necks. Within the cross
 is a round circle, wherein is *M. S.* standing for *Maria*
Sancta, with a Crown. About the circle are twelve
 silver beams, representing the twelve Apostles; each
 branch of the cross hath nine Tracks, demonstrating the
 nine Orders of Angels; the four ends of the cross are
 four Lillies, to shew that the Virgin is the Lilly of the
 Valleys; at the ends of the cross are four Stars, figuring
 the four Evangelists. At *Venice* there is the order of
 Saint *Marks* Knights, instituted when Saint *Marks*
 Body was brought thither from *Alexandria*. At *Genoa*
 are the Knights of Saint *George*, and so divers Cities
 of *Italy* have their peculiar orders of Knighthood.
 In *Savoy* there is the order of the *Annunciation*,
 which we have already spoken. The Collar of this
 order is composed of Roses and Love-knots, where-
 unto hangs an Oval, containing the Angel, holding
 a Scepter, and saluting the Virgin, over whom hover-
 eth a Dove. We have also spoken of the orders of
 Saint *Maurice*, and Saint *Lazarus*. The former of these
 two began, *Ann* 1440 when *Amade* the seventh, first
 Duke of *Savoy*, retired to the Desert of *Paphlagonia*, to
 preserve the memory of that valiant Knight, as of his
 Lance and Ring. They follow Saint *Austine* rule. The
 order of Saint *Lazarus* was united by *Gregory* the thir-
 teenth, to that of *S. Maurice*; these are *Cistercians*, and
 have divers priviledges and immunities. The order of

Knights of
Venice.

of *Genoa*.

of *Savoy*.

Florence.

Florence, or of *S. Stephen* Pope, was instituted by *Cosmo Of Florence*, first Duke of *Florence*, Anno 1561. in honour of Pope *Stephen* the ninth Patron of *Florence*. They follow *S. Benigno's* rule, and have the same Priviledges with the Knights of *Malta*. They wear a long Gown of white Chamblet, on the breasts a red cross like that of *Malta*. The order of the *Precious Blood of Christ*, was instituted by *Vincentio de Gonzaga* the fourth Duke of *Mantua*, of *Mantua* and second of *Montferrat*, Anno 1608. in honour of Christ's Blood, some drops whereof are kept in *S. Andrew's* Church at *Mantua*. The Collar is composed of Ovals of Gold; and these two words, *Domine Probasti*; in the Ovals are flames of fire, burning about Gold-Smiths melting pots full of pieces of Gold. At the end of the Collar within an Oval, are two Angels standing upright, holding a Chalice and Pike-Crowned, on the Table whereof are three drops of blood, with this Legend about the Oval, *Nihil isto triste recepto*.

See the above-named authors.

Q. 14. What were the Christian Military Orders in the East?

A. The Order of *Cyprus* and of *Luzignan*, or of the *Knights-Sword* was instituted by *Guy of Luzignan*, King of *Jerusalem* and *Cyprus*, Anno 1195. The collar of his order was composed of Cordons of white silk twined into Love-knots, interlaced with the Letters S and R. at this hung an oval of Gold with a Sword in it, about the oval was engraved these words, *Securitas Regni*. Of the other Eastern order we have already spoken; namely of that of the Holy Sepulchre, instituted by *Baldwin* the first of that name, and second King of *Jerusalem*, Brother to *Godfrey of Bullaigne*, Anno 1103. They were at first *Canons Regular* of *S. Augustin's* order, permitted to live in *Jerusalem*, by the *Saracens*: after they were Knighted, retained their white-habit, wherein they carried the cross of *Jerusalem*, such as the Kings bare in their Arms. Pope *Innocent* the eighth, Anno 1484. united these Knights to the *Hospitallers* of *Saint John*; but this Union lasted not long; for the Knights married, whereupon Pope *Alexander* the sixth took the power of conferring

this order himself, giving power to the *Guardian* of the Holy Sepulchre, who is always a *Franciscan*, who confer this order on Pilgrims to the Holy Land, provided they take their oath on the Holy Sepulchre. We have also spoken of the *Hospitallers* of *S. John Baptist* of *Jerusalem*, instituted by *Baldwin*, first King there, Anno 1104. Likewise of the *Knights Templars*, instituted under *Baldwin* the second, third King of *Jerusalem*, Anno 1119. Of these I will make no further mention. There were other orders in the Holy Land, as the *Knights* of *S. John* of *Acres*, of *S. Thomas*, of *S. Gevion*, of *S. Blase*, &c. but these were of small note; and are now lost. See *Favins* Theatre of Honour.

The Contents of the Twelfth Section.

The Opinions of the Anabaptists, and wherein they agree with the old Hereticks. 1. The Tenets of the Brownists. 2. Of the Familists. 3. The Adamites, and Antinomians. 4. The Religion of the Socinians. 5. Of the Arminians Tenets. 6. Of the Church of Arnhem, and the Millenaries Opinions. 7. Of many other Sects at this day amongst us. 8. The Opinions of the Independents. 9. The Tenets of the Presbyterians, where by way of a Catechism is delivered their whole Doctrine concerning the Ministry, Episcopacy, Presbytery, Lay-Eldership, Deacons, Civil Magistrates, the Election of Ministers, Ordination, power of the Keys, Excommunication. 10. Divers erroneous Opinions which have been lately revived, or hatched since the Fall of our Church-Government, &c.

SECT. XII.

Quest. I.

WHat Opinions in Religion are there held at this day among them that are fallen off from Rome?

A. We have already spoken of the Opinions of Luther, Calvin, Oecolampadius, Zwinglius, and other Protestants; whose Tenets are followed by many thousands at this day: We have also spoken somewhat of the original and increase of Anabaptism; now we will briefly lay down their opinions, as they are recorded by *Pontanus, Bullinger, Gassius, Sleiden, Osiander*, and others, and will shew wherein they agree with the old condemned Hereticks. They hold that Christ took not his flesh from the Virgin Mary; "So held the Heretick *Valentinus*. 1. That Christ is not true God, "so held *Arrine*. 2. They deny Baptism to Infants, "so did the *Pelagians*. 3. They re-baptize, "so did the *Novatians, Arrians*.

Anabaptists their Opinions & Names.

"*Arrians*

5. *Manicheans and Donatists*. 5. They believe to enjoy hereafter the day of judgment, an earthly Monarchy, "so did the *Cerinthians*, *Nepotians*, *Millenaries*, and *Muhometans*. 6. They say our righteousness depends upon the works of charity and affliction, not upon faith in Christ; "so did the *Cathari*, *Meletians*, *Donatists*, and *Pelagians*. 7. They maintain free will in spiritual things; "so did the *Pelagians*. 8. They account themselves the only pure Church without sin; "so did the *Donatists*. 9. They say Lay-men may administer the Sacraments; "so did the *Marcionites*, and *Pepuzians*. 10. They reject Magistracy among Christians; "so did the *Minichees*. 11. They say that Christian Magistrates are not to punish Malefactors with death, "so said the *Tertullianists*. 12. They will have all things in common, "with the old *Nicolaists*. 13. They teach that a man may put away his wife though not for adultery; "so taught the *Jews*. 14. And that a Christian may have many wives, which is the Doctrine of *Mahomet*. 15. They will not swear at all; in this they follow the Tenets of the old *Pelagians*. Now all these opinions are ancient Heresies as we have shewed, which have been refuted sufficiently by the ancient Doctors of the Church, and condemned by General and Provincial Councils, besides that divers late writers, both of the Roman and Protestant Church, have fully refuted these opinions; whose writings they that are at leisure may peruse. And by the way we must observe, that as the *Anabaptists* have divers opinions, so they have divers names. Some are called *Munzerians*, from *Munzer*, who raised the Boors in Germany against their Lords. He taught that all things shall be common. 2. *Separatists*, for separating themselves from the affairs of the world. 3. *Catharists*, for thinking themselves more pure than others; therefore deny original sin, nor will they pray, *Forgive us our sins*. 4. *Apostolicks*, who like the Apostles go without staff or scrip, up and down the World Preaching. 5. *Enthusiasts* pretend revelations, and brag they have the gift of Prophecy. 6. *Silents*, who place all their holiness in silence. 7. *Adamites*, who believe

that the wearing of Cloaths is a cursed thing, therefore they affect nakedness. 8. *Georgians*, so called from *St. George* the *Familist*, who boasted he was greater than Christ. 9. *Libert*, who think they are made free by Christ from payments of Taxes or Debts, and free from obedience to humane Laws. 10. *Hutites*, so called from one *Huta* who denied Christs Divinity, and made himself the only son of God. 11. *Melchiorists*, so named from one *Melchior* of *Strasbourg*, who taught that *Mary* was the conduit through which Christ did pass, as water through a Pipe. 12. *Menonists* so called of *Menon* a *Friezlander*. 13. *Beucheldians*, so called from their Author, these affirm *Polygamy* to be an holy kind of life. 14. *Augustinians* from *Augustine* a *Bohemian* who bragged he was the first that opened Paradise for himself and followers. 15. *Servetians*, so called from *Servetus* the *Arrian*, who was burned at *Geneva* for denying Christs Divinity, 1553. These will not Baptize Children till they be thirty years of age. 16. *Deists* from one *Denkin* their Author, who with *Origen*, would have the wicked and Devils to be saved. 17. *Munsterians*, so called from *Munster*, where *John* of *Leyden* their King reigned, who taught that he had a commission from heaven to take many wives. 18. *Libertines*, who make God the Author of sin, and deny the Resurrection. 19. *Dea Relists*, who rejected all means and relied only upon God. 20. *Semper Orantes*, who with the old *Euchites* are still praying, thinking they are freed to no other duty.

Of these
Alstedius
in his Hi-
story of A-
nabaptists,
and Bullin-
ger in his
first Book
against
them, have
made a
collection,
and dispa-
git out of
them.

Q. 2. What are the Tenets of the Brownists?

A. These being so called from their Author, Master *Robert Brown* of *Northamptonshire*, sometimes a Schoolmaster in *Southwark*, hold there is no other pure Church in the World but among them; so did the *Donatists* of old. 1. They reject the Lords Prayer; in this they are Jews, and agree with the old Hereticks, called *Prodiciani*. 2. They will not serve God in consecrated Churches, nor will communicate with those they call wicked; in this they follow the old *Cathari*. 3. They reject tythes, and affect parity, in this they are *Anabaptists*.

Brownists
their Kind
and Tenets.

baptists. 5. They hold all the Church Ceremonies be Popish. 6. That the love which is in God, is Essential. 7. That Ordination of Ministers, by Bishops is Antichristian. 8. That the word preached, and sacraments administred by scandalous Ministers, are together ineffectual. 9. That Church Musick is unlawful. 10. That Lay-men and Mechanicks may preach and expound Scripture. 11. That set forms of prayers are abominable in the sight of God, *whereas notwithstanding we have divers set forms, both in the Old and new Testament, at which they quarrel, and chiefly at the Lords prayer*. 12. There be divers sorts of this profession; some *Brownists*, of which we have spoken; some *Barrowists*, so called from *Barrow*, their first Martyr. He called the Church of *England*, *Sodom*, *Babylon*, and *Egypt*. Some are called *Wilkinsonians*, from *Wilkinson* their Master, who taught that he and his followers were truly Apostles, and therefore denied Communion with such as did not give them that Title. A fourth sort there is of *Anabaptical Brownists*, who hold themselves the only true Church, and condemn the other *Brownists* for *Pedobaptism*; therefore they re-baptize such as come to them. They that would see more of this Sect, let them read the Book called *The prophane Schism of the Brownists*; another called *The foundation of Brownism*; Mr. *Whitakers* *Discovery of Brownism*; *Doctor Halls* *Apology against the Brownists*; *Giffords* *Declaration against the Brownists*; *Pagits* *Heresiography*, &c.

Q 3. What are the Familists?

Familists, their Heresies.

A. The *Familists*, or *Family of love*, are so called from the love they bear to all men, though never so wicked; and their Obedience to all Magistrates, though never so tyrannical, be they *Jews*, *Gentiles*, or *Turks*. Their Founder was one *David George*, of *Delph*, who called himself the true *David*, that should restore the Kingdom to *Israel*. He held, 1. That neither *Moses*, nor the *Prophets*, nor *Christ* could by their Doctrine save the people, but his Doctrine was the only means of salvation. 2. That whosoever spoke against his Doctrine should never be forgiven, neither

in this life nor in the life to come. 3. That he would
 for up the true House of *David*, and raise the Taberna-
 cle of God, not by suffering, but through love and
 meekness. 4. That he was the right Messiah, the beloved
 Son of the Father. 5. That he should not die; or if he
 did, he should rise again. His Successor, *Henry Nicholas*
 of *Amsterdam*, maintained the same Doctrine, but in
 his own name, calling himself, *The Restorer of the*
world, and the Prophet sent of God. To the former
 Tenets he added, 1. That there is no other Christ but
 holiness, and no other Antichrist but sin. 2. That
 the Family of love hath attained the same perfection
 that *Adam* had before he fell. 3. That there is no Re-
 surrection of the flesh. 4. That the day of judgment is
 already come, and that this *Nicholas* is the Judge of
 the world. 5. That there have been eight great Lights
 in the world, whereof Christ was the seventh, but him-
 self the eighth, and greatest of all. 6. That none should
 be baptized till the thirtieth year of their age. 7. That
 the joys of Heaven shall be only here on the Earth,
 and so likewise Hell. 8. That they ought not to bury
 the dead, nor to give Alms to such as are not of their
 profession. 9. That Angels are born of Women. 10. That
 every day of the week should be a Sabbath. 11. That
 the Law may be fulfilled in this life. 12. That there
 was a world before *Adam* was made. 13. That there is
 no other Deity but what man partakes of in this world.
 14. That such Wives as are not of their Belief, may
 be rejected for Whores. 15. That in *Henry Nicholas*
 dwelleth all Perfection, Holiness, and Knowledge, and
 that their illuminated Elders are desired in this life, and
 cannot sin. There be also divers sorts of Familists, as
Calalians, Grindletonians, of the Mountains, of the
Valley, of the scattered Flock, &c. which hold with these
 former Opinions, that the Scriptures are but for Novi-
 ties; that we ought not to pray for Pardon of sin after
 we are assured of God's Love; that wicked men sin ne-
 cessarily, and such more stuff.

As may be
 seen in Dr.
Deauson
White-wolf.
Mr Kæn-
stab in the
Familists
Confessions
Mr Jessops
 and others.

Q. 4. What be the Adamites and Antinomians?

A. Of the Adamites in *St. Austins* time, we have al-

Adamites,
 ready

Antinomians.

ready spoken, as also of the *Bohemian Adamites*. Of late years there were some of them in *Amsterdam*, where the men and women did pray in their meetings, and perform other divine services naked. This posture they called the state of innocency, and their Meetings, Paradise. In their opinions they were *Anabaptists*. The *Antinomians* are so called from their opposing and rejecting of the Law, which they say is of no use at all under the Gospel, neither in regard to direction, nor correction, and therefore ought not to be read or taught in the Church. 1. They say that good works do neither further, nor evil works hinder salvation. 2. That the child of God can no more sin than Christ could, and therefore it is sin in him to ask pardon for sin. 3. That God never chastiseth his children for sin; nor is it for their sins that any Land is punished. 4. That murder, adultery, drunkenness, are sins in the wicked but not in the children of grace, nor doth God look upon them as sinners, and consequently that *Abraham's* lying and *Isaac's* resembling was no sin in him. 5. That the child of grace never doubteth, after he is once assured of Salvation. 6. That no man should be troubled in his Conscience for any sin. 7. That no Christian should be exhorted to perform the duties of Christianity. 8. That an Hypocrite may have all the graces that were in *Adam* before his fall and yet be without Christ. 9. That Christ is the only subject of all graces, and that no Christian believeth or worketh any good, but Christ only believeth and worketh. 10. God doth not love any man for his Holiness. Sanctification is no evidence of a mans justification. "Of this and such like stuff you may read in *Pomertius* his Catalogue of Heresies, who makes one *Johann Agricola* the Author of this Sect Anno 1535.

See also
Gataker
in his pre-
face. Ed-
wards in
his Gan-
greca-l agit
and others.

Socinians,
their Tenets.

Q. 5. What is the Religion of the Socinians?
A. *Faustus Socinus*, an Italian of *Sienna*, placed Religion in those old condemned Heresies, so greedily embraced by his Disciples. 1. That man before his fall was naturally mortal. 2. That no man by the light of nature can have any knowledge of God. 3. That man before his fall, had no original righteousness. 4. That

there is no original sin in us, as it imports concupiscence, or deformity of nature. 5. That there is a free-will to goodness in us, and that we may here fulfil the Law. 6. That God hath no fore-knowledge of Contingencies determinately, but alternatively. 7. That the causes of predestination are not in God, but in us, and that he hath not predestinate to salvation any particular or certain person; and that predestination may be frustrated. 8. That God could justly pardon our sins without any satisfaction. 9. That Christ by his death did not satisfy for us, but only obtained power for us, to satisfy for our selves, by our faith and obedience. 10. That Christ died for himself; that is, not for his sins (for he was without sin) but for the Mortality and Infirmities of our nature, which he assumed. 11. That Christ became our High Priest not Immortal, nor impassible because he ascended into Heaven. 12. That death eternal, is nothing else but a perpetual continuance in death, or annihilation. 13. That everlasting fire, is so called from effect, which is the eternal extinction or annihilation of the wicked which shall be found alive in the last day. 14. That Christs Incarnation is against reason, and cannot be proved out of Scripture. 15. That Christ is not only God. 16. That the Holy Ghost is not God; that there is not a Trinity of persons in one God. 17. That the Old Testament is needless for a Christian man. *These Opinions are but Renovations of old Heresies braunched by Ebrion, Photinus, Arius, Samosatenus, Sabellianus, Socinus, Antitrinitarians, and others.*

He that would see these opinions at large let him read Socinus, himself, Crellius, Lubbertus the Racovian, Calvin, Volkelius Ostorodius, and others.

Q. 6. What is the Arminians Tenets?

A. *James Arminius*, Divinity reader in *Leyden*, Anno 1605. published and taught five Articles, which have occasioned great troubles in *Holland*, being eagerly maintained by his Followers called *Remonstrantes*. They hold 1. That election to life, is the will of God to save such as will believe, and persevere in obedience; that men may be elected to Faith, and yet not elected to Salvation; that election is sometimes absolute, sometimes conditional, that the act of Faith is chosen as a condition to salvation, and that in election

Arminians their Tenets.

tion to Faith, the condition of using the light of reason is required. That Faith and obedience are foreseen by God, as already performed by those who are to be chosen peremptorily and completely. That election sometimes is changeable; and some elect may finally perish; and consequently no certainty of our election immutability. That God hath not decreed to leave any man in the state of sin and damnation, merely out of his will and pleasure; and consequently it is not Gods mere will that one Nation should receive the Gospel, and not another, but a foresight of the goodness and worth of one Nation above another. 2. They teach that God ordained his Son to die, that he did not determine to save any particular man expressly, so that Christs death was powerful and sufficient, in respect of impetration, though there had been no actual application thereof to any particular man: that Christ did not establish a new Covenant of grace by his blood, but only procured a right to his Father, to make with men any Covenant whatsoever: that Christ by his satisfaction did not merit faith and salvation to any man in respect of effectual application, but only obtained power, that the Father might make what conditions he pleased, with man, the performance whereof depends upon his free-will: that the Covenant of grace consisteth not in being justified and saved by Faith in Christ, but in this, that God esteemeth our imperfect faith, and obedience as meritorious of life eternal, as if we had fulfilled the Law: that all men are received into the Covenant of grace, and all freed from original sin: that Christ died not for those whom God elected and highly loved, seeing God stood in no need of Christs death. 3. They teach that original sin of it self was not sufficient to condemn mankind to temporal or eternal punishment: that an unregenerate man is not totally dead in sin, nor destitute of all strength to spiritual good things, but that he may hunger and thirst after righteousness and life: that a natural man can (by using the gifts of nature rightly) obtain saving grace, and salvation, and that God afforded sufficient means to bring men to the knowledge of Christ.

They teach that Holiness and Righteousness could not be seated in mans will when he was created, and therefore in his fall, could not be separated from it: that in spiritual death, spiritual gifts were not separated from the will of man: seeing the will of it self was never corrupted, but intangled by the darkness of the intellect, and unreasonableness of the affection: that in mans conversion no new graces are infused: and therefore the faith, by which we are converted, is not a quality infused, but only an act of man: that the grace by which we are converted, is only gentle persuasion, so that Moral grace makes natural man become spiritual: and that God by Moral reason, solicith the consent of the will: that God in mans conversion, doth not use his omnipotent power to bend the will infallibly, so that man may and doth oftentimes resist and hinder our own conversion: that grace and free will are co-operating causes in our conversation, so that man in order of causality doth not proceed the consent of the will: They teach that perseverance is not a effect of Election, but a condition of the new Covenant to be performed on mans part before his peremptory Election, and that by his own free will, that God furnishes the faithful man with sufficient means to persevere, yet it is in the choice of mans will to persevere, or not persevere: that regenerate men may and do fall away and finally from grace and salvation: and that he may sin against the Holy Ghost: that no assurance of perseverance can be had in this life without special revelation: that the Doctrine of assurance is hurtful to all his exercises, and a means of presumption and security: that doubting is commendable: that temporary, and justifying faith, differ only in continuance: that it is an absurdity, if man be oftentimes regenerated, his former regeneration being extinct, that Christ never prayed for the faithfuls infallible perseverance in faith. These are the five Articles of Arminianism, as they are set down in the Book called, *The Judgment of the Synod of Dort.*

What are the opinions of the new Church of Arnhem?
 They hold that Independency is a beginning of Christs Kingdom here on earth, that within five years;

The Church
of Arnheim,
& the Mil-
lenaries
their opi-
nions.

Of these
opinions,
see the fore-
named
Authors.

The grounds
upon which
they build
Christ's tem-
poral King-
dom here on
earth for a
thousand
years.

(but these are already expired) Christ was to come the sixth; and with an Iron Sword to kill most of his enemies, and then that he should reign here on earth with his Saints a thousand years in all carnal delights. 1. That God is not only the author of sin, but also of the forgiveness or *Attonement* thereof. 2. That all men are bound to know God in *abstracto* without Christ, without grace, or Scripture. 3. They held extreme unction to be a Sacrament and necessary for the sick, and of divine institution, so they held the holy kiss of peace a religious and necessary ceremony. 4. They put down singing Psalms, and for in lieu thereof singing Prophets, who are to chant alone in the Congregation their own hymns. 5. They teach that the soul is mortal. 6. That just men do not go into Heaven till the last day, but remain in the upper element of fire, whither Enoch and Elias, with the Soul of Christ before his resurrection, and the souls of the good thief went, and no higher: they teach also that the souls of the wicked go not before the last judgment into Hell, but remain in the lower region of the air, in the bottom of the sea. 7. They say that after the last judgment, all the world shall be hell, except that part of Heaven where God resides with his Angels. 8. In punishment, they will have their Ministers covered, and the people bare, but in administering the Sacraments, the Ministers will have the people covered, and the Minister bare.

Q. 8. Upon what grounds do those Millenaries build Christ's temporal Kingdom here on earth for a thousand years?

A. Upon that place of the Revelation, 19. 6. "I saw the souls of them, who were beheaded for the witness of Jesus, and they lived and reigned with Christ a thousand years," but this place proves no such Kingdom, for it is mystical, and symbolical Divinity, not argumentative. Again, in this place there is no mention at all of any earthly presence of Christ, nor of any earthly reign with him: besides the Kingdom of Christ is everlasting; for of his Kingdom saith the Angel, "it shall be no end," therefore here is put a definite number for an indefinite. Christ saith, his Kingdom is not of this World, the Kingdom of Christ is spiritual and without end.

in us, and if we speak of Christs Kingdom, as he is Mediator, and reigning in his Church by his Word, Sacraments and Discipline, we must conclude that he hath reigned already above 1600 years; and how long more we shall reign here on earth we know not. 1. They build their opinion upon *Dan. 12. 2.* *Many of them who sleep in the dust shall arise, &c.* Hence they infer two Resurrections, in the first, many shall rise to reign with Christ here on earth, in the second they say, all shall rise to judgment; but this interpretation is ridiculous; for the first resurrection mentioned in Scripture is spiritual, so wit, arising from the death of sin, of which the Apostle, if you be risen with Christ, seek the things that are above; as sin is called death, you are dead in sins and trespasses, so the forsaking of sin is called a resurrection; this is the rising of the mind, the other of the body. Again in Scripture, many and all are promiscuously taken for the same, as here, many shall arise, that is, all. So *Matth. 4.* Christ healed all Diseases; that is, many: Besides the Words of Daniel are directly spoken of the second Resurrection to judgment, and not to a temporary Kingdom: for he saith, that some of those shall rise to life eternal, not to a temporary of a thousand years, and others to everlasting shame, which the Millenaries deny, in saying the wicked shall not rise at the expiration of the thousand years; and where they say, that the Saints shall shine as the Stars, or the firmament in the first Resurrection, but as the Sun in the second, it is vain; for in the second resurrection shall be degrees of glory, as the Apostle sheweth, *1 Cor. 15.* For as one Star differeth from another Star in glory, so is the Resurrection of the dead, Some shall shine as the Sun who is the brightest of all the Stars; and some shall be lesser Stars in glory; they do also vainly call their first Resurrection, a hidden mystery, whereas indeed it is the second Resurrection that is a mystery, and so hidden, that the wisest Philosophers understood it not; and though Paul had been and when he preached this mystery at Athens, that which cannot be apprehended by reason, but by faith only, may be truly called a hidden Mystery. 3. They mis-apply divers places of Scripture to prove this imaginary reign of Christ

here on earth, as *Psal. 102. 16.* *When the Lord shall build up Sion, he shall appear in his glory.* " This Scripture was fulfilled when *Jerusalem* was rebuilt, after the captivity. So they alledge, *Acts 3. 20, 21.* *The Heavens shall receive Christ, till the times of Resurrection of all things.* " But this is spoken of the second Resurrection, for then shall be a Resurrection of all things, and not before; " In their thousand years Reign: for they confess that then all the Jews shall not rise, nor all Christians, it must then follow, that there shall not be a resurrection of all things, at that time. That place of *Rom. 11. 12.* concerning the calling of the Jews is impertinent; for we deny not but they shall be called to the faith of Christ, but that they shall return, to build *Jerusalem*, and be under Christs earthly reign, 1000 years, is not at all spoken in that place: No less impertinent is that place of *1 Pet. 3. 13.* *We look for new heavens, and a new earth, wherein dwelleth righteousness;* " For this is spoken of the last judgment, wherein all things shall be renewed by fire, and not before; as the circumstances of the Scripture do shew, and all interpreters do agree: So without any sense or reason, they apply the 65. chapter of *Isaiah* to their Millenary reign, which is plainly spoken of the calling of the Gentiles, and of Christs coming to preach the Gospel, and to gather a Church, which there, and elsewhere, is called *Jerusalem*, and the Prophets usually under the terms of planting, building, eating, and drinking, new Heavens, and new earth, the joy of Hills, Forests, and Trees, &c. do express the happy estate of the Church of Christ under the Gospel. *When the Mountain of the Lords House shall be exalted on the top of the Mountains, and all nations shall flock to it, then Jerusalem, that is the Church shall be the throne of the Lord. Then out of Sion shall go forth a Law, and the word of the Lord from Jerusalem.* " Then shall the God of Heaven set up a Kingdom, which shall never be destroyed; Christ shall reign over the House of Jacob for ever, to this City of the Church, shall the Kings of the Earth bring their glory and honour: in that day, he that is feeble shall be like David, and the

house of David shall be as God. See *Isa* chap. 2. chap. 55. and chap. 5. *Jer* 16. *Ezech* 2. *Dan* 2. *Zach* 12. *Luke* 1. *Rev* 21. and many more places, which speak of the Churches felicity under the Gospel, but not a word of a Millenarie Reign.

Q. 9. *Wherein doth the vanity of the Millenarics opinion consist?*

A. 1. In giving to Christ a temporal Kingdom of a thousand years, whereas, his Kingdom is eternal, it shall stand for ever, of his Kingdom shall be no end, saith the Angel. The vanity of the Millenarics opinions.

2. In giving him an earthly Kingdom, whereas his Kingdom is heavenly, *My kingdom* (saith he) *is not of this world*; It is not from hence, it is within us.

3. In making his Kingdom to consist in earthly pleasures, in eating, drinking, fighting, &c. all which are directly against the nature of his Kingdom: which as the Apostle saith, *Rom* 14. 17. *Is not meat and drink but righteousness, peace, and joy of the Holy Ghost*, the end of his coming was to fight with no other weapon, but with the edged sword of his Word, proceeding out of his mouth, he was the Prince of Peace, the Dove that brought the Olive branch in her mouth: he brought peace in his birth, he preached peace in his life, and recommended peace to us at his death: and as St. *Austin* saith, *pacem nobis reliquit, iturus ad Patrem, & Pacem nobis dabit periturus ad patrem*, his peace he left with us, and his peace he will bring again to us.

4. In this their imaginary Kingdom, they bring Christ down from heaven before his time; for the heavens must contain him till the restitution of all things, which cannot be till the last judgments: it is an Article of our Creed, that Christ shall come down from heaven to judge the quick and the dead, which shall not be till the last day.

5. He is to sit at Gods right hand, until he hath made his enemies his footstool, *Psalms* 110. 1. But these men will bring him from thence before he hath obtained this conquest and triumph, which is not to be obtained till the last day, and consummation of all things.

6. They are injuries to Christ, to bring him from his place and condition of glory; to play the part of a Butcher and Executioner in murdering of men with the sword, here on earth, an office ill bebecoming him, and no way suitable to his glorious condition and mercy, who came to save sinners, and not to deny them. 7. The Scripture mentioneth no other Resurrection of the bodies, but such as shall rise at the last day, *Joh. 6.39.40.44.* in the end of the world, when he shall have delivered up the Kingdom to God, *1 Cor. 15.22.* *Where we shall be caught up in the clouds to meet the Lord in the Air, and shall be ever with the Lord, 1 Thos. 4.15.* But this Millenary Resurrection is long before the last day, and end of the world, neither in it shall we be ever with the Lord, if we are with him but a thousand years. 8. The Scripture doth not speak of three comings of Christ, but of two only: the first when he came in Humility, the second when he shall come in glory: *Unto them that look for him shall he appear the second time without sin unto salvation, Heb. 9.28.* Let them shew us out of Scripture a third coming, and we will believe them. 9. Christ tells us, *Joh. 13.2.* *That in his Fathers house,* that is in Heaven, *are many mansions,* thither he is gone to prepare a place for us, *where he is, there we may be;* but he is in Heaven, in his Fathers house there doth he prepare a place for us, and not here upon earth; for so we shall not be where he is, but he will be where we are; which is repugnant to his own words. 10. They make the time of Christs second coming to Judgment certain, in affirming it shall be at the end of their thousand years; but this is repugnant to Christs words, who saith, that his coming shall be sudden, secret, and unexpected, like the coming of a Thief in the night: like the coming of Noahs flood, or the fire of Sodom: *So that, of that day and hour knoweth no man, no not the Angels in heaven; nor Christ himself as he is man. 12.* Whereas the condition of Christs Church here on earth is mixed, consisting of Saints and Reprobates, of sheep and goats, of good and bad fishes, of wheat and chaffe, of corn and tares; they give Christ such a Church, as is without sin and sinners, as need no preaching nor

Sacrament, no Pastors and Teachers, no Advocate with the Father, no Christ to appear for us in the presence of GOD; and lastly such a Church as is not subject to persecution, affliction, sufferings and trouble; all which is directly repugnant to Gods word; and condition of the Church militant here, which is subject both to infirmities and afflictions. 12. Antichrist shall not be destroyed, till Christs second coming to Judgment, as the Apostle sheweth, 2 Thess. 2. 8. That Christ shall destroy him with the brightness of his coming; but the Millenaries will have him to be destroyed before the beginning of their thousand years which is flat against Scripture. 13. They do exceedingly wrong the Martyrs, in bringing their souls down from heaven, where they have the fruition of God and his Angels, to raise here on earth, and to enjoy carnal and sensual pleasures; the meanest of the Saints in heaven must be in a far better condition, than the greatest Martyr in this earthly Kingdom. 14. The reward that is promised to the Saints after this life, is not a Kingdom here on earth, but the Kingdom of heaven; a house made without hands, eternal in the heavens; a mansion in our Heavenly Fathers house: to sit with Christ in his throne, to be caught up in the clouds; to meet the Lord in the air; and to be ever with the Lord; to be with Christ in paradise, to enjoy life eternal, &c. 15. Whereas they dream that Jerusalem shall be rebuilt, and the Jews shall reign in Judea a thousand years with Christ, is directly also against Gods word, which Ezek. 16. 54-59. sheweth that the Jews shall be restored to their former estate, when Samaria and Sodom shall be restored, which will never be, and Gen. 49. 10. The Scepter shall depart from Judea when Shilo cometh: Jerusalem saith St. Hieron, *off in eternum collapsa cineres, fallit into everlasting ashes, and never to rise again.* 16. Whereas they dream, that in the Millenary Kingdom, sacrifices, circumcision, and all other Jewish ceremonies shall be used, it is plainly to deny that Christ ever came in the flesh; or that he offer'd himself a propitiatory sacrifice, to purge us from all Jewish rites, which were but shadows of Christs sufferings; the substance being come, the sha-

dows were to vanish: therefore the Apostle saith, Gal. 2. 9. *That they who turn to these beggerly elements, again desire to be in bondage again,* and in the next chapter, he tells the Galatians; *that if they be circumcised, Christ shall profit them nothing.* Lastly, this millenary Kingdom of eating, drinking, and sensual pleasures, was first devised by *Cerintus the Heretick*, as best suiting with his swinish disposition; for he was noted for a person given to Gormandizing, and libidinous sports.

Q. 10. *What other Sects and Opinions are there now stirring amongst us?*

Sects of
this Age.

A. We have *Antitrinitarians*, or *Polonian Arians*, which sprung up in Poland, An. 1593. These deny the Trinity of Persons, the Divinity of Christ, and of the Holy Ghost; that Christ was the Son of God essentially, but in respect of his dominion, and say that the eternal generation of the Son, is against truth and reason. We have also *Millenaries*, the spawn of *Cerintus the Heretick*; these dream of a temporary Kingdom here on Earth, which they shall enjoy with Christ a thousand years. But indeed they aim at the enjoyment of the temporal estates of such as they call *riches*, who (as they think) have no property in their estates. we have *Trackists*, so called of one *Track* who would have no Christian Sabbath kept, but the Jewish laws observed, and their Sabbath or Seventh day to be perpetually kept holy till the worlds end. Others we have, who will keep no Sabbath at all; these we call *Anti-Sabbatarians*. We have likewise *Anti-Scripturians* who reject all Scriptures as mere inventions; there are amongst us *Divorcers*, who hold that men may put away their Wives upon small occasions. We have also *Soul sleepers*, who with the *Arabick Hereticks*, hold that the soul dieth or sleepeth with the body: *Whose souls I think are asleep before the body dyeth*; amongst other professions, we have of late *Seekers* or *Expellers*, who deny there is any true Church or Ministry, and therefore they are seeking one, but they know not where to find this Church, except it be in the Land of Utopia. There was one *Astherington* a Boxmaker, who rejecting all Church discipline, published that the Sabbath of the Jews

Seekers or
Expellers.

was abolished by Christ, and that every day now is a Sabbath; that the Books of *Esdras* were canonical Scripture, and in other Opinions agreed with the *Enchiridion*.

Q. 11. *What opinions in Religion are held by Theauran John.*

A. He calls himself, Priest of the Jews, sent as he saith from GOD, to convert them: his wild whimsies are these; 1. He calls it nonsense and a lie to say that GOD is Father of us all. 2. That we Gospellers (as he calls us) worship the Devil, because (saith he) the spirit of man is a Devil. 3. That it is a monster, and absolute blasphemie to say, the Godhead dwelt in Christ bodily. 4. He wonders how he that created all, could be born of a woman: *by which we may plainly see he is a circumcised Jew.* 5. He saith, that the child which the Virgin brought forth, is love, as if the generation of Christ were altogether mystical, and not real. 6. He saith, That *Mary* is Christ, and Christ is *Mary*, and these are but names of one thing. 7. He denyeth, That Christ was properly born, or that he was born in one, or that he was begotten; or that he could be flesh properly, or that he did descend into our flesh, but into our spirits only; or that he could be included in the Virgins womb, and withal he believeth us in saying That we have brought the humanity to be very GOD: whereas we say, the same person is God and man, one not by conversion of the God-head into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. 8. He calls the English Clergy, thieves, robbers, deceivers, sounding from Antichrist, and not from the true Christ, in which we see the impudent spirit of an heretick, who can no other ways defend his lies, and blasphemies, but by railing. 9. He prateth, That the Gospel cannot be preached by another, but by it self; so that mans voice or outward sound, is a lye and Antichrist. 10. That our Ministers, are not Christs Embassadors, but that their call is a lye, for 'tis learning, and learning is that whore which hath deceived the nations, and compleated the work of Antichrist: "See the impudence and boldness of this blind *Ignoramus*." 11. He denyeth, that

Theauran John his Opinions.

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and ad-
vanced

the Priests lips can preserve knowledge though the Scrip-
ture is plain for it, but by the Priest, he understand
knowledge it self, and so he will make the Holy Ghost
to speak Tautologies, in saying, knowledge shall preserve
knowledge: here we see the fruits of ignorance. 12. He
makes the spirit of man to be a quintessence abstracted
out of the elementary motions, "such is his dull Philoso-
phy. 13. Out of his kind respect to the Devil, by whom
instinct he writeth: he affirms, That he with the false
prophet shall receive mercy at last; because GOD will
not punish a finite thing infinitely." But here he again be-
"wrayes his ignorance, for the devil is infinite a posteriori,
"both in regard of his essence, and of his desire in sin-
ning; besides, that God whom he offendeth, is infinite.
14. He ignorantly saith, That he who confers Gods
gift, is as great, yea, greater than GOD himself, if so
then it must follow, that the Apostles were greater than
God, when they gave the gifts of the Holy Ghost by im-
position of hands. 15. He impiously saith, that St. Paul
wrote many things which he understood not. 16. And as
impiously doth he say, that in them books, which we call
Scripture, is the lye, as well as in other books. 17. After
his ignorant manner, he confounds the gift of prophecy
with the prophet himself, in saying, man is not the pro-
phet, but the light in man from God. 18. He will not
have us to seek for Antichrist abroad, for man in dark-
ness is Antichrist. "I deny not, but every man in dark-
ness, is in some sort an Antichrist: yet there is one
"great Antichrist to be sought for abroad. 19. The Tri-
nity, which he acknowledgeth is, God the Son, and Man.
"This Trinity is hatched in his crasse brain. 20. He is
so mad, that he saith, he can make one word bear forty
significations: so he can make [tu] thou, stand for dark-
or light, or Hell, or Heaven, or sea, or land, or angel, or
Sun, or the devil. 21. He will not have Christs body that
suffered to be our Saviour, nor Christs body; for Christs
body saith he, is obedience: thus he would fain make
Christ our Saviour, a meer allegory; and therefore in
plain terms affirmeth, that true Christ hath not, nor can-
not have any true corporal body; for he is a spirit, and a

spirit

Spirit is free from flesh. "as if forsooth a spirit and flesh
 could not be united in the same person: then he con-
 cludes that the body or flesh which suffered at *Jerusa-*
lem, was not Christs body. 22. He makes the soul of
 man to be all one with the Gospel; and the body of Christ
 to be the whole Creation: by this and such like stuff
 with which his books are fraughted, we may see that he
 deserveth to have his brains purged with *Hellebor*, rather
 than his crasse opinions refuted by arguments, or Scri-
 pture. In the mean while, we may perceive to our great
 grief, the lamentable fruits which are begot of too much
 liberty in Religion. These impious opinions are in his
 printed Pamphlets lately published. One *Richard Coppin*
 collecteth some of the before-recited opinions, and withal,
 lately before a confused multitude, in an usurped Pulpit,
 stirred the lawfulness of womens preaching. For such
 matters, a Pillory were more fit than a Pulpit.

Q. 12. What opinions in Religion are lately breached by
 John Reeve, and Lodowick Muggleton?

A. These two would perswade us, that they are the
 two last witnesses, and Prophets of Christ, sent by his
 Spirit to seal the foreheads of the Elect and reprobate:
 that one *John Reeve* is the last great Antichrist, and
 Son of perdition, spoken of by the Apostles in the *Thes-*
alonians, because he sheweth lying signs and wonders, and
 assumes to himself the Titles of the only God, in that he
 calls himself *Adam* and *Melchisedech*, and Father of *Jesus*
Christ: in saying, the three persons in Trinity are *Adam*,
 that is, himself; *Abel*, that is, his Son *Jesus*; and *Coen*,
 that is, the Holy Ghost: "Many such blasphemies they
 ascribe to him. They affirm also that Christians using the
 sword of Steel, are ignorant of *Jesus*, and enemies to his
 Gospel, and they teach, that the two uncreated substan-
 ces of earth and water, were eternally resident in the pre-
 sence of God the Creator: that death was from eternity:
 that the person of the Reprobate Angel or Serpent, en-
 tered into the womb of *Eve*, and there died, but quickned
 in her all manner of uncleanness: that there is no Devil at
 all without the body of man or woman, but what dwells
 within them: so that the Devil spoken of so often in the

John Reeve
and Lodo-
wick Mug-
gleton, their
Opinions.

Scri-

Scripture is mans spirit of unclean reason, and carnal imagination: that God the Father, was a spiritual man from eternity, and that in time his spiritual body brought forth a natural body: that if the very Godhead had not died; that is, (say they) the Soul of Christ, which is the Eternal Father had not died, all men had perished eternally: that *Moses* and *Eliab* are Angels, and did represent the person of the Father in heaven, as they did the person of the Son on earth, that *Eliab* was made Protector of God; when God became a child; and that he filled the Lord Jesus with those great revelations of his former glory which he possessed in Heaven, when he was the immortal Father, and that it was *Eliab* who spake those words from heaven, saying, *This is my beloved Son in whom I am well pleased*: they say also, that all the Ministry in this world, whether Prophetical or Ministerial, with all the worship taught by them, is all a lye, and abomination to the Lord. Again they declare, that whereas *there are three witnesses on earth, water, blood, and the Spirit*: that by water is meant the Commission given to *Moses* and the prophets under the Law: by blood the Commission given to the Apostles, and ministers of the Gospel: and by the Spirit is meant the Commission of the two witnesses, that were to come in this last age, whose ministry is invisible, and spiritual, cutting off all formal worshipping of an invisible, spiritual, person God; they say there is hardly a minister in the world, that confesseth an invisible God, but they preach a God of three persons, that is a Monster instead of one true personal God: they say, that the true God is a distinct body or person, as a man is a distinct body or person: again, they say, that there is no Christian Magistrate in the world, that hath any authority from Christ, to set up any visible form of worship; and that the spirits and bodies of men, are both mortal, both begot together, and both of one nature: that the spirit is nothing without the body, and that is the spirit alone, that walks and works, eats and drinks, and dies, for the spirit is a natural fire of reason: they say also that the bodies or persons of holy men, wherein they lived and died, shall not appear again

again any more; but when the Saints are glorified, they
 are absolutely of the very same glorious nature, both in
 spirit and body, as God is: and that believing spirits are
 of the very same divine nature of God. " This is the
 " sum of their divinity, and Philosophy, as may be seen
 " in their transcendent spiritual Treatise, (as they call
 " it) which is full of transcendent nonsense, and blasphemies,
 " for here they lay their axe to the very root of
 " Christianity; in giving a new Father to our Saviour Je-
 " sus Christ, in calling the blessed Trinity a Monster
 " in denying the Creation, whilst they make earth and
 " water eternal; in making Angels, and mens souls mor-
 " tal; in making weak man, Gods Protector, and author
 " of that divine knowledge which was in Christ; in de-
 " nyng the Ministry of the Gospel, and the power of
 " the Magistrates, and the outward worship of God, and
 " making the souls of men corporeal; in denying also
 " the Resurrection of the flesh, and transforming men into
 " the Divine nature. By this and other wicked tenets,
 " permitted and countenanced among us, at this time;
 " we see what Christian Religion is come to in this Land;
 " so famous heretofore for piety and zeal: we received
 " Christianity as soon as any Nation in Europe: whe-
 " ther by the preaching of S. Peter, or S. Paul, or Simon
 " Zelotes, or Joseph of Arimathea, I know not, but all
 " agree, we received it very early, and have continued ever
 " since in the profession thereof; neither was there ever
 " any Nation more devout and zealous in the advance-
 " ment thereof, as our goodly Temples, Monasteries,
 " Hospitals, Colledges and Schools can witness, but alas!
 " now *Quantum mutamus ab illis Angligenis?* what is
 " there left among us, but the bare skelliton of Religion,
 " the vital substance thereof being eat up and consumed
 " by heresies and blasphemies, worse than any *Sarcophagus*.
 " I may here with *Jeremiah* complain that from the daugh-
 " ter of *Sion*, all her beauty is departed, her Princes are
 " become like harts, &c. How is the gold become so dim
 " and the most fine gold changed, &c the stones of the san-
 " ctuary are scattered in every corner of the streets, &c.

Q. 13. What are the Opinions of the Quakers?

A. These

Quakers,
or as some
call them
Shakers
their Op-
inions.

A. These fanatical spirits are called *quakers*, because they use to quake and tremble when they prophesy; as did the Heathen soothsayers of old, *Non cultus, non cultum, non compta mansera comit, sed pectus sublevis, et rabie fera corda tument*, &c. but the Spirit of God, is the Spirit of peace, quietness, and tranquillity, he is not in fire, Earthquakes and whirlwinds, but in the soft and low voice; its not the quaking of the body, but humility and reverence of mind which he requires; these Sectaries deny all ministerial Ordinances; and knowledge got by study and industry, pretending an inward light from the spirit, and that all our Learning got by Preaching, Hearing, Reading, or Catechising, is but notional and carnal and hanging upon the tree of knowledge: they blasphemously prate also, that Christ had his failings, and that he dis-trusted GOD on the Cross, when he cryed out, *My God, My God, why hast thou forsaken me?* by which they overthrow the work of our Redemption, which none could perform, but he that knew no sin in whose lips was found no guile, whom his enemies could not accuse of sin. They will not have Ministers to preach for tithes, which they call tanges, and yet our Saviour saith, *That the labourer is worthy of his wages*, and the Apostle, *That they who serve at the Altar, should live by the Altar*, and if they communicate of their spiritual things, why should they not participate of the peoples temporal things. They will not have particular houses for preaching and prayer; and yet among the Jews was the Temple, and Synagogues, and after Christianity was sowed, Churches were erected. They cannot abide studied or methodical Sermons, nor expounding, nor learning in matters of Divinity, by which we see how ignorant these people are, who despise such helps as GOD hath given for propagating the Gospel. Is it not better to study and premeditate, than to utter *quicquid in buccis veneris*, undigested, immethodical ignorant trash. Christ and his Apostles expounded and opened the Scriptures; and yet these men reject expounding: these men are also against singing of Psalms, a duty practised by Christ, and urged by St. Paul, and St. James. They reject infant-baptism, and yet to infants belong the Kingdom of Heaven.

They

They will have us set days for Divine worship, and consequently the Lords day must be of no account with them. They will have no prayer before and after Sermons: and yet the Apostles joyed prayer with their Doctrine and breaking of bread. *Acts* 2. 42. neither did they ever undertake any weighty business without prayer. They condemn set hours of prayers, and yet we read in the *Acts* of the Apostles, that the third and ninth hours, were set hours of prayer: but by these wild Fancies we may see, how cross-grained these people are in contradicting every thing, even Gods Word is self; if it be not consonant to their shallow reason, which they call the spirit, but it is indeed the spirit of piddiness, with which they are troubled, and trouble others: for the rejecting of all outward forms, and decent ceremonies in Religion is the overthrow of Religion itself: which though it consist not in ceremonies, yet without them it is like a man strip'd naked of his garments, and so for want of them expos'd to all injuries of weather, and danger of death: the leaves of a tree are not the fruit thereof, and yet without them the fruit will not prosper.

Q. 14. What other Opinions do the Quakers hold?

A. Not to mention their horrid blasphemies, in saying that some of them are Christs, some God himself, and some equal with God, because they have the spirit in them which is in God. They maintain that the Scripture is not the Word of God: that our Preaching is conjuration, that expounding of Scripture is adding to it, that the letter of Scripture is carnal, that the word is not the ruler to try the spirit: that the soul is a part of God, and long existent before the body: that there is no Trinity: that Christ hath no other body but his Church: that Christs coming in the flesh was but a figure: that all men have a light in them sufficient to salvation: that the man Christ is not ascended into Heaven: that there is no imputation of Christs righteousness: that prayer for remission of sins is needless: that we are justified by our own inherent righteousness: that there is no other life or glory to be looked for, but in this world: that there is no local heaven nor hell, nor resurrection of the body: that many of them cannot so; that the calling of our Ministry is Anti-christian:

Other Opinions of the Quakers.

christian; that our preaching is altogether useless; that themselves are immediately called by God; that our worshipping of God in the Church is heathenish; that the sprinkling of children with water in Baptism, is Antichristian; that we have no Sacraments; that David's Psalms are carnal, and not to be sung; that in our Churches, which they call beast houses, God is not worshipped; that Christ came to destroy all property; and that therefore all things ought to be common; that no man is to be called Master or Sir, or to be saluted by the way; and that one man ought not to have power over another: *Here we see that these men despise Magistracy, reject the Ministry, slight all decency and ordinances in Christ's Church, and in a word overthrow, as much as in them lyeth, all Religion and Piety, setting up a Babel of their own, full of impiety, ignorance and blasphemy: these are the fruits of the too much liberty, and the effects of reading Scripture, by ignorant and malicious spirits; who like Spiders, suck poison out of the sweetest and wholesomest flowers, and like mad men, use that sword of the word to destroy themselves and others; which was ordained to save and defend us from our Enemies.*

See what hath been written against them by Samuel Eaton, Robert Sherlock, and others.

Q. 19. *Wherein do the Absurdities and Impieties of their Opinions consist?*

Wherein the absurdities and impieties of their Opinions consist.

A. 1. *In rejecting all University Learning, because Christ and his Apostles were never taught in Schools: but this opinion is ridiculous; for Christ and his Apostles taught no other Divinity for the matter, than what is taught in Universities; the difference is only in the manner of attaining this knowledge, for they had it by Inspiration, we by Study, Labour and Instruction; and yet the Prophets had their Schools and Colledges both, on the Hill of God, 1 Sam 10. 5, 10. and at Babil, 1 Kings 2. 2. and at Jericho, v. 5. and at Naioth, 1 Sam 14. 20. Eliseus had his Colledge, 2 Kings 6. 1, 2. They will not how we expound Scripture because the Apostles expounded them; but this conceit is also frivolous; for to what purpose did Christ appoint Doctors and Pastors to continue still with his Church, if they are not to expound Scripture? what the Apostles expounded briefly, we expound more fully. In their expositions, there be many intricate, obscure,*

sure, high, and figurative passages, which require a further exposition. God did never reveal all his truth at one time. Among the Jews we read that *Ezra* the Scribe, and the Levites expounded the Law, *Nehem.* 8. Christ took a Text and expounded it, *Luk.* 4. and so did *Philip*, *Act.* 8. 3. *They will not have Ministers to be called Masters;* but I would know of these men, whether they that labour in the word and Doctrine deserve not honour, even double honour, that is, honourable titles, and honourable maintenance. 'tis true, they should not ambitiously affect honours, nor ought they to reject them. Christ was often-times called Master, and yet he never reproved any for calling him so. 4. *They quarrel with the word Sacrament, because not found in Scripture;* but I would know, whether the thing means by this word Sacrament be not found in Scripture; where hath the Scripture forbid us to call sacred things by significant terms, they may as well say, that God is not every where, or that he knows not all things, because these words *omnipresent* and *omniscient* are not in Scripture. 5. *They will not have Ministers to take Tithes,* then they will not have those who wait at the Altar, to partake with the Altar, which thwarts the Apostles words directly, why should not the Ministers under the Gospel as well receive tithes, as the Priests under the Law; is our burthen easier, or our calling less deserving? its too much presumption to discommend what Christ hath commended; but he commended the Scribes and Pharisees for paying their tithes, *Luke* 11. 42. 6. *They will infant Baptism, because the Scripture speaks not of it,* but the Scripture speaks of baptizing whole Families, and Nations, *Act.* 16. 33. but Infants are included in these; Infants were circumcised, were admitted to Christ, to them belongs the Kingdom of heaven. *Jeremiah* an Infant, was sanctified by the holy spirit, *Jer.* 1. 5. 6, the Lord of the Lord was with *John Baptist* an Infant, and he was strong in the Spirit, *Luk.* 1. 66, 80. can any man then, pretend water, that these should not be baptized, which have received the Holy Ghost? 7. *They Quarrel with publick prayer in the Church, because Christ bids us pray in private,* this is a childish consequence, for the one should be done,

and the other not to be left undone: our Saviour prayed sometimes privately by himself, and sometimes publicly with his Disciples: he calleth his Temple the house of prayer; but the prayers there used were publick. S. Paul both prayed in publick, and taught in publick. *Acts* 13. 3. and 17. 4. Publick prayers were used among the Jews also, *Neb.* 9. 3, 4. are we not commanded to pray continually, and to lift up pure hands in all places, is it not by prayer that our preaching is sanctified, and made useful? it is true, we ought not to make publick places (as the *Pharisees* did the Temple and Synagogue) the place of our private prayers; we have Chambers at home to pray in private; but this privacy doth no more exclude publick prayers, than private instructions at home by the Master to his Family, do exclude publick preaching. *St. Ikey* will not have David's Psalms to be sung in meeter. These dull souls do not know, that *David* made his Psalms in meeter, and did sing them; and why may not we do the same in our language, which *David* did in his besides, did not *Christ* sing a hymn, did not *Paul* and *Silas* sing Psalms to God at midnight, *Acts* 16. Doth not the Apostle exhort us to Psalms and Hymns, *Eph.* 5. and doth not S. *James* will us to sing Psalms, when we would be merry? there are in the Psalms as in a store-house, all sorts of materials for devotion, and for all occasions. 3. They make faith and repentance necessary concerning Baptism, this they hold to exclude Infants from Baptism, but they should know, that though Infants have not faith, and repentance actually, yet they have both in possibility; the seed of both are in them, and the actual faith of their Parents supplies the actual defect of the Children: besides, *Simon Magus*, *Alexander* the Copper-smith, and others, were baptized, who neither had true faith, nor repentance; and repentance is enjoined to *Simon*, long after his Baptism, *Acts* 8. 13, 14. and *Christ* was baptized, who needed neither faith nor repentance, 10. They say, *The Church is in God; therefore God is in the Church*, by the same reason they may say, that *God is not in Heaven*, because *Heaven is in God*; or that *Christ is not in us*, because *we are in Christ*; *Christ is in us as the head*, and

are to him as the members. The Church is in God, because in him we live, move, and have both our natural and spiritual being: God is in his Church by his assistance, providence, and spiritual presence; and so he hath promised, that where two or three are gathered together in his name, there is he in the midst of them. *Mat. 18. 20.* Divers other absurd opinions they maintain, as namely, against Tithes, against maintenance for preaching, against Clerks saying *Amen* in the Church, and such like; of which we have already spoken, and indeed all or most of their opinions are Anabaptistical, and this Sect is the spawn of Anabaptists, who are subdivided into different factions, and such diversity there is amongst them, that the Anabaptists in *Holland* will not admit those of *Moravia* and *Saxonia*, without Rebaptization. *Sebastian Franciscus* in his *Chronology*, reckons seventy Sects of them.

Q. 16. Now you have satisfied me as to the Quakers, I pray do me the like favour concerning a sort of people they call Ranters, which I have received divers horrid relations of, and such, as for their strange and impious assertions, I was not yet admitted into my belief?

A. The Ranters are a sort of beasts, that neither divide Ranters, the hoof, nor chew the cud; that is to say, very unclean their Characters, such as hold no small correspondence with the *rallies*, and *quakers*, their lives and demeanors are much alike, only *Opinions*, what the Ranters act upon the stage, by an open profession of lewdness and irreligion, the other do it within the curtain, by crafty and seemingly innocent insinuations and pretences of sanctity, and the contempt of the things of this world. These are they that make a laughing stock of Christianity by their bitter invectives, and derision at the ordinances and ceremonies of Christian Religion; These are they that make no distinction between *Form* and *Order*, for having cryed down the former, their dispensations will not bear with the latter; it being their main design to bring the business of Religion to that condition, where it was before he had assum'd thoughts of government; that is to say, into Anarchy and confusion. As for their blasphemies and horrid expressions of Christian things, *Mahometans*, *Jews*, & *Pagans*, own more modestly,

and less prophaneſs. But to retail their opinions; or to anatomize this Monſter, we muſt come to particulars. 1. They hold that God, Devils, Angels, Heaven, Hell, &c. are Fictions and Fables. 2. That *Moses* the Baptiſt, and *Chriſt*, are Impoſtors! and what Chriſt and his Apoſtles acquainted the world with, as to matter of Religion, perished with them, and nothing transmitted to us. 3. That Preaching and Praying is uſeleſs; and that it is but public Lying. 4. That there is an end of all Miniſtry and Adminiſtrations, and people are to be taught immediately from God. 5. They hold Baptiſm a pure, legal adminiſtration, not proceeding from Chriſt, but from *Jeh.* 6. They jeſt the Scriptures, *That Divine Legacy of our Salvation!* out of all life, reverence, and authority, quoting it in driblets and ſhreds, to make it the more ridiculous. In their Letters, they endeavour to be ſtrangely prophane, and blaſphemous, uttering Atheiſtical curſes and imprecations, which is a kind of canting among them, as among Gypſies; as for example, in one you have this ſtile, *My own beart blood, from whom I daily receive life, and being, to whom is aſcribed all honour, &c. thou art my garment of needle work, my garment of Salvation. Eternal plagues conſume you all, rot, ſink and damn your bodies and ſouls into decouring fire, where none but thoſe who walk uprightly can enter. The Lord grant that we may know the worth of hell, that we may ſcorn heaven.* 7. Sin is only what a man imagines, and conceives to be ſo within himſelf. 8. Ordinances they account poor low things, nay the perfections of the Scriptures is ſo inconfiderable in their apprehenſions, that they pretend to live above them! *Their lives witneſſ they live without them.* 9. If you ask them what Chriſtian liberty is, they will tell you that it conſiſts in a community of all things, and among the reſt, of women; which they paint over with an expreſſion call'd *The enjoyment of the fellow-creature.* 10. The enjoyment of the Fellow-creature, cannot but be ſeconded with laſcivious ſongs, drinking of healths, muſick, dancing, and bawdry. Laſtly, They are (with the *Anabaptiſts*) thoſe that moſt of all kick againſt the pricks of Authority: for Magiſtracy cannot have in it any thing more ſacred than the Miniſtry,

ity, so that they wish as much policy in the State, as government in the Church, which is none at all; so bringing an Egyptian darkness upon both: that the world might be the less scandalized at their madneses and extravagancies. But this age, which is much more fruitful of Religions, than of good works, of Scripture pbrases, than of scripture practices, of opinions, than of piety, had spawned more Religions, than that Lady of Holland did Infants; to mention all which, were to weary both my self and the Reader, therefore I will content my self to mention some few more, as the Independents, Presbyterians, &c.

Q. 17. What are the Opinions of the Independents?

A. 1. These are so called, because they will have every particular Congregation to be ruled by their own laws, without dependance upon any other in Church matters. 2. They prefer their own gathered Churches (as they call them) in private places, to the publick Congregations in Churches, which they slight, calling them steeple-houses. 3. They hold there is no use of learning or degrees in Schools, for preaching of the Gospel; and withal, that maintenance of the ministry by Tithes, is superstitious and Judaical. 4. They are against set forms of prayer, chiefly the Lords prayer, accounting such forms, a choaking of the spirit. 5. They give power to private men, who are neither Magistrates nor Ministers, to erect and gather Churches; and to these also, they gave the power of election and ordination, (if we may call this ordination) of deposition also, and excommunication, even of their own officers, and final determination of all Church causes. 6. They commit the power of the Keys in some places to women, and publicly to debate and determine Ecclesiastick causes. 7. They admit private men to administer the Sacraments, and Magistrates to perform the Ministers office in marrying. 8. They permit divorces in slight cases. 9. They hold Independency to be the beginning of Christs Kingdom, which is to be here on earth a thousand years. 10. They place much Religion in names, for they do not like the old names of Churches, of the days of the week, of the month, of the year, of Christmas, Michaelmas, Candlemas, &c. 11. In preaching they

Independents their Tenets.

they will not be tyed to a Text, nor to prayer, but they make one to preach, another to pray, a third to prophesy, a fourth to direct the Psalm, and another to bless the people. 11. They permit all gifted men (as they call them) to preach and pray, and then after prophesying is ended, they question the preacher in the points of his Doctrine. 12. Some of them allow no Psalm at all to be sung in publick calamities, and will not suffer Women to sing Psalms at all. 13. They will baptise no Children, but those of their own Congregations; whom they esteem not Members of their Church, until they have taken their Covenant. 14. They in divers places communicate every Sunday among themselves, but will not communicate with any of the reformed Churches. 15. Whilst they are communicating, there is neither reading, exhortation, nor singing, nor have they any preparation, nor catechising before the communion; and either they sit at Table, or have no Table at all, and because they would not seem to be superstitious, in the time of administration, they are covered. 16. They allow their Ministers to sit in civil Courts, and to voice in the chusing of Magistrates. 17. They are against violent courses in matters of religion, nor will they have the conscience to be forced with fear or punishment, but gently to be inclined by persuasion and force of arguments. *In which point, I commend their Christian moderation; for in propagating the Gospel, neither Christ nor his Apostles, nor the Church for many hundred years, did use any other sword, but the word, to bring men to Christ.*

Of the Independents. See the Antidote against Independency, Baylies dissuaves, Edwards, Paget, and others.

Q. 12. *What Tenets are held by the Independents of New England?*

Independents of New-England their Tenets.

- A. Besides those opinions which they hold with the Independents, they teach that the Spirit of God dwells personally in all the family.
1. That their Revelations are equal in Authority with the Scriptures.
 2. That no man ought to be troubled in his Conscience for sin, being he is under the Covenant of Grace.
 3. That the Law is no rule of our Conscience.
 4. That no Christian should be prest to perform any Duties.

6. That the Soul dyeth with the Body.
7. That all the Saints upon Earth have new Bodies.
8. That Christ is not united to our fleshly Body, but in the new body, after the manner that his Humanity is united to his Divinity.
9. That Christs Humanity is not in Heaven.
10. That he hath no other body but his Church.
11. They reckon all Reformed Churches, except themselves profane and unclean.

All these Opinions savour of nothing but of pride, carnal security, blasphemy, and slighting of Gods written word, which is able to make the man of God perfect; and wise unto salvation.

Q. 19. Open what grounds do the Independents forsake our Churches?

A. Because they do not see the signs of grace in every one of our members, — but this ground is childish, for many are in the state of grace, in whom we see no outward signs, so was Saul when he persecuted the Church, he was then a vessel of mercy, and many in whom we see the outward signs of grace, may be in the estate of damnation, such are hypocrites, whose wicked disposition is covered with sheeps clothing: Moses did not separate himself from the Jewish Church, because most of them were a stiff-necked people, a rebellious generation of uncircumcised hearts and ears, a people that turned in their hearts, and knew not the voice of God. Neither did Christ separate himself from the Apostles, though there was a Judas amongst them. Neither did Paul abandon the Church of Corinth, because of the incestuous person, and other wicked men among them. Will the husbandman forsake his field, because there are tares among the Corn, or will he abandon his barn, because of some chaff among the wheat? there will come a time of separation, when the sheep and goats, the good and bad fishes, the green and withered trees shall be parted, which shall be in the great day, when all secrets shall be disclosed, and the vessel of hypocrisy be removed: till then, the true Israelites must be content to have some Canaanites live among them.

Of these Opinions, see Baylies dissuaves, Edwards his Catechism, &c.

The grounds whereupon the Independents forsake our Churches.

2. They say, that many among us profess the faith of Christ outwardly, which have not the Spirit of God within; "but I say, that whosoever among us professeth Christ outwardly, hath the Holy Ghost for ought we know, we are to judge of the Tree by the fruits, it is only God that exactly knoweth who are his: it were uncharitably done of us to expell or exclude any man from the body of Christ, that professeth him outwardly; its true, there be many hypocrites, such as are among us, but are not of us, these we cannot discern, whilst they continue in their outward profession, but by revelation; the servants that invited and compelled all sorts of guests to the wedding feast, knew not who wanted the inward wedding garment of grace; it was only the Master of the feast that could find that out. 3. They say that we receive divers into our Churches, which shall not be saved. I answer, that no man is certain who shall be saved, or not saved, we are to judge charitably of all men, till we know the contrary; we receive none into our Church, but such as profess Christianity, and the children of believing parents to whom also the covenant of grace belongeth; and though we did know such, as were not to be saved, yet we are not to deliver them from the Church, so long as they joyn in outward profession with Gods people. So Christ knew that Judas should not be saved, yet he received him into the fellowship of the apostles; but I would be informed, how these men can so exactly know, who shall be saved or not; seeing in outward profession, the hypocrite can go as far, as the best Saint, likewise, the best Saint may for a time seem to be in the state of damnation: besides, John Baptist admitted Scribes, Pharisees, and all sorts of people to his Baptism, if they confessed

The grounds their sins, and repented; and so Philip, Acts 8. admits to whereupon his Baptism all outward professors of faith, which is many times without the inward grace of Sanctification.

Q. 10. Upon what grounds do the Independents and Anabaptists, allow Lay men to preach, without call or ordination? A. Because the Sons of the Prophets did preach, so did Yehoshaphat and his Princes, so did the Disciples before Christs Resurrection; so did Paul and Barnabas; likewise the Scribes and Pharisees, and many in the Church

of *Corinth*, who were not Church-men: besides, *Moses* wisheth, that all the Lords people were Prophets. But these are all weak and groundless reasons; For 1. The Sons of the Prophets were destinated for the Ministry, and therefore were by probation sermons to give testimony of their gifts; which they acquired by their pains, and industry in the Schools of the Prophets, which were their Colledges. 2. *Jehosaphat* and his Princes, in an extraordinary time of Reformation, made an exhortation or speech to the people, to stir up the Levites and Judges, to discharge their duty: neither do we read, *2 Chron. 17.* that the Princes did preach or expound the Law, but only that they accompanied and countenanced the Levites whilst they preached. 3. The Disciples were called to the Apostleship, and to preach the Gospel before Christs Resurrection. 4. And so were *Paul* and *Barnabas* called to preach the Gospel. 5. Likewise the Scribes and Pharisees, sat in *Moses* chair, in that confused time, and they were Doctors of the Law; therefore Christ wills the people to hearken to them: they had their Synagogues, as well as the Levites had the Temple. 6. In the Church of *Corinth*, there were some extraordinary Prophets endowed with infused gifts and revelations, which can be no warrant for Lay-men, who want these gifts to undertake the ordinary function of preaching. 7. We deny not, but *Moses* wished, that all Gods people were Prophets, and so do we, but neither he nor we, wish that they should prophesie without a calling, either ordinary or extraordinary, for *how shall they preach, except they be sent*, saith the Apostle *Rom. 10. 15.* *No man taketh the honor of sacrificing to himself, but he that is called of God, as was Aaron, Heb. 5. 3.* much less should any without a call take upon him the office of preaching, which is more noble than sacrificing: and therefore the Apostle prefers preaching to baptizing. *1 Cor. 1. 17.* and surely if Lay-men may preach, they may also baptize; for Christ joyneth these two together, in his Apostles and their successors, with whom he is by his assistance and spiritual presence to the end of the world: but we see how far they are from being sent by God.

God, or from having the gift of preaching, by the Heresies and Heresies daily hatched among them, and how can it be otherways, seeing they are not bred in the Schools of learning, whereby they may be fitted and set apart for this great employment, which will require the whole man; and *see a sufficient for it* faith the Apostle: neither do we read in the Scripture, that the ordinary gift of preaching, was communicated to any but to Apostles, Evangelists, Prophets, Pastors, and Doctors; and to give way that all men may preach, without call or Ordination, is to make him who is the God of Order, to be the God of confusion.

Q. 11. *What are the Tenets of the Presbyterians?*

Presbytery
the Doctrine
and Tenets
of them.

A. The Presbyterians are so called, for maintaining that the Church in the beginning was governed by Presbyters or Elders, and that it should be so governed, till because the office of a Bishop came not to be distinct from the Presbyter, till almost three hundred years after Christ; before which time they had the same name. For Presbyters were Bishops, as they shew out of the first, sixth, and seven verses of the first chapter to *Tim.*; *the witness of Hieron.* *ad Euz.* and *ad Oec.* *Irmaus* 1. 1. *and* *Isid.* 1. 1. 43. 44. *Eusebius Hist.* 1. 1. *cap.* 23. and others. And as they shew their names to be one, so likewise their office of preaching and administering the sacraments was the same out of *1 Pet.* 5. 2. the power, and of Ordination they prove to have been in the Presbytery, *1 Tim.* 4. 14. which *Hieron.* calls the Ecclesiastical *Sacerd.* *Jo.* 1. and *Ignatius Epist.* *ad Magnes.* the Apostolical *Sacerd.* And that in ruling there is no difference, they prove out of *Heb.* 13. 17. and *1 Thes.* 5. 12. but because much hath been written in defence of this opinion, by the Presbyterians of England, France, Scotland, Netherlands, and divers parts of Germany, I have therefore out of their writing reduced the whole sum of their Doctrine and Discipline into 95 Questions or 3 short Catechisms, by way of Question and Answer.

Q. 12. *What is the Ministry of the Gospel?*

A. It is the dispensation of Divine mysteries established by Christs coming in the flesh.

Q. 13.

Q. How many parts hath the Ministry?

A. Three, to wit, the preaching of the Gospel, the administration of the Sacraments, and the exercise of Church Discipline, commonly called the power of the keys, and of binding and loosing.

Q. Wherein consisteth Church Discipline?

A. In two things, to wit, in Imposition of hands, and in correction of manners.

Q. Are all Church Ministers properly Ministers of the Gospel?

A. No; for they are properly Ministers of the Gospel, who preach and give the Sacraments; but Deacons who look to the poor, and Diaconesses are only Ministers of the Church; not of the Gospel.

Q. Are Prophets in the New Testament, and Ministers of the Gospel the same?

A. No; for Philip's four daughters were Prophetesses, yet not Ministers of the Gospel. Many of the Jews had the gift of Prophecy, which were not Ministers of the Gospel.

Q. Are Presbyters and Priests alike?

A. No; for he is a Priest that offers sacrifice, but Presbyter is an Elder, which sometimes is called a Bishop, as Acts 10. mention is made of many Bishops, that is, many Elders or Presbyters. The Apostles also are called Bishops, 1 Pet. 5. Presbyter, Bishop, and Pastor are taken for the same office, Acts 20. we read also of many Bishops in Philippi; Phil. 1. which is meant of many Elders. The Apostle useth promiscuously the word Bishop and Presbyter, Tit. 1. For indeed Bishop is Pastor's name, as Peter; that is, we call others both by name and function.

Q. Were the 70 Disciples subject to Jesus Christ in the same manner as the Apostles?

A. No; for though they were called like unto the Apostles, yet I find not that their power in working miracles, in preaching, in administering the Sacraments, in Church Discipline, was less or subordinate to the Apostles; for both were immediately called by Christ, and equally subject to him without subordination, or subjection to the Apostles, no more than of old the Prophets were subject to the High Priests.

Q. Is the Ordination of the Church of Rome lawful?

A. Yes; for neither *Bussé, Wickliff, Luther* and other worthy men, who forsook the Errors of the *Romish* Church, did ever reject her Ordination, no more than they did her Baptism. She retains the faith of the *Trinity*, the two Testaments, the Sacraments or Seals of the Covenant, the two Tables of the Law, therefore though she be a wife of fornications, as the Church of *Jude* sometime was, yet she may bring forth sons to God.

Q. In what things did the Apostles differ from their successors?

*Apostles
and their
office.*

A. 1. The Apostles were immediately called by Christ, but their successors by men. 2. The Apostles were sent abroad into all the world, but their successors were confined to peculiar places. 3. The Apostles Doctrine was the rule and Canons by which their successors must frame their Sermons. 4. The Apostles were the first that gave the Holy Ghost, by imposition of hands: as for preaching, administering the Sacraments, and discipline, in these they agreed with their successors.

Q. Who founded the first Christian Churches?

*Christians
and their
office.*

A. The Apostles, either immediately, as *Peter* and *John* founded the Church of *Samaritis*, *Acts* 8. 5, 6. *Peter* the Church of *Cæsarea*, *Acts* 10. 44, 45. *Paul* the Church of *Corinth*, 1. *Cor.* 3. 6. and 4. 25. and the Church of the *Galatians*, *Gal.* 4. 19. or else immediately by their Deputies, or Evangelists, as *Barnabas* founded the Church of *Antioch*, *Acts* 11. 22.

Q. Had any Apostle power or jurisdiction over the rest?

A. No; but they were all of equal power, and authority; whence it follows, that neither the Pope should usurp any power over other Patriarchs, nor Bishops Lord it over their fellow Bishops or Presbyters, (for these I take here for one) except by consent for a time a super-intendency be given for quieting of troubles in the Church; which perhaps was given to one of the Apostles, it may be to *Peter*, whilst they lived together at *Jerusalem*, before their dispersion, but if so, it was only temporary, and by consent.

Q. Was it the chief office of the Deacons in the Primitive Church to preach the Word?

A. No.

A. No; but to take care of the poor, of Widows, and Orphans, and to attend on the Tables, that is, on their Love-Feasts, called *Agapa*, of which burthen they desired to be eased, who preached the Word, as not being able to do both; yet we read that *Steven*, *Acts* 6. 8. 10. did preach, but indeed in that place it is more likely that he disputed in the *Jewish Synagogues*, than preached in the Temple; and if he had preached, it will not follow, that the Deacons office is to preach; for this act of *Stevens* was extraordinary, as having an extraordinary measure of the Spirit; and so we read that *Philip* another Deacon of those seven preached in *Samaritæ*, *Acts* 8. 5. but this he did, as being an Evangelist in *Caesarea*; *Acts* 21. 8. not a Deacon in *Jerusalem*.

*Deacons
and their
Office.*

Q. Doth the care then of the poor rely only upon the Deacon?

A. The care of collecting the charitable benevolence, for the poor, and distributing of the same, relies upon the Deacon, but the care of exhorting to benevolence, of recommending the poor, of inspection into the Deacons fidelity and industry, relies upon the Presbyter; from which the Apostles exempted not themselves.

Q. Did the Apostles in all the Churches, which they planted, appoint Presbyters and Deacons?

A. Yes; otherwise they had left these Churches as sheep without Shepherds, or ships without Pilots, to be devoured by Wolves, and to be swallowed by the waves of confusion, Heresies and Schisms; therefore *Paul* having preached the Gospel in *Crete*, and having settled some Presbyters there, he gives order to *Titus* to set up Presbyters in every town, and it is unlikely, that *Paul* who had continued at *Corinth* a year and six months, *Acts* 18. 11. would leave that Church destitute of Presbyters and Deacons, (seeing the Lord testified to *Paul* in a Vision, that he had much people in that City, *ver.* 10. and writing to the *Philippians*; he salutes the Bishops and Deacons there,

Q. Why did he not salute the Presbyters there also?

A. Because in that place a Presbyter is all one in effect with a Bishop; for if Presbyters had been distinct from Bishops, *Paul* would not have left them unsaluted; for why should he salute the Deacons, and not the Presbyters, which are a higher degree?

Q. Why

Q. Why were the Pastors called Bishops and Presbyters?

A. To put them in mind of their duty and dignity for the word *Episcopus* or Bishop, signifieth the care, inspection and oversight, which they should have of mens souls, in guiding, instructing, and feeding them with the Word and Sacraments. *Presbyter* signifieth the age, dignity, and experience that ought to be in Ministers, whose grave carriage, wisdom, and knowledge should procure Reverence of the people to that high calling, and obedience to their Doctrine.

Q. Are young men then fit to be made Presbyters or Bishops?

A. No; except there be extraordinary gifts in them, as were in *Timothy*; or in extream necessity, when grave and ancient men cannot be found; *Temeritas juvenatatis, prudentia senectutis*; Young men are rash, inconsistent, head-strong, proud, inconsiderate, and indiscreet in their words and carriage for the most part, which hath brought this high calling into obloquy and contempt. They have not that experience, wisdom, gravity, and knowledge, that are in old men; nor are they Masters of their passions and affections, and how are they fit Overseers of others, who cannot over-see themselves? A young Presbyter is a contradiction, and a young Bishop is incongruous. Young and green heads have been the cause of so much distemper, so many Heresies and Schisms in the Church of Christ. Therefore little hope there is, that ever Peace, Religion, and Truth shall flourish in that Church, where giddy young men are Bishops or Presbyters; and hot spurs, or green heads are preferred to gray hairs; ancient Divines are fittest to serve the ancients of days.

Q. But if Paul constituted Presbyters and Deacons in all the Churches which he planted, why doth he not salute them, as he did these of Philippi?

A. For brevities sake, he oftentimes omits them, thinking it sufficient to have saluted the Church in general, in which they are included; being Members thereof.

Q. Is not the degree of Bishops higher than that of Presbyters?

A. Some

A. Sometimes to avoid heresie, schisme, and troubles in the Church; the Presbyters have chosen one of their own Society, to preceed or oversee the rest; but this was only in some places, and at some time, and rather an Ecclesiastick custom, than a divine tradition, saith *Epiphanius*.

Q. But why did Paul besides his custom salute the Deacons at Philippi?

A. Because by *Epaphroditum* they had sent him relief, therefore he would particularly thank them; besides he would shew, that under these two names of Presbyter and Deacon, is contained the whole Ministry of the Church; the Presbyter caring for the things of the soul, the Deacon for the things of the Body.

Q. What doth the word Deacon signifie?

A. A Minister or servant, for so the Magistrate is called, *Rom. 13.* a Deacon or Minister, *Paul* calls himself the Deacon of the Gospel, *Eph. 3.* and he calls Christ the Deacon of Circumcision, *Rom. 15.* but this word is appropriated to him that hath the charge of the poor and strangers, in collecting and laying out the Church money for their relief. Such were those seven mentioned *Acts 6.* and as Christ had twelve Apostles, so one of them, to wit, *Judas*, was a Deacon, for he kept the bag,

*Deacons
and their
Office.*

Q. Were there in the Church preaching Presbyters only?

A. No; there were also ruling Elders, of which *Paul* speaketh, *1 Tim. 5. 17.* Let the Elders that rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine: for the preaching Presbyters thought it too great a burthen to preach, and to have the inspection of mens manners, therefore they desired some of the Laity to assist them, whom they called ruling Elders.

Q. What difference is there between a Minister and a Deacon?

A. The Greek word signifieth both promiscuously but we have appropriated the word Minister to a preacher, and the word Deacon to the Overseer of the poor.

Q. How doth it appear, that Presbyter and Bishop was the same?

A. Because the Apostle *Phil. 1.* salutes the Bishops of Philippi;

Philip, but in one Town, there is only one Bishop, usually so called. So *Acts* 20. having called together the Presbyters, he bids them take heed to the flock, whereof the Holy Ghost hath made them Bishops: And leaving Titus at Crete to establish Presbyters, sheweth that a Bishop must be without reproach.

Q. Have there not been sometimes two Bishops in one Town?

A. We read in *Sozomen*, l. 4. c. 14. that the Bishops assembled at *Sirimum*, wrote to *Felix*, and the Clergy of *Rome*, to admit of *Liberius* as an assistant Bishop to *Felix*, but the Council of *Nice* forbids two Bishops to be in one City, *Can.* 8.

Q. Why do not the Reformed Churches now call our Ministers by the name of Bishops and Priests?

A. Because these Offices have been abused in Popery, the one to pride and tyranny, the other to superstition and Idolatry.

Q. May a man exercise the office of Presbyter or Bishop without a calling?

A. No; for no man takes upon him this office, but he that is called of God, as *Aaron* was. *Uzza* was struck with sudden death, for his rash touching of the Ark, *2 Sam.* 6. God complains of those Prophets that run, and yet were not sent, *Jer.* 23. and how can such preach, if they be not sent? *Rom.* 10. *Leprosie shall seize upon King Uzziah, if he stretch out his hand to touch the Ark,* *2 Chron.* 26. Christ himself spoke not of himself, nor was his Doctrine his own, but his that sent him, *John* 5. 7.

Q. How must a man be called?

Ministerial calling.

A. First, Internally by the Spirit moving his heart, and furnishing him with graces fit for so high a calling. Secondly, Externally, by the Church, to which twofold calling we must yield obedience, and not resist and run from it, as *Jonah* did.

Q. How shall we know the inward call of the Spirit, from the flattering conceit of our Fancies?

A. If we are called by the Spirit, we have no other ends but Gods glory, and the salvation of souls; we seek Christ for his miracles, not for his loaves, we will not trust

will to our own strength, learning or eloquence, but will disclaim our own sufficiency with the Apostle, will cleanse our own uncircumcised and defiled lips with *Messiah*, and *Ezekiel*, and will rely only upon the goodness and promise of God, who will give us wisdom, and will put in our mouths, what we shall speak.

Q. How many sorts of callings are there in the Church?

A. Two; to wit, extraordinary, as that of the Apostles, Evangelists and Prophets; and ordinary, as the callings of Presbyters, or Bishops, of preaching Prophets, or Pastors, and of Deacons.

Q. Can both these callings be in one man?

A. Yes; for *Jeremy* and *Ezekiel* were ordinary Priests and Levites; yet were extraordinary Prophets. So *Luther* had an ordinary Function in the Church of Rome, yet was called extraordinary to preach the Gospel in purity.

Q. Is there a power of Election and Ordination of Ministers or Bishops?

A. Election was anciently in the Laity and Clergy; all the Clergy shook off the Laity. And the Pope excluded the Emperor, from whom both he, and other Bishops were wont to receive their Investiture, by the Ring and censer-Rail; not in reference to their spiritual Function, but to their temporal means, which they enjoyed by the assistance of Princes; but Ordination is only from the Clergy; the Bishop was wont to ordain alone, but that was thought rather out of Ecclesiastick custom, than out of Divine institution. For apparently Ordination did belong to the whole Presbytery, *1 Tim. 4. 14.* as may be seen also in divers Canons and Councils.

Q. May any preach now without calling or Ordination?

A. No; for if every one that pretends to have the Spirit should be suffered to preach, preaching would grow contemptible, Heresies, and Sects would multiply. Now the Church is established, therefore ordination, and an ordinary calling must be expected. Indeed in the infancy of Christianity, before the Church was settled, when men in times of persecution dispersed themselves, and preached, as we see, *Acts 2. 4.* and so the men of *Greece* and *Greece* preached the word as *Acts 17.*

Act. 11. 30. So *Aquila* a private man who only knew the Baptism of *John*, and stood in need of more perfect instructions by *Aquila*, and *Priscilla*, yet he taught the word of God, *Act. 18. 26.* but such examples were extraordinary, in a time when no preachers were found, no ordinary calling so he had, no Church at all seated.

Q. Are the names of Apostles, Presbyters, and Bishops of equal extent?

A. No; for the Apostles are called Presbyters, *1 Pet. 5.* but Presbyters are not Apostles, the higher dignity includes the lesser, but not on the contrary, so Apostles are Bishops, *Yudas* his Apostleship is called his Bishoprick, *Act. 1. 30.* but all Bishops are not Apostles.

Q. Because an Elder must be apt to teach, will it therefore follow that there ought to be none but preaching Elders?

A. No; for a Ruling Elder should also be apt to teach his children and Family, and likewise apt to teach, that is, to advise and give counsel in the Consistory, though he preach not in the Pulpit.

Q. Is a Pastor and Doctor all one?

A. No; for all Pastors are Doctors or Teachers, but all Doctors are not Pastors; *Paul* in the Synagogue at *Antioch* did the part of a Doctor or Teacher, when he uttered words of exhortation, yet he was not a Pastor. The Prophets, Christ, and *John Baptist* were Doctors or Teachers, but not Pastors.

Q. Should there be any superiority of Presbyters over their fellows?

A. Yes, of order, or at some times when they met in Synods to determine matters, there ought to be Moderators or Speakers, as we know there were among the Apostles; sometimes *Peter*, sometimes *James*, *Act. 15.* and perhaps, such was the superiority, that *Saul* had over the Prophets, in *North in Syria*, *1 Sam. 10. 20.* Such authority had *Elijah* and *Elisha* over the other Prophets in their time. The superiority of the high Priest over the inferior Priests was typical, as it had solemnly so Christ the High Priest of our profession, the Prince of Pastors, and Bishop of our souls.

Q. Is it a Novelty to have Lay Elders in the Church?

A. No; for such were in the Church of the Jews, *Elders* *Jw. 19.* *Elders* of the people, as well as Elders of the Priests; which the Apostle means, *1 Cor. 12:28.* For besides Apostles, Prophets, Teachers, &c. he speaks of Rulers under the abstract word of Governments: for having mentioned before in the same Chapter, the diversity of gifts. Now in this verse, he speaks of the diversity of Functions in the Church.

Q. *Are Lay-men excluded from Church Government because they are Lay-men?*

A. No; For though they be no part of the Clergy, yet they are a part of the Church, and Members of Christs mystical body; as well as the Clergy. And it is for the Clergies advantage, that there be Lay-Rulers; for by these means, the Ministers are eased of much trouble, and they are backed with the greater power; besides they are less obnoxious to envy and opposition, which the *Romish* Clergy hath brought upon themselves, by excluding the Laity from Church Government; proudly monopolizing all to themselves. Lastly, many Clergy-men, though good Scholars, yet are indiscreet in their carriage, and unskilful in matter of government.

Q. *May a Lay Elder with a safe Conscience, leave his Function at the years end, seeing it is not lawful to put the hand to the plough, and look back; Luke 9.62?*

A. If there were not choice of such Elders he could not leave the Church destitute of Government, with a safe Conscience. 1. He may not out of dislike to the function, or of his own head, leave it, but by order and authority he may, where there be others to supply his place. 2. That Plough in *Luke* is not meant of the Plough of Ruling, but of Preaching, which no man called thereto, may leave off, (seeing it is of such necessity, for the erecting of Christs Kingdom.

Q. *Is the Function of a Lay-Elder unlawful, because he is not called to preach and baptize?*

A. No; for preaching and administering the Sacrament do not belong to the ruling, but to the preaching Presbyter, neither is ruling necessarily annexed to preaching and baptizing, but that it may be separated

from them; yea so is fit they should be separated, for the reasons above alledged; Ministers shall have more time to study, and to follow their preaching better, if they be taken off from the trouble of ruling; and God who giveth to divers men divers gifts, and not the same to all men, hath made some fitter for preaching, and some fitter for ruling. And it is fit that some of the Laity should have place in the Consistory, that nothing may be there concluded partially or prejudicially to the Laity; for so they shall avoid all suspicion of tyranny.

Q. Of what Elders doth Ambrose speak in his Exposition of the fifth Chapter of 1 Tim. 3. 10. 11. 12. 13. 14. 15.

A. Both of Elders by age, and of Elders by office; for having shewed that old age is honourable among all nations, from thence he infers, that both the Synagogue and Church of Christ had Elders; without whose advice nothing was done in the Church; which office in his time (as he there complains) was grown out of date by reason of the pride of the teachers, that they alone might seem to be somewhat; or he might have said,

Q. Can ruling Elders be proved out of the fifth Chapter of 1 Tim. 4. 17?

A. Yes, for the Apostle wills that the Elders who rule well, be counted worthy of double honour, especially they who labour in the Word and Doctrine; in which words, there is no opposition made between the teaching Presbyters, as if they who teach and preach, were worthy of double honour, especially they who labour in teaching and preaching; for there is no teaching and preaching without labour; and where there is no labour, there can be no double honour merited; but the opposition is plain between the ruling Elders, and the other Elders that labour in the Word; The ruling Elder deserves much honour, but much more deserves the preaching Elder, that labours in the Word; for preaching is a toilsome labour, compared to ruling; and so the Exposition doth not force the words; as the former doth.

Q. What priority had the High Priest, or Chief Priest over the other Priests?

A. The

A. The priority of order, but not of authority and command, all being equal in the Office of Priesthood: such a priority was among the Presbyters, but when the Church began to spread, and heresies to encrease, there was some power or authority given to the chief Presbyters, whom they called Bishops: but there was no distinction of Parishes till 267. years after Christ, as *Polydor Virgil* witnesses, so it is thought there could not be in that time any Diocesi, or Diocesan Bishops.

Q. Did all Christian Nations upon their Conversion to Christianity receive Episcopacy?

A. No, for the *Scots* admitted of no Bishops for 290. Bishops. years after their conversion, if we may believe *Johannes Major* l. 2. *Hist. de gest. Scot.* c. 2. And the *Contabrigians* or people of *Biscay* in *Spain*, as yet admit of no Bishops: as it is recorded in the *Spanish Story*.

Q. Was the power of Jurisdiction in the Bishop or Presbytery?

A. It was thought to be in both jointly: for in the time of *Cornelius*, lapsed Christians were not admitted into the Church at *Rome*, until they confessed their sins before the Presbytery *Cyprian* Epist. 6. and Epist. 46. In the peoples consent also was required, as may be seen in the same *Cyprian* Epist. 15. 8c. Epist. 12. ad plebem.

Q. Were Timothy and Titus Bishops or not?

A. They were probably Evangelists who were not to reside in one particular place, as Bishops or Presbyters, but to attend on the Apostles, and to perform their missions, by preaching the Gospel from place to place: for Paul left him with *Silas* at *Beros*, *Act.* 17. 14. then Paul sent for him to *Athens*, *Act.* 15. from thence he sends him to *Thessalonica*, *1 Thess.* 3. 2. from hence he returned to *Athens*, and is sent by Paul into *Macedonia*, and returns from thence to *Corinth*, *Act.* 18. 5. after this he went to *Ephesus*, and from thence was sent by Paul to *Macedonia*, *Act.* 19. 12. whom Timothy accompanied thence into *Asia*: and then to *Miletum*, where having sent for the Elders of *Ephesus* gives them a charge to feed the flock of Christ: not naming Timothy at all, to whom the charge should have been

D. 4. 3. given.

given, had he been a settled Bishop there, which title is not given to him at all in Scripture. So *Tim.* travelled with Paul through *Asiatick* to *Jerusalem*, *Gal.* 1. through *Cilicia* he went to *Crete*, where he was left a while, and sent for by Paul to *Nicomach*, *Tit.* 3. 10. he was expected at *Troas*, *1 Chr.* 1. 13. he met Paul in *Macedonia*, *2 Cor.* 7. 6. and conveyed that Epistle of Paul to the *Corinthians*, *1 Cor.* 13. *Postscript.* He was with Paul at *Rome*, and went from thence to *Dalmatia*, *1 Tim.* 4. 10. by which 'tis plain, he was not a settled Bishop in *Crete*.

Q Were there any Lay-Elders or Seniors in *Austin* time?

A. Yes, for *L. 3. Cont. Grcsconium Grammaticum* he speaks of Bishops, Presbyters, or preaching Elders, Deacons and Seniors, or Lay-Elders; and *v. 36. ibid.* he speaks of *Paragrimus* Presbyter, and Seniors, by the one meaning the preaching, by the others the ruling Elders. And in his 137 Epistle he speaks of the Clergy, the Elders and the whole people; and in divers other places of his works, he speaks of these Elders, as being distinguished from the Clergy, and the rest of the Laity, and having a charge of Church affairs, whence it appears, that to have Ruling Elders is no novelty.

Q What were these Elders which are mentioned *Tit.* 1. 10.

A. They were Bishops or preaching Presbyters; for *Ab.* 10. Elders ver. 17. are named Bishops, ver. 18. for *Titus* chap. 1. Elder, ver. 5. is called Bishop ver. 7. every City then and Village had their Elder, that is, their Bishop, and this is witnessed by *Saxons* *L. 7.* these were then parochial Bishops, not Diocesan in all likelyhood.

Q Whether did the power of Jurisdiction and Ordination belong to the Bishop alone, or to the Church?

A. To the Church, for Christ said, *Die Ecclesie*, go tell the Church, and to all the Apostles together, which were then the Church Representative, he gave the Keys or power of binding, &c. and this is Jurisdiction. So likewise ordination belongs to the Church or Presbytery, as we shewed before out of *1 Tim.* 4. 14.

Q Is it not lawful for one Clergy man to exercise another's or Lordly authority over another?

A. No.

A. No; for Christ will not have any of his Apostles to aim at greatness or superiority, but will have such become Ministers and servants, *Mat. 20. 25. Mar. 10. 42. Luke 22. 27.* for Christ's Kingdom is spiritual and not of this world, as the Kingdoms of earthly Princes are; neither did he mean to set up an earthly dominion for a thousand years, as the *Millenaries* thought; and the Apostles themselves had a conceit of an earthly Kingdom, when they thought that Christ did purpose to restore the Kingdom to *Israel*: neither doth Christ forbid tyranny or the abuse of dominion but all kind of dominion; for the one Evangelist used the word *Κρατῆσαι* as the other doth *Κατακρῆσαι*. Yet some respect is to be given to the Ministers that have the greatest gifts, by those that have lesser. And a priority of order, though not of jurisdiction.

Q. *What part of the Apostolical Function ceased with the Apostles, and what was to continue?*

A. The Universality of their Function, and the infallibility of their authority were to cease with them, for they were temporary gifts: but the preaching of the word, the administration of the Sacraments and the exercise of Discipline, were to continue in their successors; these gifts were ordinary, but perpetual, the other extraordinary and temporary.

Q. *Is the power of the Keys and Apostolical authority the same thing?*

A. No; for the power of the Keys is the Church Discipline, which was to continue for ever in the Church. But the Apostolical authority, which consisted in their immediate calling from Christ in the Universality of their Embassy, in the infallibility of their judgments, in giving of the Holy Ghost by Imposition of their hands, and such like privileges were not to continue longer than themselves.

Q. *Had not Timothy and Titus the same power of the Keys, and Apostolical authority that Paul had?*

A. They had the same power of the Keys, that is of preaching, administering the Sacraments and censuring; but not the same Apostolical authority, that is, an immediate

diate call from Heaven, the same infallibility of judgment, or power of giving the Holy Ghost, that the Apostles had; nor was their Doctrine otherwise authentic, than as it was conformable to the Doctrine of the Apostles.

Q. But was not the Church after the Apostles decays, left an Orphan, being destitute of those extraordinary apostolical graces?

A. No; for though she was deprived of the personal presence of the Apostles, yet she is not destitute of their infallible judgment left in their writings with her, which supply the Apostles absence till the end of the World.

Q. Could one man at the same time be both an Apostle, and Bishop or Presbyter?

A. Yes, in case of necessity; for James was an Apostle and Bishop of Jerusalem too; because that was the Mother-Church, to which resorted Jews of all Nations, for instruction and knowledge; therefore it was fitting that none less than an Apostle should reside there, for the greater authority and satisfaction.

Q. Can Episcopacy be proved by the Canons of the Apostles, and Council of Antioch?

*Episcopacy
what among
the Presby-
terians.*

A. Those Canons are much doubted, if they be the Apostles or not; however it is probable to me, that the parochian, not the diocesan Bishop is there meant, for there is no superiority there given, but of order and respect, partly because of the eminency of the place or City where he lived, partly by reason of his own worth and learning, without whose advice matters of moment should not be done by the other Bishops or Presbyters; nor should he do any thing without them; but should together ordain Presbyters and Deacons, for that is a matter of moment, yet he is only named there, because, he being as it were the head; the rest are understood.

Q. Was Acrius an Heretick for affirming there was no difference between a Bishop and a Presbyter?

A. No; Though for this opinion Epiphanius, and one of him Auson place him among the hereticks; for the Scripture puts no difference between them. The Church of Alexandria was the first that put difference between them,

them, as Epiphanius seems to affirm, when he saith, *Heret.* 68. that the Church of *Alexandria* doth not admit of two Bishops. But though *Aerius* was not in this an *Heretick*, yet he was in an error, if he thought that there was no difference at all among Bishops or Presbyters, for one is above another in gifts, in honour, in order; though perhaps not in Jurisdiction, authority and pastoral Function.

Q. Is the Church to be ruled by the Civil Magistrate?

A. No; for the Church being Christs spiritual Kingdom, and not of this world, is to be guided by her own spiritual Officers, as the state is ruled by temporal Officers, *Cæsar must have what is Cæsar's, and God, that which is God's.* And for this cause the Church and State have their different Laws and punishments. Neither had the Apostles chosen Elders, and other officers in the Church, if the Civil Magistrate had been to rule it, and had the Church of *Jerusalem* been all one with the state thereof, or the Church of *Crete* all one with the Kingdom of *Crete*, Apostles had incroached upon the temporal Government, had been guilty of Rebellion, and prov'd enemies to *Cæsar*, when they set up Elders and other Church Officers, in those and other places: besides Women sometimes, and Children are Magistrates and Princes, but the one must not speak in the Church, *1 Cor.* 14. 34. The others are not fit to be made Bishops, *1 Tim.* 3.

Church how to be governed.

Magistrates of-fer different from the Church government.

Q. Are Church Governours by Divine Institution?

A. Yes; for Christ appointed Apostles, Prophets, Evangelists, Teachers, and other helps of Government, *1 Cor.* 12. 28. *Paul* left *Titus* in *Crete* to ordain Elders in every City, *Tit.* 1. 5. The Apostles ordained Elders in every Church, *Acts* 14. 23. Which Officers were in the Church, before there was any Christian state or Christian Magistrate. And as Christ appointed Rulers for his Church, so he gave them the Keys of Heaven, or power to bind and loose, *Mat.* 16. 19. and 18. 17, 18. and to remit and retain sins, *John* 20. 23 these are said to have the rule over us, *Heb.* 13. 17. 24. this ruling power was exercised by *Paul* against *Hymenæus* and *Alexander*, *1 Tim.* 1. 20. and enjoyned to the Elders of *Corinth*, *1 Cor.* 5. 3. 12, 13. and was practised before them,

Church Governours.

Magistrates.

by

by the Priests upon *Ozziab*, 2 *Chron.* 26. 17. 18. 21. by *Phineas* the Priest, *Numb.* 25. by Christ himself, in whipping the buyers and sellers out of the Temple.

Q. Have we any precedent for appeals from the Classis to the higher Assemblies?

A. Yes; for then was an appeal from the Church of *Asiatick* concerning some Jewish ceremonies to the assembly of the Apostles and Elders at *Jerusalem*, *Acts* 15. 1, 2, 3.

Q. Who are to judge of scandals?

A. The Ministers, 1 *Cor.* 5. 12. for they succeeded the Priests and Levites in the old Law, but these were appointed Judges by God in such cases, *Deut.* 17. 8, 9.

Q. Is the Church Government by Elders or Bishops, Deacons, Doctors and Teachers, alterable?

Church government,
alterable.

*A. Not in the substance or essentials thereof, but in the circumstances or adjuncts it is alterable as in the manner, time, place, and other circumstances of Election. So the government by Elders and Deacons is not to be changed, but that they should be elected by all the people, and that there should be the strict number of seven Deacons in each parish is not needful, though at first, as *Acts* 6. 3. there were but seven chosen, and that by the multitude.*

Q. Wherein is moderate Episcopacy different from Presbytery?

Episcopacy
how different
from
Presbytery.

*A. Presbytery, is Episcopacy dilated, and Episcopacy is Presbytery contracted; so the government is in effect the same differing only as fist, or hand contracted from the same hand expanded or dilated, only Episcopacy is more subject to error and corruption than Presbytery, and this more Subject to disorder and confusion, by reason of parity, than Episcopacy, the peace of the Church, the suppression of schism and heresie, the dignity of the Clergy is more consistent with Episcopacy than with Presbytery, but this again is less obnoxious to pride and tyranny, than Episcopacy, by which we see that no Government is perfectly exempt from corruption in this life, *nihil est ex auro purum*. But I find that as the *Romans* in their greatest dangers betook themselves to the Dictatorship, so have*

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the Church in her extremities had recourse to Episcopacy.

Q. May the Civil Magistrate change the Church-Government?

A. He may alter the outward form thereof, as it depends upon the circumstances of time, place, and persons; but the substance of it he cannot change, he can also by his Laws force the observation of the Government, and punish the disturbers of the Churches peace.

Q. May the same man be both a Magistrate and a Minister?

A. Though among the Gentiles it was lawful as we see in *Anus*, that was both King and Priest, *Res hominum Ubique sacerdos*; and in the Emperors of *Rome*, that were also chief Pontiffes; and though *Melchisedech* was King and Priest, among the *Jews* *Abraham* was a Prince and a Priest, *Heli* a Judge and a Priest, the *Macchabees* were Princes and Priests, yet this was not ordinary, for *Abraham*, *Melchisedech*, *Heli*, were Types of Christ; the *Macchabees* by usurpation undertook both governments, but ordinarily these offices were distinct among the *Jews*, therefore *Moses* who gave Laws concerning the Priesthood, did not exercise it himself neither did *Joshua*, *David* nor *Solomon*; but on the contrary, *Saul* and *Uzziah* were severely punished for meddling with the Priests Office; *Saul* for offering sacrifice lost his Kingdom, and *Uzziah* was struck with Leprosy; but among Christians these Offices are much more distinct; for Christs Kingdom is not of this world; and the Ministry is burden enough without other addition, who is sufficient for it, saith the Apostle; besides it is Christs prerogative, to be alone King and Priest of his Church. Yet so far may the Magistrate meddle with the Ministry as to reform what is amiss, both in their life and doctrine; examples hereof we have in *Zechariah*, *Ezechia*, and *Josiah*, and in *Solomon* too, who deposed *Abiathar* the Priest.

Q. Was the Presbytery in use among the Jews?

A. Yes, for besides the Civil Judicature, which by *Moses* his appointment, consisted of 70 men and had among the its Jews.

its seat in the City gates: there was a Spiritual or Ecclesiastick Judicature kept in the Synagogues, which judged of things holy and clean; and discerned between holy and profane, clean and unclean things, and declared the Statutes of God: and because of the Scribes among them, they decided matters of their Civil Law, *Levit. 10. 10.* This Judicature consisted of Priests and Levites, as also of the chief fathers of *Israel*, which we may call Lay or ruling Elders, as we may see *2 Chron. 19. 8.* *Jehosaphat* did not only restore and reform the Civil Courts called *Sanhedrim*, in each City, the chiefest whereof was at *Jerusalem*, but also he reformed the Presbyteries, or Ecclesiastick Judicatures, as may be seen there, placing *Amariah* the chief Priest over these, but *Zebadiah* ruler or Prince of the house of *Juda* over the *Synedria*, or Civil affairs, called there ver. 11. *the Kings matters*, beause the King was chief over these Courts; as the High Priest over the Presbyteries; but afterward through the corruption of time, These Courts were confounded and the Presbyteries did not only judge *de jure*, as anciently they used, but also *de facto*, even of life and death; as in the time of the *Maccabees*, but under the *Romans* this power was taken from them, so they could neither put *Christ* nor *Paul* to death; as for *Stephen* he was stoned, not by the sentence of the Court but in a popular tumult.

Q How are these two Courts named in the new Testament?

A The Civil Court is called *Council* or the Counsel; the Ecclesiastick Court is named the Synagogue, *Mat. 18. 17.* The chief of the Synagogue was the High Priest, but of the Counsel was the Judge, *Deut. 17. 12.* *Jerusalem* was condemned by the Synagogue, *Jer. 26. 2.* but absolved by the Counsel or secular Judges in the Gate, *ver. 16.*

Q Why are Ministers called Presbyters and Bishops but not Priests in the New Testament?

Ministers
called Pres-
byters.
A. Because they were to be put in mind of their dignity and Function, which consisteth in the care and inspection of their flock, not in offering of sacrifice, which was the proper work of the Priest, but ceased when *Christ*

Christ our propitiatory sacrifice was offered: besides Christ would reserve this prerogative to himself, in being the only Priest of the New Testament, not after the order of *Aaron* which ended when he was sacrificed; but after the order of *Melchisedech*, which was in him to continue for ever without successor. Therefore the Ministers of the New Testament are no otherwise Priests, than they are Kings, but these titles are common to all Christians, who by Christ are made Kings, and Priests to God the Father.

Q. *How are Ministers to be elected?*

A. They must be examined, whether they be apt to teach, and well reported of by them who are without. Therefore *Timothy* must not lay hands suddenly on any man, 1 *Tim.* 5. 22. and 3. 7. Secondly, the Bishop or Pastor must be chosen by all the Bishops or Pastors of the province, or by three at least, as it was ordained by the Council of *Nice*, Canon 4. Thirdly, the election of the Minister must be made known to the people, as we may see in the 15th Canon of the Council of *Chalcedon*. Fourthly, the people must give their approbation; *Acts* 6. 5. therefore *Austrian Epist.* 110. presented his successor *Erasmus* to the people for their consent. Fifthly, there must be imposition of hands, a custom used not only in the Christian Church, *1 Tim.* 4. 14. and *1. Cor.* 12. but also among the *Jews*, *Num.* 27. 18. *Deut.* 34. 9. Sixthly, in the reformed Churches the other Ministers give to him that is elected the hand of fellowship; as *James*, *Peter* and *John* gave to *Paul*, *Gal.* 2. Seventhly, the new elected Minister subscribes the confession of faith, and discipline of the Church; which custom was used in the Churches of *Africa*.

How to be elected.

Q. *Are Romish Priests (converted to our Church) to be ordained?*

A. There is no necessity of a new ordination; for though their commission in the Church of *Rome*, was to offer the body and blood of Christ in the *Eucharist*, yet they were ordained to preach the word, and to administer the Sacraments. Which ordination is not nullified, when they shake off the errors of Doctrine, and preach the word in purity, neither was their Ordination originally from the Pope,

Pope, or his subordinate Bishop, but from Christ; neither must their Oath, be taken in ordination to maintain the *Romish* Doctrine, hinder them from preaching the Word in purity; for an unlawful Oath must not be kept. Therefore *Zancker* and others who forsook the errors of *Rome* received no new ordination.

Q. Had the Presbytery power to excommunicate?

*Presbytery
their power
to excom-
municate.*

A. Yes; and not the Bishop alone for *Paul* would not by himself excommunicate the incestuous *Corinthians*, without the Presbytery, or the Church gathered together. *1 Cor. 5. 4.* for indeed the whole congregation should have notice given them of the Excommunication, that they may avoid the party excommunicated.

Q. Upon what is this power grounded?

A. Upon Gods own practice, who excommunicated *Adam* out of Paradise, and *Cain* from his presence. 2. Upon his command who prohibited the unclean from eating the Temple till they were purified; and from eating the passover, or commercing with Gods people who commanded every soul not circumcised the eighth day to be cut off from the people. 3. upon Christs words, *whosoever you bind on earth shall be bound in heaven.* 4. Upon Christs counsel forbidding to give that which is holy to dogs or to cast pearls before swine. Upon the Apostles practice; *Peter* excommunicated *Simon Magus* in keeping him off from imposition of hands. *Paul* excommunicated the incestuous *Corinthians*, and delivered over to Satan those who blasphemed, *Hymeneus* and *Philetus*. 5. *Paul* will have the *Corinthians* purge out the old leaven, and not eat with such as are notoriously wicked; and pronounceth *Malediction* against such as love not the Lord Jesus, and *Anathema* against such as preach another Gospel, than what the *Galatians* received, and wished they may be cut off, who trouble them. And wills us to beware of such as cause dissention and strife, and to reject an Heretick. *John* will not have us receive such men within our houses, nor bid them God speed, by all which it is apparent that excommunication is both ancient and necessary in the Church.

Q. May an excommunicate person be admitted into publick prayers and preaching?

A. Yes.

4. Yes, for though meat is not to be denyed to him that is hungry, yet we may justly refuse to feed him who is gluttoned, and hath taken a surfeit. An Heathen or Infidel may be admitted to hear the word, because he sins of ignorance, which is cured by preaching, but a wicked or profane brother, who sins of wilfulness and perverseness, is not to be admitted to that which he despiseth; for that pearl is not for Hogs, and such by hearing the word, do but aggravate their own damnation. Therefore St. Paul permits us to eat with an Infidel without scruple, 1 Cor. 10. 27. but with a profane brother he will not have us to keep company, 1 Cor. 5. 11. so we read in *Tertullian* that *Cyprian* the Heretick was not suffered to enter into the Church; and *Theodorus* had the Church doors barred against him by *Ambrose*. Yet in this case private exhortations, comminations are not to be neglected, that the prodigal Son may be induced to return again to his Fathers house.

Excommunicate persons their condition.

Q. May a man that is excommunicate remain still in the state of election?

A. Yes; for the sentence of the Church is declarative only and not effective; election as the other gifts of God without repentance. Though *Peter* fell dangerously; yet in his fall he was the child of election, for Christ say'd that his faith should not fail: the Tree in Winter may seem to be dead when it is stript of its leaves, yet in the Spring it revives again, because the vital faculty lurking all that while in the root, breaks out and shews its virtue upon the approach of the Sun. So the root of grace remains alive in the godly, though the leaves be dead, for which they are or may be excommunicate.

Q. If excommunication was in use among the Jews, why did not the Prophets excommunicate notorious sinners, nor the Pharisees excommunicate the Sadducees, who were dangerous Hereticks, nor the Priests, and Elders of the people excommunicate Christ and his Apostles, whom they accounted pernicious Seducers?

A. The Prophets had no Ecclesiastick jurisdiction, they were sent to preach against sin, but not to excommunicate for sin. The Pharisees and Sadducees were Sects different in opinions, but had no Ecclesiastick Jurisdiction

The Pharisees, Sadducees, &c. could not excommunicate one another,

one over the other. Though Christ and his Apostles were hated by the Priests, yet the Priests, durst not excommunicate them, partly for fear of the people, partly for fear of the Romans; neither had John Baptist any power to excommunicate the Pharisees and Sadduces, though he knew them to be a Generation of Vipers; nor had he any reason to exclude them from his Baptism seeing they came to confess their sins, *Mat. 3. 6.*

Q. Why did not Christ excommunicate Judas, when he knew to be unworthy of the Sacrament?

Why Christ did not excommunicate Judas.

A. Because the sin of Judas was not yet known, nor scandalous, for though it was known to some of the Priests, yet it was not known to the Disciples; and though it was known to Christ as he was God, or else by revelation, as he was man, yet it was not publickly known, and though it had been publick, yet without admonition, conviction and condemnation, he should not have been excommunicated. Therefore Christ bids them all eat and drink; but yet by this he doth not give way, that such as are notoriously and scandalously wicked, should be admitted to the Sacrament without repentance; especially obstinate despisers of admonition, but only that such as are admitted, though Hypocrites, should not refuse to eat and drink.

Q. May the Presbytery excommunicate any man for his absence?

Excommunication and excommunicate persons considered.

A. If his absence be prejudicial to Church or state, or joyned with obstinacy, he may be excommunicated for being absent, but if he be absent upon unavoidable occasions, or upon the certain knowledge that he hath of the prejudicate opinion which the Presbytery hath of him, he may absent himself till they be better informed. Thus Chrysostome absented himself from the Synod of Constantinople, because he knew that Theophilus Bishop of Alexandria, and Epiphanius of Cyprus, before whom he was convened, were enemies to his cause: therefore he was injuriously by them for his absence condemned.

Q. How many sorts of excommunication were there?

A. Three. 1. Of those that were kept off a while from the Sacrament, they were called *Absents*. 2. Of them who were excluded from the Sacraments, but not

In any certain time, these were named *Excommunicati*. 1. Or them whose condition was desperate, they were named *Anathematizati*, which decree of Excommunication or *Anathematizatio*, was denounced rather against the doctrine, than persons of men; of whom we should not despair while they live; and being dead are not in our power: yet I find the persons of *Julian* the Apostate, of *Arrian* the Heretick, and some others, were *Anathematizati*.

Q. *Was excommunication used only among Christians?*

A. No; for the *Jews* had this punishment among them, as we may see *Job* 9. in casting the blind man out of their Synagogue; and threatening to do the like to any that should profess Christ, which Christ also foretold to his Disciples. This kind of spiritual punishment was most strictly observed among the *Essenes*, *Joseph* de *Antiquitate* l. 4. c. 7. for not only did they excommunicate notorious sinners, but suffered them also in the time of their Excommunication to starve for want of food. The punishment also was in use among the *Gentiles*. For the *Druids* among the *Gauls* used to debar from their sacrifices scandalous Livers, as *Cæsar* witnesseth *de bell. Gal.* l. 6. and *Draconis Diti*, or *Diti* was a kind of excommunication among the *Romans*.

Q. *What benefits hath the Church by Excommunication?*

A. By this the word Sacraments, and other things are kept holy, and vindicated from Profanation; Sinners are kept off from treading upon Pearls, and Dogs from coming us; the sheep are kept within their fold, the lost sheep is recovered, the Prodigal Son is brought home, the Reputation of the Churches Holiness is kept up, and the occasion of obloquie cut off; the body is preserved by cutting off the gangrened Member, and the Tree prospers by clipping off the withered Branches; and the contagion is stayed from creeping further, which without this remedy would infect others; Men by this are deterred from sin; by this also Gods Anger is appeased, and his judgment removed or averted, and our communion with God is renewed and confirmed. Therefore we are commanded *Deut.* 1. 5. to remove the evil from among us.

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and to depart out of Babylon; and not to communicate with the unfruitful work of darkness.

Q. Are excommunicate persons members of the Church?
A. As they are excommunicate, they are not members; for how can they be members of the Church from whose Union and Society they are separated; how can *Heathens* and *Publicans* be members of the Church; for such are excommunicate persons to be counted? yet in respect of their faith, which is not quite extinguished, and as they are subject to the external Government of the Church, they may be called members thereof.

Q. Are we Protestants justly excommunicate by the Pope?

A. No; for we are not Hereticks, but Orthodox Professors. 1. He hath no power to exclude us out of the Church, who himself is scarce a member of the Church. 2. 'Tis no wonder that we are rejected by those who seem to be the only builders; whereas Christ himself the chief corner stone, was rejected by the builders. 3. By being excommunicate from Babylon, we are not members of Jerusalem, and indeed we had not been partakers of the true light, so long as we remained in darkness; nor had we been the Servants of Christ, so long as we served Antichrist. 4. No sooner had the High Priest cast our Christ sheep out of the fold, but Christ the good Shepherd found them lost, and brought them home with him. So the blind man, Joh. 9. Was no sooner cast out of the Synagogue, but he was received and entertained by Christ. So we have gained Heaven by being excommunicate from Rome; and Babylon's curse is turned to a blessing.

Q. What hath Rome got by Excommunication?

A. Though she kept the World a while in error, and thereby got wealth, yet by her excommunications she hath lost more than she hath got; for she lost all the Eastern Countries, when Pope Pius the third excommunicated the Eastern Churches about the manner of Easter. What the Pope got by excommunicating the German Emperors, and French Kings, History can tell us; they lost England by excommunicating Henry the eighth, and his Protestant Children.

Q.

Q. Who are to be Excommunicate?

A. 1. Not Jews and Turks, but *Christians*; for we are not to judge them who are without, but if any be called a Brother, who is a Fornicator, &c. 2. Not every sinful Brother, but he who sins of perverseness, after admonition; for he doth willfully by his sins separate himself from God, therefore deserves to be separate from the Church by Excommunication; and consequently to be delivered over to Satan, who reigns without the Church, as Christ doth within; and this delivering over is to the Destruction of the flesh, that is of the Old Man, or body of sin; but that the Spirit may be saved; that is, that Grace or the New Man may be strengthened. 3. A Brother must not be excommunicate for every sin, but for that which is publick and scandalous; private sins are to be punished by him who knows all Secrets. 4. A Brother must be excommunicate for his own sins, but not for the sins of another; every man must bear his own burthen; therefore Bishop *Austin* was justly reprov'd by St. *Austin*, *Epist* 75. for excommunicating the whole Family for the Masters offence alone.

Q. Can Excommunication consist with Charity?

A. Yes; for there can be no greater charity than to save the soul; but the end of Excommunication is to save the soul or the Spirit; it is charity to keep a man from blaspheming; but *Hymenæus* and *Alexander* were delivered up to Satan, that they might learn not to blaspheme. 1 *Tim* 1. it is charity to stay an Infection or Plague; but Excommunication is such a means, therefore *Paul* wills the *Corinthians*, to take away the evil from among them, for know you not, saith he, that a little leaven will sour the whole lump? 1 *Cor* 5. It is charity to keep a man from eating and drinking his own damnation, but unworthy Eaters of the Sacrament, eat their own damnation, if they be not suspended, or kept off by Excommunication.

Q. Is the Civil Magistrate prejudiced by the censure of Excommunication?

A. No; for the weapon of the Magistrate is the

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Sword,

Sword, but the Minister useth only the word. The end of the Ministers censure is to save the sinner. The end of the Magistrates is to kill the sinner; the Minister is content to receive the sinner into the Church again upon his repentance; but the Magistrate regards not the repentance and sorrow of the Malefactor; the Minister takes notice of many sins, which the Magistrate doth not, because they are such as trouble not the State, as private grudges of Neighbours, &c. There is also Magistrates that wink many times at great sins, as for example Drunkenness, which the Minister should not forbear to censure.

Q. May the Minister or Presbytery excommunicate any man without the consent of the Church?

A. No; for excommunication, or separation from the body of Christ, is of that consequence, that it concerns all to take notice of it; but the Minister may suspend from the Sacrament without the Churches consent, such as he knows are scandalous and profane; and this he ought to do, though the Church should refuse to assent, for he is commanded not to give that which is holy to Dogs; nor must he suffer any of his flock to eat his own damnation; this is to put the Sword into his hand, which would kill himself; which is to be guilty of his sin. *Qui non vetat peccare, cum possit, jubet.*

Q. From what things can we not be excommunicated?

A. 1. From the love of God in Christ Jesus our Lord no man can separate us; for the Foundation of God remaineth sure. 2. Nor from the practice of such Duties which are grounded on the Laws of Nature, can we be hindered by Excommunication; such are the Duties of Husbands and Wives, Fathers and Children, Masters and Servants, Princes and People; therefore the Popes Excommunication cannot keep people from their allegiance to their Princes. 3. Nor can Excommunicate persons be hindered from practicing such things as are grounded on the Law of Nations, such as traffick and commerce; for an excommunicate person must be to us as a *Publican* and *Heathen*, but with such the Jews might have commerce and traf-

Q. 4. Excommunication doth not debar us from exercising the works of Charity; for we are bound to feed the hungry, and not suffer them to starve because they are excommunicate. 5. Excommunication doth not debar us from hearing the word, except we be Scoffers of it.

Q. Is the Christian Magistrate subject to the censure of Excommunication?

A. Yes; for though he be a Father as he is a Prince, yet he is a Brother as he is a Christian; and therefore liable to be censured as a Brother. Hence King Uzziah was excommunicate by the Priest *Azariah*, and Theodosius the Emperour by *Ambrose*.

Q. Will it follow that there must be no Excommunication, because Christ will not have the Tares plucked up till harvest?

A. No; 1. For Christ speaketh there of Hypocrites which cannot be plucked up by the Church, because she knoweth them not; but in the great Harvest, they shall be plucked up by the Angels, at his command who knoweth the secrets of the heart. 2. If the place be meaner of Hereticks, they are not to be plucked up at such times, as may endanger the Churches peace, but they must be left to a convenient time, when the Church may excommunicate them without danger; or else be left to the judgment of the great day. 3. All Tares cannot be plucked up, whilst the Church is here Militant; for there will be found still some Tares amongst the Corn; some Goats among the Sheep, a Judas among the Apostles, as there were *Cananites* and *Febusites* among the *Israelites*. 4. Christ by this condemneth their rashness, who presently go to pluck up and fly to Excommunication, before they use reproof and admonition.

Q. Can the Minister exclude any man from the Kingdom of God?

A. 1. He cannot by his own power, but by the power of him whose Minister he is. 2. He cannot exclude any man from Heaven, but he can pronounce and declare that such a man is excluded thence.

Q. Can the delivering of a man over to Satan be a means to save his spirit?

A. Yes, accidentally; for God can draw good out of evil and light out of darkness; thus the sufferings which Paul suffered by the Angel of Satan, caused him to pray heartily: it is the special work of Gods mercy, to save our souls by afflictions and misery.

Q. Can an excommunicate person be accounted as a Brother?

A. Yes, for Excommunication takes not away true Brotherly love and affection; and excommunicate persons may be shut out of Heaven, but not out of hopes we may exclude him out of our Society, but not of our bowels of compassion and mercy: we draw the Sword of Excommunication against him, not to kill, but to cure him. Who would be more fully resolved of these Presbyterian Tenets, let him read their own writings.

Q. How many Erroneous Opinions in Religion have been lately revived or hatched since the fall of our Church Government?

A. It were almost endless to number every particular; it may suffice that I shall name more than one hundred of the most ordinary and latest received of them, which are, 1. That the Scriptures are a Humane invention, insufficient and uncertain, and do not contain half of his revealed will. 2. That they are allegorical, and written according to the private spirit of the Pen men, and not as moved by the Holy Ghost. And that the old Testament is now of no force. 3. That reason is the rule of faith. 4. That Scripture binds us no further than the Spirit assureth us that such is Scripture. 5. That Scripture should not be read to a mixt Congregation without present Exposition. 6. That God is the Author of the pravity and sinfulness of mens actions. 7. That Turks, Jews, Pagans, and others are not to be forced from their opinions. 8. That God loves a crawling worm as well as a Holy Saint. 9. That Gods will, and sin, is the cause of mans Damnation. 10. That Man was a Living creature before God breathed into him, and that which God breathed was a part of his divine essence. 11. That God is the only Spirit, and that Prince of the air, who ruleth in the children of disobedience. 12. That

Divers erroneous opinions which have been lately revived or hatched, since the fall of our Church Government.

the soul dieth with the body. 13. That reprobation cannot be proved out of Scripture. 14. That there is no Trinity of persons in God. 15. That every creature is God; every drop in the River is water. 16. That Christ is not essentially, but nominally God. 17. That Christ was polluted with original sin. 18. That Christ was true man when he created the World, yet without flesh. 19. That Christ died only for sinners, and not for unbelievers; for sins past before our conversion, but not for sins done after conversion. 20. That no man is damned but for unbelief; and that man can satisfy for his own beliefs. 21. That Heathens have the knowledge of Christ by the Sun, Moon, and Stars. 22. That the end of Christs coming was to Preach Gods love to us, and not to procure it for us; therefore did not obtain life for the Elect, but a resurrection only, and deliverance from death temporal. 23. That Christ Preached not the Gospel, but the Law; for the Gospel was taught by his Apostles. 24. That our notion is all one with Christs Divinity. 25. That Christ with the Church of Jews and Gentiles shall reign on earth 2000 years in carnal pleasures. 26. That the Heathens are saved without Christ. 27. That the Spirit of God neither dwells nor works in any, but it is our own spirit which both works in the children of disobedience, and sanctifies the Elect. 28. That God seeth no sin in his Elect. 29. That a man baptized with the Holy Ghost, knows all things, as God doth. 30. That we may be saved without the Word, Prayer, Sacraments, &c. 31. That there is no inherent sanctification in believers, but all is in Christ. 32. That Adam had died, though he had not sinned. 33. That we have no original sin, nor is any man punished for Adams sin. 34. That Gods Image consisteth only in the face, which Image was never lost. 35. That men who know the Gospel, are of themselves able to believe. 36. That one man is not more spiritual than another. 37. That we have no free will, not so much as in our Natural estate. 38. That the Moral Law is of no use among Christians. 39. That we are not justified by faith: and that neither Faith

nor Holiness, nor Repentance are required in Christians. 40. That the Child of God can no more sin, than Christ himself can. 41. That there should be no Fasting days under the Gospel. 42. That God doth not chastise his children for sin. 43. That God loves his Children as well when they sin, as when they do well, and therefore *Abraham* in denying his Wife sinned not. 44. That Gods children ought not to ask Pardon for their Sins for though they have sin in the flesh, they have none in the Conscience. 45. That the body of Iniquity is the great Antichrist mentioned in Scripture. 46. That Men shall have other bodies given them in the Resurrection and not the same they had here on earth. 47. That Heaven is empty of Souls till the Resurrection. 48. That Infants shall not rise at all, yet Beasts and Birds shall rise again. 49. That after this life, there is neither Heaven nor Hell, nor Devil; but Hell is in this life, in the terrors of Conscience. 50. That there is no true Ministry, nor Church of Christ upon the Earth. 51. That none are damned, but for rejecting the Gospel. 52. That now many Christians have more knowledge than the Apostles had. 53. That Miracles necessarily attend the Ministry. 54. That there ought to be no Churches built, nor should men worship in consecrated places. 55. That the Apostles were ignorant of the Salvation to be revealed in the last days. 56. That all men ought to have liberty of Conscience, and of Prophesying, even women also. 57. That Circumcision and the old covenant was only of things Temporal. 58. That Pædobaptism is unlawful and impious, and that others besides Ministers may baptise, and that a man may be baptised often. 59. That the people should receive the Lords Supper with their hats on; but the Ministers in giving it should be uncovered. 60. That the Church of *England* is Antichristian. 61. That there is no Divine right to call or make Ministers: that Ministers should work for their living, and that Tythes are Antichristian. 62. That Christians are not bound to observe the Lords day, and that we should observe still the Old Sabbath. 63. That humane Learning and

meditation

meditation is useless to Preaching; and that Preaching should only consist in Disputing, Reasoning, and Controversy. 64. That the Saints must not joyn in prayer with wicked Men, nor receive the Sacrament with them, nor with any Members of the Church of England. 65. That publick Prayers are not to be used but by such as have an infallible Spirit as the Apostles had. 66. That the hours of Prayer are needless. 67. That singing of David's Psalms, or other Holy Songs, except they be of their own making, are unlawful. 68. That wicked men ought not to pray at all. 69. That all Government; which, in the Church ought to be civil, not Ecclesiastical. 70. That the power of the Keys is as well in four or seven gathered together, as in the greatest congregation. 71. That neither miracles nor Visions, nor anointing the sick with oyl are ceased. 72. That in these days many are with Paul, rapt up into the third Heaven. 73. That the Magistrate is not to meddle with matters of Religion, nor Forms of Church Government; which if they do, they are not to be obeyed. 74. That there ought to be a Community of Goods, being all the earth is the Saints. 75. That a man upon right causes may put away his wife, and that one man may have two wives. 76. That Children ought not at all to obey their Parents, if wicked. 77. That Parents should not instruct their children, but leave them to God. 78. That Christians ought not to maintain Religion by the Sword, nor to fight for their Lives, and Liberties, nor to fight at all, nor to kill any thing, nay not a chicken for our use. 79. That it stands not with Gods Goodness to damn his own creatures eternally. 80. That its unlawful for a Christian to be a Magistrate. 81. That man lost no more by Adams fall, than the rest of the whole Creation. 82. That Christ hath not purchased Eternal life for man, more than for the best of the creation; and that he offered up himself a full and perfect Sacrifice; not only for man, but for all that man was, even the whole creation. 83. None are sent to hell before the last Judgment. 84. It is not the Law, but the Gospel which threatens us with Hell fire. 85. If God

God shew not mercy to all, he is not infinite. 86. Christians are not bound to meet one Day in seven for publick worship. 87. The Saints are justified, not by Christs obedience, but by the essential Righteousness of God. 88. A woman committeeth not Adultery, in lying with another man, if her husband be asleep. 89. That the Saints may put away their unbelieving wives or husbands. 90. There is no other Seal but the Spirit, the Sacraments are no Seals at all. 91. The Magistrate may not put to death a Murderer, being a member of the Church, till first he be cast out of the Church. 92. The promises belong to sinners, as sinners, and not as Repenting sinners. 93. Apocrypha Books are canonical Scripture. 94. To use set Forms of prayer, even the Lords prayer, is Idolatry. 95. Bells, Churches, and Church-yards, preaching in Pulpits, in Gowns, by an hour glass, the names of our months and days are all Idolatry. 96. That the Apostles Creed is to be rejected as erroneous. 97. That there ought to be no other Laws among Christians, but the judicial Law of *Moses*, and that the Magistrate hath no legislative power at all. 98. That all Learning, Schools, Universities, Arts, Degrees are to be rejected as pernicious. 99. That Angels and Devils are not substances, but meer qualities, and that mens Souls are but terrestrial vapours, perishing with the Bodies. 100. That some in this life are perfect without all sin, and need not pray for pardon. 101. That in God there is some composition, and corporeity, and mutability also. 102. That Christ took not his flesh of the Virgin *Mary*, but that his body was created without all consanguinity with the first *Adam*. 103. That God doth personally subsist in every creature. 104. That the world is eternal. 105. That the Lords Supper may be celebrated in Inns rather than Churches, and that in the end of a Feast. 106. That the Devils have no sin. But I will leave these Devils though I could mention many more; but that it delights not my self, nor can it the Reader, to be taking in such filthy mire and dirt. These are some of the poisonous weeds, which have (too much of late) infested our English

Garden; I mean the Church, once admired (both at home and abroad) for the beauty of her Doctrine and Discipline; and envied of none but Ignorants, or men of perverse minds. The Poet bewailing the Ruins of Troy, said [*Sages ubi Troja fuit.*] Corn grows where *Church of England* was, but I may sadly complain, that instead of *deplord*, corn, that is, sound and wholsom Doctrine, which should be the Food of our Souls; now grow Tares and Weeds, that choak the good word with which we were formerly fed, and might have been, unto a life of Glory everlasting, if we had therein abode. But lest I should bring thee into danger, by giving thee only a sight of these Rocks and Precipices, to prevent that, I shall commend to thy serious perusal Master *Calvins* his *Abridgement of Christian Divinity*, which for the good of my Countrey men I Englished, Enlarged, and cleared in obscure places, and have now had for a second Impression. A Book worthy to be written in Letters of Gold, and imprinted in the heart of every good Christian; the knowledge therein contained (by prayer, and through the assistance of Gods Spirit) will root and establish thee in every good word and work, to the coming of our Lord and Saviour Jesus Christ; which God of his infinite Mercy grant.

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The Contents of the Thirteenth Section.

The Doctrine of the Church of Rome concerning the Scriptures, 1. Their Tenets concerning Predestination, the Image of God, Original and Actual Sin, and free-will. 2. Their Opinions concerning the Law of God, concerning Christ, Faith, Justification, and good works. 3. Their Tenets concerning Penance, Fasting, Prayer, and Alms. 4. Their Opinions concerning the Sacraments, and Ceremonies used in those controverted. 5. What they believe concerning the Saints in Heaven. 6. Their Doctrine concerning the Church. 7. What they hold concerning Monks, Magistrates, and Purgatory. 8. Wherein the outward Worship of the Church of Rome consisteth, and first part of their Mass. 9. Their dedication of Churches, and what observable thereupon. 10. Their Consecration of Altars, &c. 11. The Degree of Ecclesiastical persons in the Church of Rome. Their sacred Orders, Office of the Bishop, and what colours hold sacred. 12. Wherein the other part of the Mass consisteth. 13. In what their outward worship doth consist. 14. Wherein consisteth the seventh part of their worship, and of their Holy-days. 15. What be their other Holy-days which they observe canonical hours and Processions. 16. Wherein the eighth part of their worship consisteth, their Ornaments and Vessels used in Churches dedicated to Christ and the Saints, their Office performed to the dead.

SECT. XIII.

Quest. I.

WHat is the Doctrine of the Church of Rome as this day, and first of the Scriptures?

A. Though they maintain the same Scriptures with us, the same Commandments, Lords Prayer, and the three Creeds of the Apostles, of Nice, and of Athanasius, yet

in many points they differ from other Churches which chiefly are these. 1. They hold that *Apostolical Books* for regulating our Faith and Manners, of equal authority with the canonical Scripture; such are *Judith*, *Esther*, third and fourth of *Esdras*, the Book of *Wisdom*, *Baruch*, the Epistle of *Jeremy*, the thirteenth and fourteenth chapters of *Daniel*, the book of *Job*, and that part of *Ezra*, which is from the sixth verse of the third chapter. 2. They prefer the Latin Edition to the Hebrew and Greek Texts.

They hold that there is no necessity to translate the Scripture into vulgar Languages. 4. That the Scripture is not to be read of Lay-people, except of such as are discreet, judicious and learned, and are authorized by the Ordinary. 5. That the Mass is not to be celebrated in the vulgar Tongue. 6. That the sense and interpretation of the Scripture depends upon the Churches approbation. 7. That the Scriptures by reason of their difficulty and obscurity, are not fit to be read by the Laity, or to be Judges of Controversies. 8. That the Scriptures have four different senses; namely, the *Literal*, *Allegorical*, *Tropological*, and *Anagogical*; which are to be expounded according to Traditions written and unwritten, according to the practice of the Church, the consent of the Fathers, and Interpretation of Councils confirmed by the Pope. 9. That the Scriptures are not of absolute necessity for the being of a Church, seeing there was a Church from *Adam* to *Moses*, for the space of two thousand years, without any Scripture, being only guided and instructed by Traditions, without which the Scriptures are not perfect, as not containing all Doctrines necessary to Salvation.

Q. 5. What are the Tenets concerning *Predetermination*, the *Image of God*, *Original sin*, and *Alibi*, and *Free-will*?

A. 1. They hold Election mutable, because the Elect may totally fall from Faith and Righteousness. 2. That sin foreseen, was the cause of Reprobation, in respect of the positive act of condemnation; and some of them hold, that foreseen works were the cause of Election. 3. Concerning the Image of God, they hold that

Church of Rome differs from other Churches about the Scriptures.

See Bellarmin, Eckius, Pighius and other writers of controversies in the Roman Church.

Roman Church differs from others about Predetermination, Gods Image, and hold that

hold that it consisteth most in Charity, and that this is *Gratia gratum faciens*; Grace which makes us acceptable; and that it is a habit infused; whereas they say, the *Gratia gratis data*, is the gift of miracles. 4. That in the state of Innocency, did not stand in need of special assistance, by which he might be excited to good works. 5. That Original sin is not in the understanding and will, but in the inferiour part of the soul only, which they call the flesh; that concupiscence and ignorance are only infirmities, and remainders of original sin. That the Virgin *Mary* was without original sin. That Infants dying in original sin only, are punished with the pain of loss, not with the pain of sense. That original sin is taken away by Baptism, and that in the regenerate it is remitted, and not imputed, or to be called a sin, but only as it is the cause and punishment of sin; that some actual sins are of their own nature venial, and some mortal. That the sin against the Holy Ghost is pardonable. 6. They hold that in free-will is required, not only a liberty from coercion, but also from necessity; that an unregenerate man, can by his own strength, without Gods special help, perform some moral good, in which there may be no sin found. That an unregenerate man hath freedom of will in matters of Salvation, though not without the help of grace, so that he may hinder or further his conversion, and may by his natural power co operate with grace.

See the above-named Authors, and the Catechism of the Council of Trent.

Q. 3. What are their Opinions, concerning the Law of God, concerning Christ, Faith, Justification, and good works?

A. 1. They divide the two Tables so, that they make but three Commandments in the first, and seven in the second; making one Commandment of the first two, and two of the last. They hold that Idols and Images are not the same, and that the Images of Christ, and of the Saints may be worshipped without Idolatry. That Equivocation may be used in some cases, and an officious Lye. 2. Concerning Christ they hold that he was not ignorant of any thing, and that he did not attain to knowledge by Learning. That he descended truly

Romanists differ about the Law of God, Christ, Faith, Justification, and good works.

only into Hell, in respect of his soul, and there preach-
ed to the Fathers in prison, and delivered them from
out *Limbo*, so that they had not as yet entered into
Heaven, till Christ by his Death had opened the Gates
thereof, which *Adam* shut by his sin: That Christ did
suffer by his sufferings, not only for us, but also for
himself that glory which he enjoys after his Ascension.
Concerning Faith, they say that Historical, Miracu-
lous, and saving Faith are one and the same; that the
actual Application of the promises of graces belongs
not to Faith, but to presumption; that Faith hath its
residence only in the Intellect, and not in the Will:
that Faith is an Effent, rather than knowledge: that
justifying Faith may be totally lost in the Regenerate:
that true Faith may be without Charity: that we are
not justified by Faith alone: that Man by the natural
strength of free-will, can prepare himself for future
justification, being assisted by the Holy Spirit. In his pre-
paration are contained these acts namely, *Fear, Hope,*
Love, Repentance, a purpose to receive the Sacraments, a
resolution to live a new life, and to observe Gods Command-
ments. 4. Concerning Justification they say, that the first
is when a sinner of a wicked man is made good, which is
by Remission of sins, and infusion of inherent Righte-
ousness. The second Justification is, when a just man
becomes more just, and this is in doing of good works,
by the Merit of which, he can make himself more just.
They say Christ is the Meritorious cause of our Justifi-
cation, but the formal cause is either intrinsecal, to wit,
the righteousness of Christ; or actual, which are our
good works; so that here is a threefold formal cause:
they teach that Justification consisteth not in the bare
Remission of sins, but also in the inward Renovation of
the mind. That we are not only justified, but also
saved by good works, as efficient causes. 5. Concern-
ing good works, they teach that the good works of
just men are absolutely just, and in a manner perfect;
that a just man may fulfil the Law; that a man is justi-
fied by works, not in the first but second justification;
yet not without the assistance of grace. That an unre-
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generate man by the works of Repentance may receive the grace of justification, as though he were doing works agree-
ing to the Law of God; that they who are justified by the first justification, do merit life Eternal by their works and condigno.

Q. What are their Tenets concerning Penance, Praying, Prayer, and Alms?

A. They teach that Faith is no part of Penance; that Repentance may be totally lost; that the parts thereof are not Mortification, and Vivification, but Confession, Contrition, and Satisfaction. That Penance is a Sacrament, that Contrition is to be ascribed partly to Grace, partly to Free-will. That it is necessary to justification; and the cause of Remission of sins; and that by it all sins are pardonable; That auricular Confession to the Priest is necessary to reconcile man to God. That a sinner before Baptism is received into grace without his own satisfaction, only by the satisfaction of Christ, but after Baptism, he must make satisfaction himself. That after the fault is forgiven, there remains oftentimes the guilt of temporary punishment either here or in Purgatory which must make satisfaction; that the punishments of Purgatory may be redeemed by Fasting, Prayers, Alms, &c. Concerning Fasting; They hold it a sin, and deserving Death, to eat of Meats prohibited by the Church. That Fasting consisteth only in Abstinence from Meat, not from Drink. That the times of Fasting, chiefly Lent, are of Apostolical institution. That Fasting is satisfactory and meritorious. That the Tradition of the Church in such indifferent things, obligeth the Conscience. 3. Concerning prayer; They say that it is meritorious, that the Canonical Hours of prayer should be observed, that they are not to be said or sung in Latin by the Clergy and Monks. That the Titles given to the Virgin Mary are true and holy. That to Prayer in the Quire ought to be joyed singing, Organs, Trumpets, and other Musical Instruments. 4. Concerning Alms; They hold that the giving thereof is Meritorious. That there is, not only a corporal, but also spiritual Alms, consisting in re-
forming

being, counselling, teaching, &c. That alms may be
 of ill gotten goods, and filthy lucre, as of
 Whore-houses, &c.

*See the Au-
 thor above
 named.*

Q. 5. *What opinions do they hold concerning the Sacra-
 ments?*

A. They teach that the efficacy of the Sacraments
 depends upon the intention of the giver. That the
 Sacraments are not Seals to confirm the promises of
 grace. That grace is contained in, and conferred by the
 Sacraments *ex opere operato*, and that the receivers there-
 of, by their justifying virtue are saved. That three
 Sacraments, namely, *Baptism*, *Confirmation*, and *Or-
 der*, do imprint an indelible character, form, or figure,
 in every substance of the Soul; the character of *Baptism* is
Passive, making a man capable of all other Sacraments;
 that of *Order* is *Active*; that of *Confirmation* is partly
Active, partly *Passive*. That there are seven Sacra-
 ments of the New Testament. That all the Ceremonies
 used by them in the Sacraments are necessary. 1. Con-
 cerning Baptism, they say that Lay-men and Women
 in case of necessity may Baptise. That the Baptism of
 John was not the same with that of Christ, nor had the
 same efficacy, and that after John's Baptism, it was necessa-
 ry to receive Christ's Baptism. That to water in Baptism
 should be added Oil, Spittle, Salt, &c. The Sign of the
 Cross, Exorcism, Exsufflation, a white Garment, &c.
 That Baptised Infants have, if not actual, yet habitual
 Sin infused into them. That Infants cannot be saved
 without Baptism; that Baptism began to be absolutely
 necessary on the day of Pentecost. That it totally abo-
 lisheth original Sin. 2. Concerning the Eucharist. They
 teach that only unleavened bread is to be used. That
 Christ by way of *Concomitance* is wholly in the Bread
 and in, his Body, Blood, Soul, Divinity, &c. That the
 whole Essence of the Sacrament is in the Bread alone.
 That there is necessity to communicate under both
 kinds. That the Wine ought necessarily to be mixed
 with Water. That the Priests may participate alone.
 That the Eucharist is profitable for the dead. That the
 Host should be dipped into the Wine, that it should be
 elevated,

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 ments.*

devised, carried in Procession, adored, &c. That there is no trope in these words, *This is my body*, &c. That Christs body is not only really, but substantially in the Sacrament. That it may be at one time in many places. That the bread is Transubstantiated into Christs body. That the form of Consecration consisteth in these words, *This is my body*. That the Mass is a Propitiatory Sacrifice for the quick and the dead. 7. Concerning *Confirmation, Penance, Extreme Unction, Orders and Matrimony*. They teach that these are Sacraments properly so called: that there is vertue in *Extreme Unction*, either to cure the body, or do away the remainders of sin; for this cause they anoint six parts of the body, to wit, the Eyes, the Ears, Mouth, Hands, Reins, and Feet. That *Ordination* is a Sacrament as well in *Deacons, Sub-deacons, Acolytes, Readers, Rectors and Door-keepers*, as in *Priests*.

See the former Annotations.

Q. 6. What Ceremonies do they use in the five sacraments? *A.* In *Confirmation* the Bishop anointeth the child on the forehead with chrism, making the sign of the Cross thereon, and saying; *I sign thee with the sign of the Cross, and confirm thee with the chrism of salvation, in the Name of the Father, &c.* Then he strikes him on the cheek, to shew he must not refuse to suffer for Christ. In *Penance* the Bishop goeth to the Church door where the Penitents lie prostrate on the ground, saying: *Children come to me, and I will wash you the fear of the Lord.* Then he kneeleth and prayeth for them; and having used some words of admonition, he brings them into the Church; this is done on the day of the Lords Supper, that they might be partakers thereof; all the Church doors are then opened to shew that all people have access to Christ. The Penitents being received into the Church, cut their Hair and Beards, and lay aside their penitential garments, and put on clean cloaths, after the example of *Yves* when he was delivered out of Prison. The casting off their old cloaths puts them in mind of putting off the old man. In *Extreme Unction* the Priest first blesseth both the sick person, and the whole room with holy water, then he anointeth the Organs of the five senses, because

because by them it affecteth the Soul; she reins also and that are animated to expiate the sins that are in the corruptible and motive faculties. They only must be animated of whom there is no hope of recovery. Of the Catechism used in *Sacred Orders*, we will speak hereafter. In *Marriage*, the Priest blesseth the married couple with Prayers, and oblations; if they were never married before; but they are not to bless the second marriage. The woman is covered with a Vail, after the example of *Rebecca*; and to shew her subjection to the man, she is united to the man by a Lace or Ribband tied in a knot, by a Ring also put upon the fourth finger of the left hand, because of the Vein that reacheth from thence to the heart; signifying the mutual love that ought to be between them; but marriages are not to be celebrated in Lent, and other times of humiliation.

See besides the above named Author, Eclius in his Homily upon this subject.

Q. 7. *What are their Tenets concerning the Saints in Heaven?*

A. They register their names in their Calendars after the Pope hath canonized them, or given a testimony of their Sanctity; and decreed honors for them; namely publick Invocation, dedication of Altars and Temples to them, oblation of Sacrifices, celebration of Festival and setting up of their Images, and reservation of their Reliques. The honour they give to God is called by them *Latria*, that of the Saints is *Dulia*; but the honour which they give to Christs humanity and the Virgin *Mary*, is *Hyperdulia*. 1. They say that the Saints make intercession for us, not immediately to God, but through Christ they obtain their requests. 2. That we come to invoke both Saints and Angels. 3. That their Images are to be worshipped; that the Images of Christ, and of the Saints are not Idols, because Idols are representations of that which is not, and in Scripture the word Idol is spoken only of Heathen Images; but it is not unlawful to represent God by such Images; as he hath described himself, therefore they paint God in the form of an old man, the Holy Ghost in the form of a Dove; that though the Images of Christ and the Apostles, are to be honoured in relation to the per-

Roman Church differs from others about the Saints in Heaven.

sons which they represent, yet we must not think there is any Divinity in them, or that they can help us; or that we ought to ask any thing of them. 5. That the Images of Christ and the Saints should be placed in Churches, because the Images of the *Cherubims* were placed in *Solomon's Temple*, and before in the *Tabernacle*. 6. That the Reliques of Christ and of the Saints are to be honoured, and kissed, as holy pledges of our patrons, yet not so be adored as God, or invoked as Saints. 7. That the true Cross of Christ, the Nails, the Thorns, &c. By way of Analogy, and reduction are to be worshipped with the same kind of worship or *Latria* that Christ is; that the sign of the Cross in the forehead, or in the air, is a Sacred and venerable sign, powerful to drive away evil spirits. 8. That Pilgrimages ought to be undertaken to those holy places, where the Images and Reliques of Christ and of the Saints are kept. 9. That days should be kept holy in memory of the Saints, the observation of which is a part of Divine worship.

Of these passages see Thomas his sum, Gregory de Valentia, Bellarmine, and the other above named.

Q. 8. What is their Doctrine concerning the Church?

Church of Rome, their Doctrine concerning the Church.

A. They teach that the Government of the Church is Monarchical, as being the most excellent form of government. That the government of the Church was founded on the person of *St. Peter*. That *Peter* was Bishop of *Rome*, and so continued till his death. That the Pope is *Peter's* successor, and Christ's Vicar, by whom he is made head of the Church Militant. That the Pope is not Antichrist, but that the great Antichrist shall be a particular man, of the Tribe of *Dan*, who shall reign in *Jerusalem* three years and a half, and shall be acknowledged by the *Jews* as their Messiah, whom he will make believe that he is of the Tribe of *Juda*, and descended of *David*. 2. They hold that the Pope is the supreme Judge in controversies of Faith, and manners; that his judgment is certain and infallible; that he can err in particular controversies of fact, depending upon mens testimony, and that he may err as a private Doctor in questions of right, as well of faith as of manners; but that he cannot err, when with a General Council

Council he makes decrees of faith, or general precepts
 of manners; and that the Pope is to be obeyed, though
 either by himself, or by a particular Council, he is in
 some doubtful matters: but they generally now be-
 lieve, that though the Pope were an Heretick, yet he
 cannot prescribe or define any Heretical Doctrine, to be
 believed by the whole Church. That the Pope hath a
 spiritual coercive jurisdiction in making Laws to bind
 the conscience, by his sole authority, without the con-
 sent of Priests or people, and that he can judge and pu-
 nish the transgressors of his Laws. That as the Apostles
 had their immediate authority from Christ, so the Bi-
 shops have the same immediately from the Pope. That
 the Pope hath a supreme power over the temporal estates
 of Christians to depose Kings, and dispose of their
 Kingdoms in order to spiritual things, and so far as is
 necessary to the salvation of souls. That it is not repug-
 nant to Gods word, for the same man to be both a Poli-
 tical and Ecclesiastick Prince, seeing *Metropolitans, Bishops,*
Bishops, Bishops, and the Marches, exercised both powers.
 They believe that the true Church of Christ is only
 that Society which acknowledgeth the Pope to be head
 thereof, and Christs Vicar upon earth. That they which
 are not baptized, and the *Catechumens*, are not properly
 and actually members of the Church, but only in possi-
 bility. That Hereticks, Schismatics, and excommuni-
 cated persons are not members of the Church. That Re-
 probates are members of the Militant Church. Because
in Noah's Ark were unclean Beasts, in the same Net are
good and bad Fishes, at the same Wedding-feast, many were
called but few chosen, in the same Sheep-fold are some Goats,
in the same house and vessels of dishonour, Judas was one
of the Apostles, &c. That the true Catholick Church is
 always visible; for it is compared to a Mountain, to a
 Candle, to a City on a Hill, &c. That the true visible
 Church can never fall totally; Because it is built on a Rock,
 against which, *Hell Gates cannot prevail, &c.* That the
 true Church cannot fall into error. Because it is the
 pillar and ground of truth. &c. That the true notes of
 the Church are, Universality, Antiquity, Continuance,

See the a-
bovenamed
Authors.

Romanists
differ about
Councils,
Monks,
Magi-
strates and
Purgatory.

Multitude, succession of Bishops from the Apostles, Or-
dination, Unity in Doctrine, Unity among the mem-
bers themselves, and with their heads, Consistency of do-
ctrine, power and efficacy of doctrine, holiness of mi-
racles, the light of prophecy, the testimony of he-
nemies, the unhappy end of those who oppress the
Church, and the temporal felicity of such as have de-
fended her. I *quidam in confiliariis* *quidam in*

Q. 9. What do they hold concerning Councils, Monks,
Magistrates, and Bishops? *Quod ad illud* *lo*

Q. 10. They teach that Diocesan Councils are to be
convoked by the Bishops; Provincial by Arch-
bishops, National by Patriarchs or Primates, but Gene-
ral Councils by the Pope alone, and not by the Empe-
rour without the Pope his approbation; except it be
when the Pope is either imprisoned, or dead, or weak;
in such cases the Cardinals may call a Council. That or-
dinarily Bishops have the power of deciding, suspending,
but by custom and privileges, Cardinals, Abbots, and
Generals of Orders, have the same power, though they
be not Bishops. That in a general Council should be
present all Bishops, at least of the greater Provinces,
except any be excommunicate. That the Pope and the
four Patriarchs of Constantinople, Alexandria, Antioch,
and Jerusalem, or their Deputies be also present, and at
least some of the greater part of Bishops. That the
Pope is the supreme President, and Judge of Councils.
That Christians are bound to obey the decrees of Coun-
cils. That General and particular Councils confirmed
by the Pope cannot err. That the Scripture is above
Councils, as it is the infallible word of God, but in re-
spect of interpretation it is dependent from Councils.
That the Pope is above Councils, and not to be judged
by any. Concerning Monks, they teach that their ori-
ginal is of divine right; That their institution is ground-
ed upon Evangelical Council, not Precept. That Coun-
cils are not commanded but commended to us; that
commands are of things easy to be performed, and taken
out of the principles of nature; Councils are of things
difficult, and above nature, and of things better than
those

those of commands. By Precepts we are tied to obedience, by Councils we are left to our Free will; Precepts have their rewards and punishments; but Councils have no punishments but great rewards. Hence arise the marks of Supererrogation. That children if they become to years of puberty, may enter into a Monastery without their Parents consent, if so be their Parents need not their help. And so may Wives without their Husbands consent. That Vows though of things not commanded, are a part of Gods worship. That the promise made in Baptism, to renounce the Devil, the World and the Flesh, is not properly a vow. That the Vows of poverty, obedience, and continency, are lawful. That the Pope may dispense with Vows. That the habits and shaving of Monks, are of a great use and antiquity. 3. Concerning Magistrates, they teach that their Laws do not less bind the conscience, than Divine or Ecclesiastick Laws. That Magistrates are subject and inferiour to the Clergy in matters of Religion. That Magistrates may inflict death on Hereticks. 4. Concerning Purgatory, they say, that it is one of these four conignations or Rooms under ground; the lowermost is Hell, where the pain of loss and sence is eternal. The next above that is Purgatory, where pain of loss and sence is temporary. Above that is the Repository of Infants, where only is the pain of loss eternal. The uppermost was that of the Fathers, where was only temporary pain of loss: now it is empty since Christs descent thither. That in Purgatory are those souls which depart hence with venial sins, or whose sins are pardoned, but not the punishment. That the Sufferings of the living are beneficial to the dead; namely, Masses, Prayers, and satisfactory works, as Alms, Pilgrimages, Fasts, &c. to which may be added Indulgences.

Q. 10. *Wherein doth the outward worship of the Church of Rome consist; and the first part of their Mass?*

A. In Churches, Church-yards, Bells, Altars, Pictures, Crucifixes, Images, Carvings, and other Church-Ornaments, as Tapestries, Candlesticks, &c. In Dedication also of Churches, Consecration of Altars, Anointings, Sacraments, &c. In Ministers, Ecclesiastical Orders,

Who would see more at length the Doctrines of the Church of Rome, let him read the above named Authors; and consult Baronius, Bonaventura, P. Lombard, Canus, Canisius, Cassander, Alphonsus de Castro, Coccius, Gerebrard Gerson, Gretserus, Suarez, Taurianus, Vasquez, Hugo de S. Victore, and others.

The outward worship of the Roman Church and first part of and their Mass.

**Acolyths
their Offi-
ces.**

and their Functions, such are *Singers, Psalmists, Diacones, Leeters, or Readers, Exorcists, Acolyths*, who are to light the Tapers, and hold them whilst the Gospel is read, and to furnish wine for the Chalice, &c. *Sub-Deacons, Deacons, Priests, and Bishops*, &c. the office also of the *Acolyths* is to make *Agnus Dei*, of consecrating wax, mixed with christum distributed by the Pope in the Church. These *Agni* or Lambs represent the *Lamb of God, who taketh away the sin of the World*; for as the wax is begot of the Bee, without libidinous copulation, so was Christ of the Blessed Virgin; and as the honey is hid within the wax, so was the Divinity hid under the humanity. Thyme or christum mixed with the wax, signifieth, that mercy and gentleness which was in Christ. They say that these Lambs are preservatives against lightning and tempests, by virtue of their consecration. O *Catholicks, great is your Faith by it is as you believe*. 3. In the Garments or Ornaments of Bishops, Priests, and other Church Ministers; such are the *Amictus*, which like the *Ephod* covers the head and shoulders of the Priest or Bishop; therefore its called *Superhumercle*. *Alba*, or *camisia*, is the Surplice of Linen; the *Girdle* or Belt, with which the Priests loyn are girt. The *Stola* is worn in form of a chain about the Priests neck, it covereth both his sides, and hangs down to the knee: it is called *Orarium*, because it is the habit of Orators, that preach to, or pray for the people. *Mantilla* or *Sudarium*, or *Mappula*, or *Phanon*, (for all these names it hath) is a Towel or handkerchieff, carried by the Minister or Priest in his left hand, or on his left arm. *Casula*, or *Cappa*, *Phanon*, is an upper garment which covereth all the body, as it were a little cottage, called in Latin *Casa*. These six ornaments are common to Priests and Bishops; there be nine Ornaments peculiar to Bishops; namely, *Calige*, which are long hose, or stockings; *Sandalia*, a kind of slippers or shoes; *Saccintherium*, a kind of girdle; *Orate* a linnen vail cast over his head; *Tunica*, a long coat down to the heels, therefore called *Talaris*; *Dalmatica*, so called from *Dalmatia*, the country where it was first woven in a garment with long

big and large sleeves, representing the Cross; *Chiro-*
theca are white gloves of Kids skin; *Mitre*, is the My-
 tre or Ornament of the head: *Anulus* is the Ring
 which the Bishop wears, to shew he is betrothed to Christ;
Aspersion is the Bishops crozier staff; *Pallium*, or
 the *Fall*, is the Ornament of Arch-bishops and Patriarchs.
 The *Pall* is not to be worn but in the Church, and in
 case of Mass; yet Pope Gregory permitted it to be worn
 in solemn Litanies out of the Church: upon it are four
 crosses, signifying the four cardinal virtues, Justice,
 Prudence, Fortitude, and Temperance, which ought to
 be in Prelates, which Virtues are not acceptable to God,
 but as they are sanctified by the Cross of Christ, in which
 only they should glory with the Apostle, for the Gentiles
 had these virtues, but knew not Christ his Cross. There
 are also in the *Fall*, three pins or bodkins, signifying the
 three Christian virtues of Faith, Hope, and Charity,
 without which he cannot justly claim or retain his *Pall*,
 they may signifie also a three-fold pricking or compuncti-
 on which ought to be in Prelates. 1. Of compassion
 towards those that are in misery. 2. Of care in the due
 and conscionable execution of their office. 3. Of fear
 to offend God. 4. Their worship consisteth in the Mass,
 where we have many ceremonies, first the Bishop or Priest
 before he begins, sings five Psalms: then he combs his
 head, and washeth his hands, followeth the aspersion of
 holy water, then is the *Inchiusa* or singing at the Priests
 approach towards the Altar, whilst the *Inchiusa* is
 singing the Priest or Bishop walketh towards the Altar
 between a Priest and a Deacon, before whom walketh the
 sub-Deacon, carrying the Book of the Gospel shut, be-
 fore whom march two Taper-bearers, and before them
 is carried the Censer with Incense. When the Priest or
 Bishop comes to the Altar, he takes off his Mytre, makes
 confession, openeth the Book and kisseth it. Over the
 Bishop also, a linnen cloth full of pictures is carried by
 four Ministers in form of a canopy. In their four so-
 lemn processions, to wit, 1. *Candlemas*, 2. *Palm Sunday*,
 3. *Easter*, and 4. *Ascension day*, they have crosses in banners,
 seven Tapers born by seven *Acolyths*, seven Deacons
 following.

following, then the seven Priests, three Deacons, with the confessor, one Sub-Deacon carrying the Gospel, then the Bishop in great state, whom the people follow with the Porters, Readers, Exorcists, Singers, &c. Before the Bishop or Priest ascends the Altar, he boweth himself to the ground, and then confesseth; and during the time of Mass, he boweth his body eight times before the Altar. After confession and absolution, the Priest blesseth the Incense, and puts it in the censer, then he kisseth the Altar and the Book, and takes the censer from the Deacon, with which he fumeth the Altar, and then removeth to the right side of the same, and withal *Kyrie Eleison* is said, not less than nine times in the Mass. *Gloria in excelsis* is also sung, which was the Angelical hymn at Christs Nativity; then the Priest turning to the people, salutes them in these words, *In Iesu Christo*, to whom the Quire answereth, *And with thy Spirit*. Sometimes in the Mass the Priest salutes the people, but varies to them only five times. Then the collects or prayers are said, and after them the Epistle is read, with the face towards the Altar; its the Sub-deacons office to read the Epistle; which done, he delivers the Book to the Bishop, who layeth his hand on the Sub-Deacon, which he kisseth. After the Epistle, is sung the Gradual, so called from the steps of Sion, by which we ascend to Heaven; it is called also the *Responsory*, because the matter thereof answers the matter of the Epistle. Next to this *Hallelujah* is sung. But from Septuagesima Sunday till Easter, instead of *Hallelujah*, the *Tractus* is sung, so called a *Tractus* because it is sung with a long drawing tone, as concerning the mournful condition of man in this life, as *Hallelujah* is the joyful song of Heaven. After *Hallelujah*, is sung the psalm which by them is called *Sequentia*, it is a song of exultation. This done the Priest removeth from the right to the left side of the Altar, whence the Deacon takes the Gospel, and ascends into a high place, where he reads it, with his face to the North; the cross, the censer, and two lights are carried before the Gospel, which is laid upon a cushion, to shew the yoke of Christ is easy, at the reading

falling of it, all stand up, and cross themselves, and
 give glory to God. After this the Canon is recited, and
 the Sermon followeth, which concludeth the first
 part of the Mass. *What is their manner of their dedicating Churches?*
 In the Church to be dedicated or consecrated,
 are painted twelve Crosses on the Walls, before which
 burn twelve Tapers. The Bishop in his Pontificals with
 his Clergy, and the people come to the Church door
 singing Psalms, where he prayeth, and then besprinkles the
 walls with holy water, whilst the Clergy and people go
 singing about the Church. The holy water is sprinkled
 on a bundle of Hyssop. Then the Bishop with his
 whole train returning to the Church porch prayeth
 again, and with his Crozier staff knocketh the door thrice,
 saying these words: *Loft up your heads ye Gates, and be
 ye open, ye everlasting doors, and the King of glory shall
 come. Of whom the Deacons within the Church sing
 at. What is the King of Glory? to whom the Bishop an-
 swereth, The Lord strong and mighty, the Lord mighty in
 battle. Then the door is opened, the Bishop with three
 of his servants entereth, the rest remain without, and
 the Bishop hath wished peace thro' three times to that house,
 as before that again, and he on his knees before the
 Altar prayeth, whilst the Clergy without sing the Le-
 vey, and the Priests carry on their shoulders a chafe or
 vessel containing the Relicks of the Saint to whom the
 Church is dedicated. The Altar with all belonging to it
 is sanctified. The Walls with certain letters painted;
 Salt, Water, Ashes and Wine are exorcised, and mingled
 together, into which he dips his thumb, and makes the
 sign of the Cross on the Altar, walls and pavement.
 Then he offers Incense, and blesseth the Church in the
 name of the Father Son, and Holy Ghost, this being done,
 the Bishop before the Church door preaching to the
 people concerning the anniversary dedication of that
 Church, afterwards dur to the Clergy, of readers also and
 children. After Sermon all are admitted into the Church
 singing. The twelve lights and twelve Crosses, do signify
 the Doctrine of the twelve Apostles which shine in
 the*

Of these
 particulars
 see Stepha-
 nus Duran-
 tus de rici-
 bus Eccle-
 sia, Gal.
 Durandus
 bis ragona-
 le, Alcuin-
 nus de di-
 vinis offi-
 ciis, Inno-
 cent. 3. de
 myst. mis-
 se. Hugo
 de sanct.
 Victor. de
 offic. Ec-
 cles. & in-
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the Church, by which they preached the Cross of Christ. The Bishop representeth Christ making Intercession for his Church, and by the staff of his word knocking at the doors of our hearts. His compassing the Church three times, and his three times knocking at the door, signify his threefold power, in Heav'n, Earth, and Hell: And his threefold right or interest he hath in us, to wit, by Creation, by Redemption, and by the gift of life eternall promised to us. The making of Greek and Latin Letters with a Cross on the Pavement with ashes, shew that the Gentiles are made partakers of the Cross of Christ, but not the Jews: besides that, the rudiments and alphabets of Christianity must be taught the weaker sort, the Oyl, Salt, Water, Ashes, and Wine, which are used in the dedication, have mystical significations. The Wine and Wine represent the two Sacraments of Baptism and the Eucharist. Oyl sheweth our Spiritual medicine, salt, that wisdom which should be in us; our mortification; Hyssop, our purity and sanctification; and the Incense, our prayers.

Q. 11. What use is observable in the dedication of Churches?

A. 1. They hold that no Church is to be dedicated till it be endowed; for he that buildeth a Church, or should be like a Husband that marrieth a Maid, to whom he ought to bestow a Joynture. 2. That the Feast of dedication which from the Greeks they call Ekektis ought to be kept every year; for so it was kept among the Jews, which if it had been unlawful, Christ would not have honoured it with his presence. 3. That the dedication of Churches is a terror to evil spirits, an incitement to devotion and reverence, a means to move God to hear our prayers the sooner; a testimony of our zeal, that Christians are not in this point inferior to the Jews and Gentiles, who would not permit to make use of their Temples for prayer, and sacrifice till first by their Priests they had consecrated and dedicated them to their Deities. 4. That what is in the dedication of Churches visibly acted, ought to be inwardly effected; namely, that if Churches be holy, we should

should not be profane; shall they be consecrated to the service of God, and not will their Churches be filled with hallowed Images; and our souls defiled with unhallowed imaginations? Shall the Church be called the house of prayer, and our bodies (which ought to be the Temples of the Holy Ghost) dens of Thieves? we are only stones, but those of Churches are dead; we are capable of grace and holiness, so are not Churches; for it is confessed on all sides, that Temples by consecration are not made capable of actual holiness, but only made more fit for Divine service. Is it not a great shame that in their Churches lights continually shine: and in the Temple of the Holy Ghost, there is nothing but darkness? that they should burn incense on their Altars: and we be without diligence of Zeal and devotion in our hearts? they make use of outward unction, but we use neither the outward unction of the Church, nor the inward of the Spirit. When we see them make use of Salt, and Holy Water, we should be careful to have Salt within us, and the Water of the Spirit, without which we cannot be regenerated. 5. They teach that Churches may be rededicated, if they are burned down or fallen down, and built again; or if it be doubtful whether they have been consecrated heretofore; but if they be polluted by adultery, or such like uncleanness, they are only to be purified with holy water. 6. That Churches must not be consecrated without Mass, and the Reliques of some Saint, and that only by the Pope or a Bishop, not by a Priest or any inferior order; and that gifts or presents which they call *Apostolates*, be given to the new Church; after the example of *Constantine* the Great, who endowed with rich presents and ornaments the Church which he built at *Jerusalem* to the honour of our Saviour.

But of this subject concerning dedication, read *Durandus* and *Durandus*, *Turrecremata*, *Holienfis*, *Hugo de S. Victore* de Sacram. *Hospinian* *Rabanus Ivo*, &c.

Q. 13. How do they Dedicate or Consecrate their Churches?

A. The Bishop having blessed the water, makes with the same four crosses on the four Horns of the Altar, to shew that the Cross of Christ is preached in all the four corners of the earth. Then he goeth about the Altar seven times, and besprinkles it seven times with

Their Consecration of Altars, &c.

the same follow sanctification; At last after the Altar, and all that belongs to it are hallowed, the Altar is covered with white, Mass is said, and Tapers lighted; so that our holiness and devotion must be accompanied with good works, which must shine before men here as would shine like Stars in the Firmament hereafter.

See the
former
Authors

They also consecrate besides Temples former
and others to minister to the use of the Church; besides these, they consecrate all the ornaments of the Altar; the *Pavement* for making the body of Christ; the *Cover* for the covering thereof; the *Chalice* for the blood; the *Altar* with which the Altar is covered; the *Eucharist* or *Pix* where Christ's body is kept, representing Christ's Sepulchre; the *Cover* for the *Cope* that is *Chests* or *Coffins*, wherein the bones of the Saints are kept. They consecrate also their *vestments* and *Images*, and *Easter Tapers*, their *Fans*, *Incense*, *Holy Water*, *Salt*, *Church yards*, *Bells*, &c. Every one of which have their peculiar prayers; besides, washing, crossing, anointing, Incense, &c. They hold that Bells succeeded the Jewish Trumpets; by which we are awakened and admonished to put on the Armour of God, to fortify our selves with prayer against our spiritual enemies. Bells are more durable than Trumpets, and their sound louder, by which is signified that the preaching of the Gospel exceedeth that of the Law, both in the continuance and efficacy. Bells have clappers, and Preachers have tongues; it is a shame that the one should be vocal, and the other dumb in the congregation served, which has sounding Bells, and dumb Preachers? Or that which has sounding brass, and ringing cymbals, for their preaching; so that as Bells clapper, but no hands; good words, but no good works; which Preach to the ear, and do not profit the heart; like Bells, they will open others' ears, but are not thereby benefited or edified themselves. In the Roman Church they baptize their bells, and give them names, for this, following the example of Jobb who gave the name of *Rephael* to his, the place where he had the Vision of the Ladder; His Bells seldomward break in Lent, and three days before

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before Easter are quite silent; to show the sadness of the time. Church-yards in Greek antiquity, that is, Dormitories (because our bodies sleep there till the resurrection) are consecrated with Crosses, Holy water, incensation and prayers, as the Churches are; they be, as well as Churches, Sanctuaries, and places of refuge; none must be buried here, but Christians who have been baptized; such as die without baptism, or without repentance after Murder, Adultery, self Homicide, or any other grievous sin, though baptized, must not be buried there. In the Church-yard are set up five crosses, one whosoof stands in the middle; before each of these are placed three burning Tapers, fifteen in all. The Bishop beginning at the middle cross maketh a speech, then prayeth, and puts the three Tapers on the top of the cross; the like he doth to all the rest, and in the interim the Litany is sung, and each cross besprinkled with Holy water and fumed with Incense.

Q. 15. What degrees of Ecclesiastical persons are there in the Church of Rome?

The degrees of Ecclesiastical persons in the Church of Rome.

A. They divide their Church offices into dignities and orders; their dignities are these; the Pope, Patriarch, Primate, Arch-bishop or Metropolitan, Bishop, Arch-Priest, Arch-Deacon and Priest or Presbyter. For the Quire there are the Dean, Sub-Dean, Precentor, Succentor, Treasurer, &c. The Popes Senators, or Counsellors, are named Cardinals from Cards, the hinges of a door, because on them, as the door on its hinges, all weighty affairs of the Church are turned. Their orders be seven, to wit, Door-keepers, Readers, Exorcists, Acolytes, or Taper-bearers, Sub-Deacons, Deacons, and Priests. These three also are only sacred orders, the other four are not. The door-keeper is first introduced in his office by the Arch-Deacon, who presents him to the Bishop, and he ordains him, delivering him from the Altar the Keys of the Church, and saying, *Go, and so how as thou shalt so give account to God of the things looked up by these Keys.* The Lecturers or Readers office is to pronounce and read clearly, and distinctly the Lessons appointed to be read in the Church.

Church; none must exercise this function but he who is ordained by the Bishop, who in the presence of the people delivers the book to him, in which he is to read, *and read the word of God; if thou art faithful in this office, thou shalt have a share with them who deliver the same word.* The Exorcist is he who calling on the name of Jesus, by that name doth adjure the unclean spirit to depart out of the possessed, on whom he lays his hands. When the Exorcist is ordained, he receiveth the book of adjurations from the Bishop, saying, *Take and learn this by heart, and receive power to lay thy hands on the possessed, whether he be baptized, or a Gentile, or yet.* The Acolyths or Taper-bearers are they who carry the lights whilst the Gospel is read, or the Sacrifice is offered to represent Christ the Light of the world, and to shew the spiritual light and knowledge which should be in us. Their office also is to provide vessels for the Eucharist. The Bishop ordains them in their function when he ordains them, and then the Arch-Deacon delivereth to them a candlestick with a wax light in it, and an empty tankard, to shew their office is to provide lights and vessels for divine service. These be the Lesser orders which are not sacred, and which they teach Christ himself did exercise; for he performed the Porter or Door-keepers office, when he whipped the money-changers out of the Temple. The Readers office, when he took up the Book and read that passage in *Isaiah, The Spirit of the Lord is upon me, &c.* The Exorcists office, when he cast out Devils out of *Mary Magdalen.* The Acolyths office when he said, *I am the light of the world; he that followeth me, walketh not in darkness, &c.* These be their Sacred offices.

Their sacred Offices.

into his hand the empty Patin and Chalice, saying, *See whose Ministration this is, which is delivered to thee.* From the Arch-Deacon he receiveth then the Tankard with Wine and Water, and the Towel. He wears a Surplice and Belt, as the four former orders do. His coat is girt to him, and he holds a handkerchief, or Towel. They say that Christ performed the Subdeacons office when he turned water into wine in *Cana*, and when after Supper he poured water into a Bason, and washed his Disciples feet. Their second Sacred Order is the Deacon or Minister, whose office is to preach to the people, and to serve or assist the Priest at the Sacraments; to cover the Altar, to lay the oblations thereon, to read the Gospel, and the Epistle also in the Sub-Deacons absence; in Processions to carry the Cross, to say the Litanies; to rehearse the names of those who are to be ordained and baptized, and to name the holy days, &c. They must not administer the Sacraments, but in case of necessity, and by permission of the Bishop or Priest; nor must they without leave sit in the presence of a Priest. When the Deacon is ordained, the Bishop alone layeth hands on him; and blesseth him, and delivers (using certain words) the Book of the Gospel and the *Stole* to him. When he reads the Gospel, the *Acolyths* hold two Tapers before him; not to illuminate the air, by day, but to show what joy and spiritual illumination we have by the Gospel. The Censer also with the Incense is carried, not only to represent Christ, in the sweet smell of whose Sacrifice the Father is well pleased; but also to show Preachers that their prayers must like Incense ascend before God, and that the good fame of their life and Doctrine, must be like the fume of Incense smelling sweetly amongst all men. The Deacon also reads the Gospel in a high place, that it may be heard the better; and to show that it ought not to be preached in corners, but as Christ saith, on the house tops; this is also in imitation of Christ, who when he would teach his Disciples went up into an high mountain. The Gospel is read with the Deacons face against the

the North, that the frozen and cold hearts of the Northern Nations might be warmed and melted by the comfortable heat of this bright Sun of the Gospel. When the Deacon salutes the people, he signs himself with the Cross on the forehead, to shew, he is not ashamed of the Cross of Christ; and likewise on the breast, to put us in mind that we should be ready to crucifie our affections with Christ. At the reading of the Gospel all stand up bare-headed, to shew their reverence: Swords and Staves are laid aside, to shew their peaceable minds, and the Book is kissed, to declare by this their love and affection to the Gospel. They say that Christ performed the Deacons part when he preached and prayed for his Apostles. Their third and highest Sacred order is Priest-hood; when the Priest is ordained, the Bishop with some other Priests lay their hands on his head, and anoints his hand with oil, to signify that not only must the Priest have his head stuffed with knowledge, but his hands must be supple and ready to do good works; the Bishop also delivers into his hand the Chalice with the Wine, and the Patin with the host; saying, *Receive power to say Mass for the quick and dead; and to offer Sacrifices to God in the name of the Lord.* Then the Bishop kisseth the Priest to shew he is his equal in respect of order; whereas, the Deacon and Sub-Deacon kiss the Bishop's hand, to shew they are of an inferiour order. The Priest must not say Mass, till he first have washed, and confessed if he be guilty of any deadly sin, and have put on first the *Amictus*, which like a veil covers his head and shoulders, to shew how Christs Divinity was veiled by his humanity. 2. The *Alba* or *Talaris*, because it reacheth to the heels in Greek *modicus*, which by its whiteness signifieth innocency, and by its length perseverance, two virtues fit for Priests. 3. The Girdle or Belt about their loyns, to shew the subduing of their concupiscence. 4. The *Stola* or *Orarium* about the neck, and hanging cross-way on the breast, signifieth that the Priest must undergo the yoke of Christ, and still meditate on his Cross. 5. The *Mappa* or *Moni-*

Of these passages see Innocent. 3. l. 1. *Mist. missæ* c. 58. *Stephan. Eduensis de sacer. altaris.* c. 10. *Amar. Forin. nat. l. 6. de Eccl. offic.* c. 19. l. 2. *l. 3. Rab. Maurus l. 1. de instit. cler. c. 18. Alcuin. de divin. offic. Alexan. de Alespart 4. Quest. 26. Hugo de S. Victore l. 2. de sacram. part. 4. besides the Councils of Rhemes, of Lateran, of Braccara and divers others.*

See also *Gul. Durand. l. 2. c. 10.*

Office of the Bishop.

pulus, which is a Towel or Handkerchief, for wiping away the sweat from their faces, and moisture from their eyes, representing also the purity that ought to be in the Priests lives. 6. The *Casula* over all the other garments, signifying Charity which is above all virtues. Christ exercised the Priests office when he administered the Eucharist, when he offered the Propitiatory Sacrifice of his body on the Altar of the Cross, and yet whilst he is making Intercession for us in heaven.

Q. 17. *Wherein consisteth the office of the Bishop?*

A. Under this name are comprehended Popes, Patriarchs, Primates, Metropolitans, Arch-bishops, and Bishops. Some will have the Bishop to be a particular order; but indeed the order of the Priest and Bishop is all one, in respect of Catechising, Baptizing, Preaching, Administering the Eucharist, binding and loosing. The Bishop then is an office of dignity, not of order; he hath nine privileges above the Priest, namely, of Ordination. Benediction of Nuns, consecration of Bishops, and imposing hands on them. Dedication of Churches, Degradation, holding of Synods, making of Chrism, hallowing of Clothes and Vessels. Because Bishops are superintendents and overseers, therefore they have the highest Seat in the Church, they are consecrated on the Lords day only, and at the third hour, because then the Holy Ghost descended on the Apostles, to whom Bishops have succeeded. At the Bishops consecration, there must be present at least three, to wit, two Bishops, and the Metropolitan; that the gifts of the Spirit may not seem to be given by stealth and in corners; in this they follow the example of St. James, who was made Bishop of Jerusalem by Peter, James and John. In the Bishops consecration two hold the Bible over his head, one pouring the benediction on him, and the rest laying their hands on his head. By this Ceremony is signified not only the conferring of the gifts of the spirit, but also the knowledge which the Bishop must have of the Gospel, and the care he must undergo to support it. On the Sunday in the evening

evening he is examined concerning his former life, and the Trinity is three times called upon for a blessing. The next morning he is examined concerning his future conversation and faith; and then his head and hands are anointed, and the Myre is set on his head, the Staff also and Ring are given him. The Priest is anointed with Oyl, but the Bishop with Chrism, that is, Oyl and Balsom, to shew that the higher he is in dignity, the more fragrant must his fame and conversation be. He must excel in knowledge and good works, represented by the anointing of his head and hands, *Christ performed the Bishops office, when he lifted up his hands, and blessed his Apostles*; saying, Receive the Holy Ghost; whose sins you forgive, they are forgiven, &c.

Q. 18. What colours do they hold sacred in the Church of Rome?

A. Four, namely White, Red, Black, and Green; White is worn in the Festivities of Saints, Confessors, and Virgins, if they be not Martyrs, to shew their integrity and innocency; In Festivities also of Angels, because of their brightness, in the feast of the Virgin Mary, of All-Saints, (yet some then wear Red) of John Baptists Nativity, of St. Pauls Conversion, of St. Peters Chair; also of the Vigil from Christs Nativity, to the eighth day of Epiphany, except there be some Martyrs days between. On Christs Nativity, on the feast of John the Evangelist, on the Epiphany, because of the Star that appeared to the wise men, on the day of the Lords Supper because then the Chrism is consecrated; on the holy Sabbath till the eighth day of the Ascension; on the Resurrection, because of the Angel that appeared in white; on the ascension day, because of the bright cloud that carried Christ up to Heaven, and the two Angels then in white; on the feast of dedication because the Church is Christs Spouse, which ought to be innocent and immaculate. The Red colour is used in the solemnities of the Apostles, Evangelists, and Martyrs, for they shed their blood for Christ in the festivity of the Cross, also in Pentecost week, because the Holy Ghost appeared in fire; in some places white is

What colours held sacred.

See Du-
randus Ra-
tionale, l.
3. C. 18.

The other
parts of the
Mass.

worn on the festivities of the Martyrs, because it is said *Cant. 5. My beloved is white and red.* White in his Confessors and Virgins, Red in his Martyrs; these are the Roses and Lillies of the Valley. Black is worn upon Good Friday, on all fasting days, on the Rogation days, in Masses for the dead, from Advent till the Nativity, and from Septuagesima till Easter Eve; on Innocents day some wear Black, because of the Mourning in Rome; some Red, because of the blood of those young Martyrs; Green, which is made up of the three former colours, White, Red and Black, is used between the 8. of Epiphany and Septuagesima; likewise between Pentecost and Advent; but in the City of Rome the Violet colour is worn sometimes instead of Black and Red.

Q. 19. *Wherein consisteth the other parts of the Mass?*

A. The second part begins with the Offertory which is sung, and so called from the Priests offering of the Host to God the Father, and the peoples offering of their gifts to the Priest. Then the Priest before he offereth the immaculate Host, washeth his hands the second time, in the interim the Deacon casteth over the Altar a fair linnen cloth, called *Corporale*, because it covers Christs body, and represents his Church the mystical body: it is called also *Palla*, from palliating or covering the mystery above named. There is also another *Palla* or *Corporale*, with which the Chalice is covered. Then the Deacon presenteth the *Patens* with the round Host on it, to the Priest or Bishop; the Deacon alone can offer the Chalice, but the Priest consecrates it, who also mixeth the Wine and Water in the Chalice, which the Deacon cannot do; the Priest poureth out a little on the ground, to shew that out of Christs side, water and blood issued out, and fell on the ground. The water is blessed by the Priest when it is mixed, but not the wine, because the wine represents Christ, who needs no blessing; the Host is so placed on the Altar, that it stands between the Chalice and the Priest, to shew that Christ is the Mediator between God (who is represented by the Priest) and the People, which the water in the Chalice representeth.

bleth. Then the Priest fumeth the Altar and the Sacrifice three times over, in manner of a Cross, to shew *Maries* three-fold devotion in anointing Christs feet, then his head, and at last her intention to anoint his whole body; then the Priest boweth himself, kisseth the Altar, and prayeth but softly to himself; this prayer is called *secreta* and *secretella*, but though it be said in silence, yet the close of it is uttered with a loud voice, *per omnia secula seculorum*, then follows the *Præfatio*, which begins with thanksgiving, and ends with the confession of Gods Majesty; the minds of the people are prepared with these words, *Lift up your hearts*; the answer whereof is, *We lift them up unto the Lord*: then is sung this Hymn, *Holy, Holy, Holy, &c. Heaven and earth is full of thy Glory, &c.* then follows *Hosanna*, and after this the *Canon*, which containeth the Regular making up of that ineffable mystery of the Eucharist, it is also called *Missio* and *Secreta*, because in it is giving of thanks, and the Canon is uttered with a loud voice. The Canon by some is divided into five parts, by others into more: in it are divers prayers for the Church, for the Pope, for Bishops, Kings, all Orthodox Christians, for Gentiles, also Jews and Hereticks; those in particular are remembered, for whom the Sacrifice is to be offered, whose names are rehearsed, for those also that be present at the Mass, and assistant, and for himself likewise: then is mention made of the Virgin *Mary*, of the Apostles, Evangelists and Martyrs; but the Confessors are not named, because they shed not their blood for Christ: then follows the Consecration after many crossings, these words being pronounced, *For this is my body*; the people answer *Amen*; then the Host is elevated, that the people may adore it; and that by this might be represented Christs Resurrection and Ascension: when the Priest mentioneth Christs Passion, he stretcheth out his arms in manner of a cross: the Host is crossed by the Priest five times, to shew the five wounds which Christ received; but indeed, in the Canon of the Mass, there are seven several crossings of the Host and Chalice; in the first the sign of the cross is made three times, in the

second, five times; in the third, twice; in the fourth, five times; in the fifth twice; in the sixth, thrice; and in the seventh, five times; so all makes up twenty five crossings: prayers are also made for the dead. The Deacon washeth his hands, to shew how *Pilate* did wash his hands, when he delivered *Christ* to be scourged. The third part of the Mass begins with the *Pater Noster*, and some other prayers; the sub Deacon delivereth the *Pasins* covered to the Deacon, who uncovereth it, and delivers it to the Priest; kisseth his right hand, and the Priest kisseth the *Pasins*, breaks the Host over the Chalice, being now uncovered by the Deacon, and puts a piece of it in the wine, to shew that *Christ's* body is not without blood. The Host is broken into three parts, to signify the Trinity: then the Bishop pronounceth a solemn blessing: then is sung *Agnus Dei*, &c. that is, *O Lamb of God that takest away the sins of the world*, &c. and then the kiss of peace is given according to the Apostles command, *Salute one another with a holy kiss*. In the fourth part of the Mass, the Priest communicates thus, he takes the one half of the Host for himself, the other half he divides into two parts; the one for the Deacon, the other for the Sub Deacon: after these three, the Clergy and Monks communicate, and after them the People; the Priest holdeth the Chalice with both hands, and drinks three times to signify the Trinity: the Host must not be chewed with the teeth, but held in the mouth till it dissolve; and after the taking thereof, he must not spit, but must wash his hands lest any of the Host should stick to his fingers. The three washings of the Priests hands in the Mass, do signify the threefold purity that ought to be in us, to wit, of our Thoughts, Words and Works: then follows the Post-communion, which consisteth in thanksgiving and singing of *Antiphones*: this done, the Priest kisseth the Altar, and removes again to the right side thereof, where having uttered some prayers for the people, and blessed them, the Deacon with a loud voice saith, *Ite, missa est*; that is, *Go in peace, the Host is sent to God the Father to pacifie his anger*.

Of these
and other
Ceremo-
nies see the
above
named Au-
thors, and
Gabriel
Biel de ca-
none
Missæ.

Q 20. In what else doth the outward Worship consist?

A. The fifth part of their Worship consisteth in their Divine service or office, as they call it, whereof be two sorts; one composed by St. *Ambrose* for the Church of *Milan*; the other by St. *Gregory*, which the Angel in the night by scattering the leaves up and down the Church did signifie, that it was to be spread abroad through the world. In the sixth part, they place much religion in the observation of canonical hours of prayer, whereof at first were eight; four for the night, and four for the day; the diurnal hours are, the first, third, sixth, and ninth; the night hours, the *Vespers* compulsory, *Nocturnals*, and *Mattins* or morning prayers; but now these eight are reduced to seven, to signifie the seven gifts of the Holy Ghost, or the seven deadly sins, or the seven-fold passion of Christ; the *Nocturnals* are said with the *Mattins*, and not apart, as heretofore: every one of these canonical hours begins and ends with a *Pater Noster*: the *Nocturnal* office is the first, and is sung at midnight, in memory that about that time Christ was born and apprehended by *Judas*, and that about midnight, he shall come to judgment: The *Mattins* or *Praises* are said and sung in memory of Christs resurrection, and the Creation of the World about that time; the first hour is kept in memory of Christs being delivered by *Pilate* to the Jews about that hour, and that then the women who came to the Sepulchre, were told by the Angels that Christ was risen: the third hour is in memory of Christs being at that time condemned by the Jews, and scourged: at that time the Holy Ghost was given to the Apostles, who then spoke the great works of God: the sixth hour is in memory of Christs Crucifixion at that time, and of the Suns miraculous defection, the ninth hour Christ gave up the Ghost, his side was then pierced, and then he descended into Hell, the Vail of the Temple was rent, and the graves opened: at that hour also *Peter* and *Paul* went up into the Temple to pray, and so did *Peter* in to an upper chamber, where he fell into a trance: the *Vespers* are observed, because in the evening Christ's body was taken down from the

Other parts
of their
Worship.

the Cross, at that time he instituted the Sacrament, and did accompany the two Disciples to *Emmaus*; at this time is sung the *Magnificas*, because the Virgin *Mary* who compiled this song, is the bright evening Star of the world. Then also the Tapers are lighted, to shew we must have our Lamps ready with the wise Virgins. The *complectory* is so called, because in it are compleatly ended all the diurnal services; it is observed in memory of Christs sweating of blood at that time; he was then also put in the grave. The Song of *Siméon*, *Nunc dimittis*, &c. is sung in the *Complectory*; because as he before his death sung it, so should Christians before they sleep, which is a resemblance of death. In each one of these Canonical or Regular hours are sung *Gloria Patri* with Hymns, Psalms, and spiritual songs, peculiar lessons are read, and prayers said.

See Durandus and Durantus.

Q. 21. *Wherein consisteth the seventh part of their Worship?*

Days Festival in the Church of Rome.

A. In observation of Festival days, to every one of which are appropriated Divine Services or Offices. They begin their Feasts from the Four Sundays in Advent, kept to put us in mind of Christs fourfold coming, to wit, in the flesh in the minds of the Faithful, in death, and in judgment at the last day. In the third week of Advent begins the first of the four Fasts called *Jejunia quatuor Temporum*: and this Fast is for the Winter quarter, the Vernal Fast is in the first week of Lent. The Festival is the first week after Whitsuntide, and the Autumnal in the third week of September. These four seasons of the year resemble the four ages of mans life, to wit, his child-hood, Youth, Man-hood, and Old age, for the sins of which we ought to fast. They observe also the Fasts of Lent, and of Fridays, and on the Days of the Apostles. Saint *Lawrence* alone of all the Martyrs, and Saint *Martin* of all the Confessors have their Fast. On the Eve or Vigil of Christs Nativity, a lesson is read out of *Exod. 16*. concerning the *Manna* that fell in the Desert, to prepare the people for the due receiving of the true *Manna*, Christ Jesus the next day, in which are sung three Masses, to shew that Christ was born to save those

Festival days of Christ.

those that lived before, under, and after the Law: The first is sung at midnight with the Angelical Hymn, the second at the breaking of the day, in which communion is made of the Shepherds that came to see Christ: The third Mass is at the third hour, in which are read Prophecies, Gospels, and Epistles, shewing Christs Nativity. On the Sunday following, are Lessons of the same Nativity: the first of *January* being the eighth day after the Nativity, is observed in memory of Christs Circumcision, who in this would be subject to the Law, would teach us humility, and mortification, and would shew himself to be true Man, and the Messiah. The *Epiphany* is kept in memory of the Star that appeared, and of the three wise men that offered him gifts; and because on the same day Christ was baptized, when the whole Trinity appeared, it is called *Theophania*: and because on the same day Christ turned water into wine at the marriage in *Cana*, it is called *Bethphania* from the house where the miracle was done. The eighth day after the *Epiphany*, is kept in memory of Christs baptism. Every Sunday throughout the year hath its peculiar Service or office: chiefly *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, Sundays. Their Lent-Fast, which is kept in memory of Christs forty-days Fast, begins on Ash-wednesday, in which consecrated Ashes are put on their heads in sign of humility, and mortification, and to shew we are but Dust and Ashes. During the Lent every day in the week, as well as the Sundays, have their proper service and devotion: on the fifth Sunday in Lent, they begin the commemoration of Christs passion. *Palm Sunday* is kept in memory of the branches of trees cut down by the people and borne by them, when Christ was riding in triumph to *Jerusalem*: therefore this day the Priest blesteth and distributeth branches of trees. The three days immediately going before *Easter* are kept with much sadness and devotion: their *Mattins* end in darkness, the Bells are silent, all lights are put out, &c. Three sorts of Oyl are blessed on this day, to wit, that of baptism, that of the Sick, and that of the Catechumens, the Bishop breath-

breatheth on the Oyl three times, to signify the Trinity, whereof the Holy Ghost represented by the Oyl is one of the Persons. After evening service the Altars are stripenaked, to shew Christs nakedness on the cross. In some places also they are washed with Wine and Water, and rubbed with Savin leaves, to represent the blood and tears with which Christ our true Altar, was washed, and the thorns he was crowned with. In *Parascovia* is kept a strict and fast silence, no Mass is said this day: Christs passion is read in the Pulpit uncovered, the dividing of Christs garment is represented by the *Sub-Deacons*, much adoration is given to the cross. Christs body is carried by two Priests to the Altar, which body was consecrated the day before; for on this day, and on the holy Sabbath, the Sacrament is not celebrated, because the Apostles those two days were in great fear and sadness: And so there is no divine office this Sabbath. On this day the *Agnus Dei*, or Lams of Wax are consecrated, to defend those that carry them, from Thunder and Lightning. The *Paschal Taper* is also consecrated, and the fire which was put on it renewed by new sparks out of a flint, to represent Christ the true Light of the world, and that stone cut out of the mountain: on the Taper (being lighted) are fastned five pieces of frankincense, to represent the spices brought by the women, and Christs five wounds. The Taper hath three things in it representing Christ. The cotton or wick signifieth his Soul: the wax his Body: and the light, his Divinity. It also putteth the people in mind of the fiery Pillar which went before the *Israelites* to *Canaan*. The light of the Taper also signifieth both the light of the Gospel here, and the light of glory hereafter. The Lessons are read without title or tone; the Fonts or *Baptisteria* are also blessed this day; to shew that by baptism we are buried with Christ: the Priest in consecrating the water, toucheth it with his hand, dips the Taper in it, bloweth on it, and mixeth the chrism with it: baptism is to be administered but twice a year; to wit, at this time, and on the day of Pentecost, except in case of necessity: besides divine

anionies used in baptism, the Priest bloweth three times on the Infant, gives him *chrism*, and a white garment. Four sorts are excluded from being witnesses in Baptism; namely, religious persons, Infidels, such as are not confirmed, a man and his wife together; for becoming spiritual parents, they are not to know one another carnally any more. They say divers Letanies in baptism; Confirmation is done by the Bishop, who anoints the child with *chrism* on the forehead, as the Priest had done on the crown of his head in baptism. The reason why the child is twice anointed with *chrism*, is because the Holy Ghost was given twice to the Apostles; once here on earth before Christs Ascension, and once from heaven in a fuller measure after Christs Ascension. By the first they receive a new birth, or regeneration; by the second growth, strength and perfection. Therefore this Sacrament of confirmation is called by the Greek Fathers *τελειωσις* perfection or confirmation. The *chrism* wherewith they are anointed, is made and consecrated on the day of the Lords Supper, because two days afore *Easter*, *Mary Magdalen* anointed Christs head and feet. The Priest must not confirm except by delegation from the Pope; this belongs only to the Bishop, because it is an Apostolical Benediction, and Bishops are the Apostles successors. Confirmation is not to be given to those that are not baptized; because the character of this Sacrament, supposeth the character of baptism. Neither must children be confirmed till they be able to give an account of their faith. Then the Bishop strikes the child on the cheek with his hand, to shew he must be content to suffer for Christ. On the holy Sabbath, the Altars begin to be covered again, *Gloria in Excelsis* is sung, the Bells are rung, as the preparatives for the Resurrection; but before the Gospel, incense is carried in hand and others of light, to shew that the light of the world was supposed to be yet in the grave by the women that went to embalm him. And the Post-communion is not sung, to shew how the Apostles were silent, when Christ was apprehended.

Q. 23. What be their holy days which they observe?

A. The chief is the Feast of *Easter*, in which the Churches, Altars, Crosses, and Priests, are clothed in their best ornaments; nothing this day must be eaten or drunk without the Priests benediction, and sign with the Cross. In *Easter* week the custom was in imitations, to say *The Lord is risen*, and to answer thus *Thanks be to God*, and then to kiss each other; which custom is yet observed by the Pope to the Cardinals when he sayeth Mass this day. The next Sunday after *Easter* is called *Dominica in albis*, because they that are baptized on the Holy Sabbath, lay aside on this day their white Garments. The second Sunday is called *Expectationis*, the day of expectation or looking for the coming of the Holy Ghost. On *Easter* day before Mass, there is a solemn procession of the Priests clothed in white, singing the Resurrection; before whom are carried Tapers burning, Crosses, and Banners. There are also Processions all the week after to the Fountains, singing, in imitation of the *Israelites* rejoicing for the drowning of their enemies in the red Sea: Baptism is the sea, and our sins are our enemies; every day also the week the *Neophytes* are led to the Church by their godfathers and godmothers, with wax Tapers before them which on the next Sunday, called *in albis*, they offer to the Priests. From the *Offertory* of *Easter* till *Whitsunday*, are sung two *Hallelujahs* every Sunday, and on every working day, to shew that the joys of Heaven are represented, which the soul only participates in the Resurrection, and after that, soul and body together, which is a double *Hallelujah*: every day in *Easter* week hath its peculiar Epistle and Gospel, mentioning the Resurrection of Christ, and our happiness in heaven: to this same purpose hath every Sunday after *Easter* its peculiar Mass and Service. *Trinity Sunday*, which is the fifth after *Easter*, is so called from praying or asking; for being *Ascension* day is near, and we cannot follow Christ corporally into Heaven, therefore we are taught to follow him by our prayers: three days then before *Ascension* day, are *Trinity*, *Trinity*, *Trinity*.

prayers both for spiritual and temporal blessings ;
 the Letany used at this time is called the Lesser, invent-
 ed by *Mamertus* Bishop of *Vienne*, in a time when
 Wolves and other wild Beasts had broke out of the
 woods, and killed divers people ; the greater Letany
 is the invention of *Gregory* the first, when *Rome* was
 afflicted with a great Plague, caused by the poysonable
 breath of Serpents ; on these Rogation days there used
 to be Processions, with Crosses, Relicks, and Banners
 carried before, singing also and praying for divers
 blessings ; among the rest, for the fruits of the earth :
 on Vigil or Eve of Ascension hath its proper Mass ;
 on Ascension day is a solemn Procession ; on the Sunday
 next, promises are read concerning the coming of the
 Holy Ghost : on Whitfun Eve Baptism is celebrated as
 it was on Easter Eve ; for as we are dead with Christ in
 Baptism, so we are Baptized with the Holy Ghost,
 which was accomplished when he came down on the
 Apostles : The Feast of Pentecost is kept seven days,
 in which time, because of Baptism, white is worn, this
 colour signifieth that all who are Baptized, are made
 kinsmen to God the Father, for the Priests Garment is
 white : it sheweth also the innocency and purity that
 ought to be among Christians : and it puts them in mind
 of the resurrection, and glory of the life to come. They
 understanding, in sign of liberty obtained by the Spirit :
Psalm and *Gloria in excelsis* are sung often this week ;
 from Easter till this time, no man is bound to fast ;
 this feast is observed seven days, to shew the seven gifts
 of the Holy Ghost : and every day three Lessons are read,
 because all the seven gifts are included in these three,
 Faith, Hope, and Charity. The next Sunday is kept
 to the honour of the Trinity : for as Christmase was or-
 dained to be kept in honour of God the Father, who sent
 his Son into the world, and Easter to Christ the Second
 Person, and Whitunday to the third person : so this
 Sunday was instituted to the three persons together,
 and from this day are named the other Sundays till
 Advent, whereof are twenty six ; so each of which
 is appropriated a peculiar Mass, with Lessons and Psalms
 for each day.

See the Au-
 thors above
 named.

Q. 23. What

Q. 13. What be their canonical hours of prayer?

Their canonical hours of prayer and observation thereupon.

A. Their set hours of prayers are called canonical, because they are prescribed by the canons of the Church, and regularly observed by devout people. These hours they ground upon the practice of *David* and *Daniel*, who prayed three times a day. These hours are seven, because *David* speaketh of calling upon God seven times a day, because the gifts of the Holy Ghost are seven, and the foul spirit bringeth seven spirits worse than himself; there be seven deadly sins; the walls of *Jericho* fell down at the blowing of the seven Ram-horn Trumpets; there were seven Aspersions in the Levitical Law, *Levit.* 14. and 16. We read also of seven Lamps, and seven golden Candlesticks. These canonical hours are not only for the day, but also for the night, after the example of *David* and *Christ*, who spent some part of the night in prayer; and of the Church in the *Canticles*, which sought *Christ* in the night. The Prince of darkness is most busie in the night to assaule us, therefore we ought to watch and pray, that we may not be slain with the Egyptian first born in the night. The *Nocturnals* or night praises, are said at midnight, because at that time *Paul* and *Silas* praised God; and so did *David*. About that time *Christ* rose from the Grave, as the Greek Church believeth, but the Latin Church holdeth that he arose in the morning. The first hour of the day is dedicated to prayer; that whilst the Sun riseth, we may call upon the Sun of righteousness, who bringeth health under his wings. About that hour he was mocked, spit upon, and buffeted: and at that hour after his resurrection, he was seen by his Disciples standing on the Sea-shore. To whom the first fruits of the earth were offered in old time: to him also should the first fruits of the day be offered. The third hour is consecrated to prayer, because then *Christ* was crowned with thorns, and condemned by *Pilate*. It was the third hour also that the Holy Ghost descended on the Apostles. The sixth hour is canonical, because then *Christ* was crucified; at that hour *Peter* went up to the top of the house to pray, *Acts* 10.

and then it was that Christ asked water from the woman of Samaria. The ninth hour is for prayer, because then Christ gave up the ghost; so Peter and John went into the Temple at the ninth hour of prayer, Acts 3. The evening also is a time for prayer; then they have their *Vespers*, because the Jews had their evening Sacrifice: then it was that Christ instituted the Sacrament of the Eucharist at his last Supper. And then was his body taken down from the Cross. The hour of the *Supper* about the beginning of the night is canonical also; in memory of Christs burial. And because David would not go up into his bed, nor suffer his eyes to slumber, till he had found out a place for the Temple. Then is sung the song of old *Simcon*, *Nunc*

Of these hours Cassianus speaks, Rhabanus Maurus, Isidor, Amalarius, Fortunatus, Rupertus, Tuitent.

Q. 24. What else may we observe about these canonical

A. That all Priests, Deacons, and Sub-Deacons, are bound to observe these hours, so are also Monks and Nuns, if they be not Novices. But the inferiour Orders of Clergy that are not beneficed, as they are not debarred from Marriage, so they are not tied to these Canonical hours. They also that are excommunicate and degraded, are to observe these hours, for the character is indelible; but sick persons and such as have any natural impediment are excused. Again, these Canonical prayers are not to be said every where, but in the Church, because the multitude of petitioners makes prayers, the more efficacious; otherways, they acknowledge that private prayers may be said any where. The times also, order, and reverence, must be observed in saying of these prayers, and diligent attention must be used without wandering thoughts; the attention must be fixed, not only on the words and sense thereof, but chiefly on God the object of our prayers; and devotion must be used both outward in prostrating of the body, and inward in humility and submission of the mind. But on Sundays and all the time between *Easter* and *Pentecost* they pray standing, to shew their readiness (being risen with Christ) in seeking

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the things that are above. Beneficed men who neglect in six months time to say the Canonical Prayers, are to lose their benefices. In the first Canonical hour the *Agnus Dei* is said; so is the Lords Prayer, and the Creed, but with a low voice, to shew that Prayer and Faith consist rather in the heart than in the tongue. In the third our prayers are said for the dead, as well as for the living. The sixth hour they say *Adieu* and was cast out of Paradise, therefore they hold it then a fit time, by Prayer to enter into Gods favour again. The ninth hour Christs side was pierced, out of which flowed water and blood, the two Sacraments of the Church; then the Vail of the Temple rent asunder, the graves opened, and Christ descended into Hell, all which do furnish sufficient matter for Prayer and praises that hour. In the end of the day are said the *Vespers* or evening service, to signify that Christ came in the end of the World. In the evening Christ washed his Disciples feet and was known to the two Disciples in breaking of bread, as they were going to *Emmaus*. Five Psalms are then said, in reference to Christs five wounds, and to expiate the sins of our senses. In the evening is sung the *Magnificat*, to shew that in the evening of the World, the Virgin brought forth Christ, in whom is our chiefest joycing. And then are Lamps lighted to put us in mind that as the wise Virgins we should have our Lamps ready to meet the Bridgroom. The *Completory* is a fit time for prayer, because then Christ prayed, and shed blood in the Garden. The song of *Simeon* is then sung, for as he immediately before his death uttered these words, so should we before our sleep, which is a resemblance of death. Four Psalms are then said, to expiate the sins of our childhood, youth, manhood, and old age. The Creed is said the first hour and *Completory*, to shew that all our works must begin and end in faith. About midnight are said the *Nocturns*, because about that time the *Egyptian* first born were slain, then Christ was born, then was he apprehended by the Jews: then are we in greatest danger, when

See *Gabriel-Biel* in
can. missa.
Navar.
de Orat. &
bor. can.
Durandus
in rationa-
li, Duran-
us de riti-
bus. Eccle-
sia, &c.

The Prince of darkness most buſie in his works of dark-

Q. 25. What may we obſerve concerning their Pro-

A. They ground their Proceſſions on the practice *Their Pro-*
of David and Solomon, when the one accompanied the *ceſſions and*
Ark in Triumph to the Tabernacle, the other to the *Obſervati-*
Temple. They have four ſolemn Proceſſions, namely *ons therein.*
the Purification of the Virgin, on Palm Sunday, on
Maſſer day, and on Holy Thursday, being the fortieth
day after Eaſter, and the day of Chriſts Aſcenſion,
in memory of that Proceſſion which Chriſt made
with his Diſciples, when they walked to the Mount of
Olive from whence he aſcended to Heaven; as there is
a Proceſſion every Sunday in memory of Chriſts Re-
ſurrection, ſo there was wont to be another every
Thursday in remembrance of his Aſcenſion; but be-
cauſe of the multitude of Feſtivals this is kept but once
only ſolemnly, yet every Sunday it is remembered in
the days Proceſſion. They hold alſo that theſe Proceſſi-
ons were typified by the *Iſraelites* coming out of *Eg-*
yp. For as *Moſes* delivered them from the Tyranny of
Pharaoh, ſo hath Chriſt freed us from the oppreſſion
of Satan. The Tables of the Law were received on *Si-*
nai, and carried before the people, ſo the Goſpel is taken
down from the Altar, and carried in their proceſſion.
Every pillar went before the *Iſraelites*, and burning
Tapers are carried before the people in theſe ſolemn
days; as every Tribe had their arms and colours carried
before them, ſo here are carried Croſſes and Banners.
Their Levites bore the Tabernacle, and our Deacons
carry the Colter or Pix. Their Priests carried the Ark,
our Priests carry the Holy Relicks. In their Pro-
ceſſion, *Aaron* followed in his Ornament, and in ours,
the Biſhop in his Pontificals. There was the ſounding
of Trumpets, here the noſe of Bells; there was ſprink-
ing of Blood, here of holy water, &c. They carry
Banners and Croſſes in memory of that Croſs ſeen in
Heaven by *Conſtantine*, and which after he always
wore in his Banners. Beſides theſe triumphant Pro-
ceſſi-

Of these
things see
the fore-
named
writers.

Festival
days of the
Saints.

cessions, they have also in times of publick Calamity, mournful Processions, which they call *Rogations*, and the Greeks *Litania*, that is prayers or supplications, of which there is the greater *Litania* kept on S. Mark's Feast, and invented by *Gregory* the first in a great Plague at *Rome*. The lesser *Litania* is kept three days before the Ascension, and was invented at *Vienne* by *Mammertus* Bishop there, in a time when there were great Earth-quakes and Irruptions of Wolves which in *France* did great hurt: this is called the lesser *Rogation*, because it was found out in a lesser City than *Rome*, and by a lesser Bishop than *Gregory*, yet the lesser is more ancient by 80. years, for it was devised in the time of *Rome* the Emperour of *Constantinople*; whereas the other was found out in the time of *Mauritius*, who was contemporary with *Gregory* the great. Pope *Liberius* appointed that should be *Litanies*, when Wars, Plague, or Famine threaten; which commonly fall out about the time of the year, wherein the memory of Christs Ascension is observed.

Q. 26. Wherein consisteth the Eighth part of the Worship?

A. In the Worship of the Saints, whom they honour with Temples, Chappels, Altars, Images, Holy-days, mentioning of their names in the Mass, reserving and worshipping their Relicks, praying to them, &c. They divide them into four ranks; namely, *Apostles*, *Martyrs*, *Confessors*, and *Virgins*. The Festival days of the Saints, kept in memory of their martyrdom, are called *Natales*, that is birth-days; For then they began truly to live, when they died for Christ in the Kalender. The following Saints have their Holy-days; *Fabian* and *Sebastian*, *Agnes*, the conversion of S. *Paul*, *Julian*, *Agatha*, the purification of *Mary*; this day is a Procession in memory of that procession which *Joseph* and *Mary* made to the Temple: this Feast was instituted in the time of *Justinian*, upon a great Mortality which then hapned, and Candles this day are carried with great solemnity, to shew that our light should shine before men; that Christ who was this day presented in the Temple.

Temple, is the true Light of the world; and that like-
 wise Virgins, whereof *Mary* was the chief, we should
 have our Lamps ready: the Feast of *St. Peters* chair is
 kept in memory of his advancement first to the Bishop-
 rick of *Antioch*, then of *Rome*: the Feast of the An-
 nunciation is kept in memory of the tidings which the
 Angel brought to *Mary* of her conception: on the first
 of *May* is the Feast of *Philip* and *Jamus* the lesser, the
 son of *Alphus*, and Brother of our Lord. Who was the
 first Bishop of *Jerusalem*, had seen Christs Transfigurati-
 on, and for preaching Christ, was thrown down from the
 pinnacle of the Temple by the Jews: the other called the
 greater, and of *Compostella*, was the Son of *Zebedee*,
 and brother to *S. John* the Evangelist: on the third
 day of *May* is the invention or finding of the Cross
 by *Helena*, *Constantines* Mother: the Feast of *S. John*
Baptist is kept the 24, of *June*, in which are fires made,
 and Torches carried, to shew that he was a shining and
 burning Lamp: the Feast of *Peter* and *Paul* is kept the
 29 of *June*, in memory that they both suffered in one
 day under *Nero*: on the 25 of *July* is the Feast of *S. James*
S. Johns brother who preached the Gospel in *Spain*, and
 returning to *Jerusalem*, was beheaded by *Herod*: the
 Feast of the seven Sleepers is on the 27 of *July*; these fly-
 ing from the persecution of *Decius*, hid themselves in a
 Cave, where they slept about 300 years, &c being awaked,
 thought they had slept but one night: the Feast of *S. Pe-
 ters* chains is kept *August* the first, in memory of *Peters*
 miraculous delivery from *Herods* prison, when the chains
 fell from him of their own accord. The Feast of *S. Lau-
 rence* is kept *August* 10. in memory of his Martyrdom
 under *Valerian*; he was Arch-Deacon of *Rome*, after
 whom, none there have had that title: the Assumption
 of *Mary* is on the fifteenth of *August*, this is her greatest
 Feast, for it is ushered in with a fast, and hath its *Obsequy*:
 on this day herbs and flowers are gathered and blessed,
 because she is compared to the Rose and Lilly: *S. Bar-
 theolomew* Feast is on the 24 of *August*, he preached in
India, and then in *Albania* of *Armenia*, where he was
 first slain, and then beheaded, therefore some keep the

Feast of his Exorcism, others of his Decollation. *S. John Baptist* Decollation is kept the 29 of *August*; his head hath been removed from divers places: The *Nativity of S. Mary* is celebrated the 28th of *September*; it was kept in Heaven by the Angels, (so goeth the Story) long before it was observed by men here on Earth: the *Roman Church* celebrates no Nativities, except the of *Christ*, of his Mother, and of his Forerunner: The *Exaltation of the Cross* is kept the 14th of *September*, in memory of the Cross recovered from *Cosroes*, King of *Persia*, by the Emperor *Heraclius*, and by him carried in Triumph into *Jerusalem*; the Feast of *S. Matthew* the Apostle and Evangelist, is on the 21 of *September*, in Remembrance of his sufferings for *Christ* in *Ethiopia*, where having planted the Gospel, he was beheaded there: *S. Luke* day is on the 18 of *October*, he was a Painter, Physician, and Evangelist, and the Disciple of *S. Paul*: the Feast of *Simon and Jude* is kept on the 28 of *October*, these were brothers, and Sons to *Mary Cleophas*, who married to *Alphaeus*; they had two Brothers more, to wit, *James* the lesser, and *Joseph* called *Bartholomew*, and so named *Justus*: *Simon* was called *Zelotes*, and *Canaanite* from *Cana* of *Galilee*: *Jude* was named *Thaddeus* and *Lebbaeus*: *Simon* preacht in *Aegypt*, afterward he succeeded *James* in the See of *Jerusalem*, where he was crucified: *Jude* preached to the *Medes* and *Persians*, and suffered in *Persia*: the first of *November* is dedicated to all the Saints, because there be more than can have particular days assigned them. The old *Romans* worshipped all their gods together in one Temple called *Pantheon*; *Christians* held it fitter to worship all the Saints and Martyrs in the same Temple, under the name of *S. Mary*; this Feast is ushered in with Fasting the day before, and backed with prayers for all Souls in Purgatory the day after. *S. Martin* Bishop and Confessor, is honoured the 11 of *November*, for his Charity to the poor, in parting with his own Garments to cloath them, and for his Humility, in that he would Dye on no other bed but on a heap of Ashes; this Feast hath its Vigil and Office. They thought that he should be thus Honoured by Men, who had

had been Honoured by Angels. The 30 of November is *S. Andrews* day; he preached in *Scythia, Arabia*, and other places thereabout, and suffered death on a Cross; his bones, with those of *S. Luke*, were translated to *Constantinople*, in the time of *Constantine* the second. The sixth of December is for *S. Nicholas*, the Bishop, famous for his charity, boldness, and constancy in the maintenance of Christianity. They write that being an Infant, he would never suck his Mothers breasts but once on Wednesdays, and Fridays. The 21 of December is for *S. Thomas*, who preached to the *Indians*, and by their Idolatrous Priests was first shot with arrows, and then thrust through with a lance, as he was at his prayers. *S. Stephen* is celebrated the six and twentieth of December; as he was the first Martyr, so he deserved to be the first in the Kalender: the first Martyr is placed next to Christs Nativity, to shew Christ was born, that we might suffer; and Christs Nativity here on earth, was the cause of *Stephens* Nativity in Heaven. *S. John* the beloved Disciple, is honoured on the seven and twentieth of December: he escaped miraculously, first poyson, and then burning Oyl. The eight and twentieth of December, is for the *Innocents*, who suffered in their Infancy by *Herod*, for the Infant King of the Jews Christ Jesus; there are multitudes of Saints more, who are placed in the Kalender, as *Ambrose*, Bishop, on December 7. *Anselmus*, Bishop, April 21. *Augustine*, Bishop, August 28. *Babylas*, Bishop, January 24. *Barbara* the Virgin, December 4. *Barnabas* the Apostle, June 11. *Basil*, Bishop, April 26. *Basil* the Great, January 1. *Bernard*, Abbot, August 20. *Bonaventure* the Cardinal, July 14. Three *Bonifaces*, and three *Katherines* on several days. *Christopher*, Martyr, July 25. *Clement* Pope and Martyr, November 23. *S. Pauls* conversion, April 25. *S. Austins* conversion, May 5. *Cyprian*, Martyr, September 26. *Dionysius* the *Areopagite*, October 9. *Epiphanius*, Bishop May 12. *George*, Martyr, April 24. *Gregory* the Great Pope, March 12. *Gregory Nazianzen*, Bishop, May 9. *Gregorius Thaumaturgus*, November 17. *William* Confessor, February 10. *Iheron* September 30. *Ignatius*, Bishop and Martyr, February

February 1. Ignatius Loyola, July 31. Johannes Crisostom, Bishop, January 27. John Damascen, May 6. Joseph, Maries husband, March 19. Irenaeus Martyr, August 26. Julianus, Martyr, January 9. Justinus Martyr, April 13. Landfrancus, Bishop, July 3. Laurence Martyr, August 10. Lewis, King, August 25. Mary Magdalen, July 22. Matthias, Apostle, February 24. Michael, Archangel, September 29. Narcissus, Bishop, October 29. Olave, King, July 29. Patrick, Bishop, March 17. Polycarpus, Bishop, January 26. Severinus Boethius, October 23. Thomas, Bishop, December 29. Thomas Aquinas, March 7. Vigilius, Bishop, June 26. There are multitudes more in the Roman Calendar, but these are the chief which I have culled out: They have also holy days for some eminent Jews as Daniel the Prophet, &c. For Angels also and for dedication of Churches, which the Greeks call *Eccœnia*, a custom borrowed from the Jews.

But of these passages see the Roman Martyrology, Baronius, Surius, Durandus, Fasti Martia, Lipopolous, &c

Q 27. What Ornaments and Vessels do they use in their Churches dedicated to Christ and the Saints?

Their ornaments and vessels, used in Churches dedicated to Christ and the Saints.

A. They have in them their Reliques, Pictures, Images; Crosses also and Crucifixes, the Images also of Angels, which they paint with wings to signify their swiftness, and sublimity of their nature; with white garments also to shew their purity. The Images of Christ and of the Saints, are painted with the Sun beams about their heads, to represent the glory they are in. God the Father is represented like an old man, because he is described by Daniel like the ancient of days. The Holy Ghost is painted like a Dove; because in that form he appeared on Christ. They have Chalices not of Glass, because subject to breaking; not of wood, because that is porous and drinks in the liquor; not of brass nor copper, because of the bad smell thereof, and rust, and cankers; but of silver or gold. They have also candlesticks, tapers, and lamps, which they burn to the Saints by day, to shew they are not in darkness, but in light. They Censers and Incense represent Christ, and the Prayers of the Saints, which like Incense ascend before God; their odors are burnt in their Churches, both to expel bad vapors, and to refresh the senses. They have also their

flap

laps or fans to drive away flies from the Chalice; after the example of *Abraham* who drove away the birds from his sacrifice, and to teach us that we should drive away all wandering thoughts when we pray. Their *Pan*-*tyles* and other vessels shining bright, put us in mind how we should shine in our conversation. The Corporal is the linnen cloath in which the Eucharist is covered, signifying how Christs body was wrapped up in fine linnen; for as linnen is first washed, and then wrung, and lastly dried; so must our souls be first washed in tears, then wrung by repentance, and lastly dried by the heat of the love of God. Organs are also used in Churches to excite the mind, and to stir up devotion. Yet in the Popes Chappel there are none, perhaps to shew that he needs no such helps. Their Altars are inclosed with rails, to keep off the people, for the Priests only have access to them; they were anciently places of refuge, and are covered all the year, except in the passion week, then they are striped, to represent Christs nakedness on the Cross. Ordinarily the Altar is placed towards the East, yet in the Church of *Antioch* it was placed towards the West. On the Altar stands the *Piscin*, or *Ciborium*, which keepeth the Host for strangers, sick persons and travellers; but it must not be kept above seven days, lest it mould; therefore the Priest must eat it himself, and put in a fresh one. They have Fonts, called *Baptisteria*, of stone, in which the water of Baptism is consecrated by the Priest, who poureth oyl into it; he also by breathing, and by certain words exorciseth the evil Spirit. Salt is consecrated, and put in the childs mouth: to shew that he must have spiritual Salt within him. Then the Priest layeth his hand on the childs head, in sign he is reconciled and made a member of the Church. Then he signeth his fore-head with the sign of the cross, that hereafter he may not be ashamed of Christ crucified. He puts his finger into his ear and into his nostrils also with spittle; saying to his right ear *Epphata*, that is, *be thou opened*, to shew that by nature we are deaf in spiritual things, as was that man whom Christ after this manner cured in the Gospel. The touching of the nostrils sheweth that

See Inno-
cent. 3. l. 2.
de myst.
missa. Rab.
Blaurn de
inst. cleric.
Amalar.
Fortun. de
eccles. offi-
ciis. Hidor.
de eccles.
officiis. Al-
cin. de
eccl. missa
Durantm,
&c.

that the child must remember his vow in Baptism, so long as he hath breath in him. Then he anoints the Child two times, that he may renounce the devil and all his works, &c. The breast is first anointed, then the shoulder, to shew the strength of our love, and faith in the Trinity, and that withal we must be wrestlers against all spiritual wickedness. The Child is three times dip't in the water, and in some places only sprinkled, to shew Christ's three days burial, and our faith in the Trinity. After baptism the child is anointed by the Priest on the forehead with chrism, and clothed in white, to signify he must cast off the old man, and be clothed with innocency: Anciently those that were baptised at Easter, wore white all that week, which they laid aside the Sunday following, called therefore *Dominica in albis*; this also signified the glory of the resurrection. Then a Wax candle burning is given to him, to shew the light of faith and knowledge that should be in him, and with which he should be ready to meet the Bridegroom: Then the Godfathers are instructed concerning the duty to the child.

Q. 18. What other Ornaments have they in their Churches?

A. They have three Vials or Flaggons for oyl, which the Priest carrieth on the day of the Lords Supper; one holds the oyl of the *Catechumens*, the second is for the *Chrism*, and the third for the oyl of the sick. With the *Chrism*, the baptized are anointed on their crown; and they that are confirmed, on the forehead, and so are they who be ordained. The *Catechumens* and sick are anointed with single oyl. They have also in their Churches holy water Pots, which by some are called *Amala*, by others *Stula*, and *Aquiminaria* and *Xerica* and *vesperalea*. This pot must be of stone or Marble, at which is tied with a chain the holy water sponge; with this spongy water they are sprinkled that enter into the Church, because anciently they washed before they entered into the Temple, to shew that with pure and sanctified minds we must come before God. They have also Bells which they sprinkle with water, and consecrate with certain prayers: these have succeeded the Trumpets used by the Jews, to call

call together the Assembly. They have also Altars which they anoint, and consecrate; and Holy Reliques, *Where of many doubtless are superstitions and false; therefore no new Reliques are to be received without the Bishops approbation, nor to be honoured without the Popes authority.* And because the Altar represents Christ, therefore the Priest after Mass, in sign of reverence and subjection kisseth the Altar; by which also he sheweth the great desire the Church hath to enjoy Christ when she saith, *Let him kiss me with the kiss of his mouth.* The Vestry is the place where the sacred Vestments (of which we have already spoken) are kept. Here the Priest before Mass puts on his Holy Garments; in this place they say Represents the Virgins Womb, in which our great high Priest put on the Garment of our Humane Nature, that in it he might offer the true propitiatory sacrifice to God his Father; for the sins of the world. They make also every part of their material Temple, to have a mystical signification; the Quire represents the Church triumphant, the main body the Church Militant; the Porch or great Door is Christ, by whom only we have access to the Father; the windows are the Scriptures, which give light to the spiritual Church; the pillars are the Apostles by their Doctrine supporting the Church; the Pavement is Humility and Faith; the Cover is Gods protection; the Tower with the Bells are the Prelates, which ought to be eminent in their conversation, and sounding in their preaching; the Cook on the top thereof, is to put them in mind of their vigilancy; the Lights that shine continually in their Churches, are to signify our good works which should shine before men.

Of these and many more see Durandus in his Rationale and the other writers above named.

Q. 29. What office do they perform to the dead?

A. They have a peculiar Office or Service for the Dead in Purgatory, which some perform every third day, that they might be partakers of Christs Resurrection, who over-came death that day; some again every seventh day, that they may attain to the Eternal Sabbath or rest in Heaven, whereof Gods resting from the works of Creation on the seventh day, was a Type. Others perform this Office the thirtieth day, because

Their Office performed to the dead;

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the *Israelites* mourned for *Moses* and *Aaron* three days. Others again the fortieth day, because *Jesus* and his Brethren bewailed *Jacob* forty days. Others the fiftieth day, because the fiftieth year is the Jubilee, or year of liberty, which they wish these imprisoned Souls may partake eternally. Others perform the Office yearly, and make it anniversary; but if this day fall upon Sunday or any other solemn festivity; then it must not be kept, nor put off till the next day, as the Feasts of the Saints are, but must be kept the day before, that the souls may the sooner partake the fruits of our Devotion. No Mass must be said on festival days for the dead, except the body be present. And although in the Mass for the living Incense is burned, to shew that their prayers like Incense ascend before God, yet in the Mass for the dead, Incense is not burned, because their prayers are of no efficacy; for *Do the Dead praise thee saith David*. The corps may not be brought into the Church, whilst Mass is saying for the living, but must be set in the Porch till Mass be done, and the Mass for the dead begun, in which Mass the kiss of peace must not be given, because there is no communion between us and the dead, neither can they answer us; the dead Corps is washed and anointed; then it is carried to the Church, but by the way the Bearers rest three times, to signify Christ's three days rest in the Grave. Holy water and Frankincense is put in the Grave with the corps, to keep off evil spirits thence, and to shew that the deceased party hath offered to God the Incense of his prayers and good life whilst he lived. He is buried with green bays, to shew that his Soul is alive, and that it doth not wether with the body; and with his face upward, and his feet towards the East, to shew his expectation of Heaven, and his readiness to meet Christ in the Resurrection, whose appearance (is believed) shall be in the East. Every Christian that is buried out of the Church, or Church-yard, hath a Cross set at his Head, to shew he was a Christian, Clergy-men that have taken Orders, are buried in the habit of their Orders, all are wrapped in linnen, because Christ was so; yet some are buried

in Sackcloth to shew their repentance. Antiently the names of Holy men departed were registred in scrolls or holding Tables called *Abshura*, *Dipsyche*, which word the Latin Church retained; these words were kept by the Bishops, and the names publickly read, in time of Divine Service, to shew that the just shall be had in everlasting remembrance. The prayers that are made for the dead are not for the Saints in Heaven, for they need not our prayers, but our praises to God for them; nor for the damned in Hell, seeing our prayers can avail them nothing, but only for those who dying in venial sins unrepented, make satisfaction in Purgatory; Lastly, there is neither *Gloria in excelsis*, nor *Hallelujah* sung in the office for the dead. Of these passages see *Missive de Missis Offic. Amulor. Fortun. de Eccl. offic. Stephan. Durandus de ritibus Eccl. Cath. Gallie. Durandus in rationali*, &c.

The

The Contents of the Fourteenth Section.

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S E C T. XIV.

Quest. I.

HAVING taken a view of the Differences in Religion among the Romanists and Anti-Romanists in the West, what Religion do the Christians in the East profess?

Greek Religion at this day.

A. In the East the Greek Religion prevaieth in many places, chiefly in these Countries of Europe; namely, Greece, Macedon, Epirus, Bulgaria, Thrace, Servia, Russia, Moldavia, Wallachia, Bosnia, Podolia, and Moscovia; in the Islands also of the *Aegean* Sea, and in some parts of Poland, Dalmatia, and Croatia; in some parts also of Asia, namely, in Notalia, Circassia, Mengrelia, and Russia. The Greeks place much of their Devotion in the worshipping the Virgin *Mary*, and of painted, but not carved Images; in the Intercession, Prayers, helps, and merits of the Saints, which they invoke in their Temples. They place Justification not in faith, but in works:

works: School-divinity chiefly the works of Thomas Aquinas; which they have in Greek, are in great request with them. The Sacrifice of the Mass, is used for the quick, and the dead; and they use to buy Masses; they do not hold a Purgatory fire, yet they believe there is a third place between that of the blessed and the damned, where they remain who have deferred repentance till the end of their life; "but if this place be not a Purgatory, I know not what it is, nor what the souls do there." Though they deny the procession of the Holy Ghost from the Son, yet they baptize in the name of the Three Persons. Priests among them may marry once, but not often. That marriage is unlawful, which is contracted within the seventh degree of Consanguinity and affinity. They use leavened bread in the Sacrament, and administer in both kinds; they have four Lenten in the year; they deny the Popes supremacy, abstain from blood and things strangled; observe the Jewish Sabbath with the Lords day. They use neither confirmation, nor extrem unction, and will not have either the blessed in Heaven to enjoy Gods presence, or the wicked in Hell to be tormented till the day of judgment; preaching is little used among them, but Masses often. See the therefore one of their Monks, whom they called Gregory, Council of for Preaching, sometimes in Lent, and at Christmas, and Easter, was accused and banished to Mount Sinai by the Patriarch of Constantinople, as Chytraus witnesseth. Chytraus, Boterus, Chytraus, Breckenwood, Jeremy, They esteem equal with the Scriptures, the Acts of the five Greek Synods, and the writings of Basil, Chytraus, Damascenus, and their traditions. They believe that the Soule of the dead are bettered by the Prayers of the living. They are no less for the Churches authority and for Excommunications, than the Roman Catholics. In which the Sacrament is carried through the Temple, the people by bowing themselves adore it, and falling on their knees, kiss the earth.

See the Council of Florence, Boterus, Chytraus, Breckenwood, Jeremy, Patriarch of Constantinople, in resp. ad German. Possiv. de reb. Mosc. &c.

Q. 20. What Ecclesiastical Dignities and Dispensings is there in the Greek Church at this day?

A. They have their Patriarch, who resides at Constantinople, who is elected by his Metropolitans, and Arch-

Greeks
their
Church-
dignities
and disci-
pline at
this day.

Arch-Bishops, but is confirmed by the great Turk
chief Basha, who upon promise of some thousand Dollars
from the Patriarch, doth raise his privileges. He
hath no more authority with the great Turk, than an
Christian Embassador, who thinks it a great Honour to
be admitted to fall down at the Seignior's feet, and to
kiss his cloak. Next to the Patriarch are the Metropo-
litans, who are placed according to their antiquity.
Of these Metropolitans are 74. under whom are
Arch-Bishops, and Bishops. The *Metropolis of Thes-
salonica* hath ten Bishops under him; he of *Adrianople*
hath six; *Corinth* hath four Bishops, and one hundred
Churches; *Mytilene* had five Bishopricks, but now
none; *Chalcedon* hath a Metropolitan and sixty Churches,
but no Bishops. The Metropolis of *Nicea* hath fifty
Churches, but no Bishop at this time: *Ephesus* hath
fifty Churches, but no Bishop: *Philippi*, the Metro-
polis of *Macedonia*, hath one hundred and fifty Churches.
Antiochia of Pisidia, is Metropolis of forty Churches.
Smyrna is Metropolis of eighty Churches: but four-
or fifty persons make a Church in *Greece*. Most of
the Metropolitans in *Asia* are ruined. The *Greeks* of
Constantinople are distributed into certain Churches,
where they meet on Sundays and holy days: their great-
est congregations scarce exceed three hundred persons.
Their chief Feast is that of *Maries* assumption: every
Lord's day in Lent, the Patriarch saith Mass, sometimes
in one Church, sometimes in another, where he col-
lects the Alms of well disposed people. They have no
musick in their Churches: the Women are shut up in
their Churches within latices, that they may not be seen
by the Men. In the Patriarch's own Church are to be
seen the bodies of *Mary Salome*, of *St. Euphemia*, and
the Marble Pillar, to which Christ was bound, when
he was scourged. They have also in the Greek Church
Hieromonachi and Priests whom they call Popes: these
may consecrate, and say Mass. They have their
Lay-Monks, Deacons, and Sub-Deacons, and their
Angonists, who read the Dominical Epistle and other
things. The Monks who are all of *St. Basil's* order

have their *Archimandrites* or Abbots, Their Monks are not idle, but work, they are called *Coblers*; the Patriarch, Metropolitans, and Bishops are of this Order and abstain from flesh; but in Lent, and other fasting times they forbear fish, milk and eggs; the Greeks celebrate their Liturgies in the old Greek tongue, which they scarce understand. On festival days, they use the Liturgy of *Basil*, on other days that of *Chrysostom*. They have no other translation of the Bible, but that of the 70

See the above-named Authors, & the Letters of Stephen Gerlachius to Crusius, An. 1575.

Q. 3. What other Nations profess the Greek Religion, besides those already named?

A. The *Moscovites* and *Armenians*; as for the *Moscovites*, they with the *Russians* were converted by the *Greeks*, and are with them of the same Communion and Faith, saving that they differ from the *Greeks*, in receiving children of seven year old to the Communion, in mingling the bread and wine in the Chalice with warm water, and distributing it together in a spoon: besides, they permit neither Priest nor Deacon to officiate or take orders, except they be married; and yet when they are actually in orders, will not allow them to marry: they dissolve marriage upon every light occasion: the Archbishop of *Moscow*, their chief Metropolitan, was wont to be confirmed by the Patriarch of *Constantinople*, but is now nominated by the Prince or Great Duke, and consecrated by three of his own *Suffragans*; whereof there is but eleven in all that dominion; but the Bishops of South *Russia* subject to the King of *Poland*, have submitted themselves to the Pope; and whereas the *Russian* Clergy were wont to send yearly gifts to the Patriarch of *Constantinople*, residing at *Sis* or *Chios*; now the great Duke himself sends him somewhat yearly toward his maintenance: the Bishops of *Alascia*, besides their Tythes, have large rents to maintain them according to their Place and Dignity; and they have a large an Ecclesiastical Jurisdiction, as any Clergy in Christendom: they do so highly esteem the Scriptures and four General Councils, that they touch them not without crossing and bowing: besides their Patriarch and two Metropolitans of *Newgood*, *Rassow*, they

Moscovites their Religion and discipline.

have four Arch-Bishops, and six Bishops; besides Priests, Arch Priests, Deacons, Monks, Nuns, and Hermits. The Patriarch of *Moscow* was invested in his jurisdiction by *Hieronymus*, the banished Patriarch of *Constantinople*, or *Sio*; because in the Isle *Chio* or *Sio*, was the Patriarch's seat, after he was banished by the *Turks* from *Byzantium*. The Bishops in their solemnities wear rich Mitres on their heads, embroidered copes with Gold and Pearls on their backs, and a Crossers staff in their hands; when they ride abroad, they bless the people with two fore fingers. All Bishops, Arch Bishops, and Metropolitans are chosen by the Great Duke himself, out of their Monasteries; so that first they must be Monks, before they can attain these dignities; so they must be all unmarried men. The Ceremonies of the Bishops inauguration are in a manner the same that are used in the Church of *Rome*. Preaching is not used in the Church; only twice a year, to wit, the 1st of *September*, which is their new years day, and on *S. John Baptist* day, in the Cathedral Church a short speech is made by the Metropolitan, Arch-Bishop, or Bishop, tending to love with their neighbours, obedience and loyalty to their Prince, to the observation of their Fasts and Vows, and to perform their duties to the Holy Church, &c. The Clergy there keep out learning, to keep up Tyranny. The Priests crowns are not shaved but shorn, and by the Bishop anointed with oil, who in the Priests ordination puts his Surplice on him, and sets a white cross on his breast, which he is not to wear above eight days; and so he is authorized to baptizing, and administer the Sacraments in the Church. They honour the Images of Saints; their Priests must marry but once; the Lay people pray not themselves, but cause the Priests to pray for them, when they go about a business or journey. Every year there is great meeting to solemnise the Saints day that is Patron of the Church; and to have prayers said to that Saint for themselves and friends, and so an offering is made to the Priest for his pains, for he lives on the peoples servitude, and not on Tithes; once a quarter he

Priest blesteth his Parishioners houses with perfume, and holy water, for which he is paid; but whatsoever benefit the Priest makes of his place, he must pay the tenth thereof to the Bishop. The Priest wears long tuffs of hair, hanging down by his ears, a gown with a broad cape; and a walking staff in his hand. He wears his surplice, and on solemn days his cope, when he reads the Liturgy. They have their regular Priests, who live in Covents. In Cathedral Churches are Arch-Priests, and Arch-Deacons; every Priest hath his Deacon or Sexton.

Q. 4. Are there any sort of Monks, Nuns, and Eremites in Moscovia?

A. Every City abounds with Monks of S. Basil's Order; for many out of displeasure, others out of fear to avoid punishment, and others to avoid taxes and oppression, do embrace this life; besides the opinion of Merit they have thereby. When any is admitted, he by the Abbot stript of his Secular Garments, and next to his skin, is cloathed with a white Flannel shirt; over which is a long Garment, girded with a broad leathern belt. The upper Garment is of Say, of a sooty colour; then his crown is shorn, to whom the Abbot sheweth, that as his hairs are taken from his head, so must he be taken from the world: this done he anoints his crown with Oyl, puts on his cowl, and so receives him into the Fraternity, having vowed abstinence from the flesh, and perpetual chastity. The Monks do not only live upon their rents, but they trade also, and are great Merchants; as for Scholarship they have none: Sergius is a great Saint amongst them to whom the Emperors goth sometimes in Pilgrimage. They have divers Nunneries; some whereof are only for Noble Mens Widows and Daughters, whose stock the Emperor means to extinguish. They have Eremites also who go stark naked, except about the middle, they wear long hair, and an Iron collar about their neck or middle. The people esteem them as Saints and Prophets, and whatsoever they say, is received as Oracles, even by the great Duke himself. He thinks himself in great favour with God,

See the 4. booke named Ambrose, and what the History of Russia G. Fleth. Possiv. de reb. Mosc. Sigism. de Moscovia, Guaginda. scrip. Moscov. Sc.

Monks and Nuns in Moscovia,

See the
above
named
Authors.

Mosco-
vines their
Church
service.

See the
Hes-
peries of
Russia.

who is reproved; or robbed of any part of his goods by them. But of these Eremites there be very few in this cold country.

Q. 5. What form of Service have they in their Churches?

A. They have their Mattins every morning; the Priest attended by his Deacon; in the middle of the Church, calls on Christ for a blessing, in the name of the Trinity; and then repeats three times, *Lord have mercy upon us*: this done, he marcheth into the Chancel, whither no man may enter but the Priest alone; and there at the Altar he saith the Lords prayer, and twelve times *Lord have mercy upon us*; Then *Praised be the Trinity*: The Deacon and people answer *Amen*. Then he reads the Psalms for the day, and with the people turneth to the Images on the wall, to which they bow three times knocking their heads to the ground. Then he reads the *Decalogue*, and *Athenasius* his Creed. After this the Deacon standing without the Chancel door, reads a part of their Legends of Saints lives, which is divided into so many parts as there be days in the year; then he addeth some Collects or Prayers. This Service lasteth about two hours, all which time many Wax candles burn before their Images, some as big as a mans waist; such are vowed and enjoyned by Penance. They have about nine in the morning another service, and on Festival days they have solemn devotion. The evening service is begun like the mornings; after the Psalms the Priest singeth the *Magnificat* in their Language, and then with one voice, *Lord have mercy upon us*, thirty times together; and the Boys answer thirty times; then is read by the Priest, and on holy days sung; the first Psalm, and *Hallelujah* repeated ten times. Then the Priest reads some part of the Gospel, which he ends with three *Hallelujahs*, and withal that evening service with a collect for the day, all this while the Priest standeth at the high Altar. The Deacons stand without the Chancel, whither they dare not come during service time. The people stand together in the body of the Church, for they have no Pews to sit in.

Q. 6. How do they administer the Sacraments?

A. Night

A Eight days after the Child is born, he is brought to the Church porch, where the Priest receives him, and tells the witnesses their duties in the Childs education after baptism, namely to teach him how to know God and Christ, and withal what Saints are the chief mediators; then he conjures the Devil out of the water, and so after some prayers, he plungeth the Child three times over head and ears in a tub of warm water, holding it necessary that every part of the Child be dipped. They use the same words that we do; *In the name of the Father, Son, and Holy Ghost*, and not *By the Holy Ghost*, as some Hereticks have used. Then the Priest layeth Oyl and Salt mixed together on the Childs forehead, on both sides of his face, and on his lips praying that God would make him a good Christian, &c. This done, the Child now being made a Christian, is carried from the Porch into the Church: the Priest marching before, who layeth him on a cushion before the feet of the chief Image in the Church, to which he is recommended as to his Mediatour. After baptism the Childs hair is cut off, wrapped up in wax, and reserved as a Relique in the Church. The *Russians* use to rebaptise their Profelyte Christians, and in some Monastery to instruct them in their Religion; first they cloath the new convert with a fresh *Russian* Garment, then they crown him with a Garland, anoint his head with oyl, put a wax light into his hand, and for seven days together pray over him four times a day, all which time he is to forbear flesh, and white meats. After the seventh day he is washed, and on the eighth day is brought into the Church and there instructed how to bow, knock his head and crosse himself before their images. The *Russians* communicate but once a year, in Lent after confession to the Priest; who calls them up to the Altar, asks them if they be clean from sin; if they be, they are admitted; but never above three at one time. Whilst the Priest prayeth, the Communicants stand with their arms one folded within another, then he delivereth to them a spoonful of bread and wine tempered together, saying, *Eat this drink this*, without any pause. Then

Their Sacraments,

and the
hymns
which

the Priest
has
to say

See the a-
bovenamed
Histories.

Their Do-
ctrine and
Ceremo-
nies.

he delivereth bread by it self, and wine mingled with warm water, to represent the water and blood that issued out of Christs side. Then the Communicantes follow the Priest thrice about the Altar, with their folded arms. At last after prayers the Priest chargeth them to make good cheer, and be merry for seven days together, and to fast the next seven days after.

Q 7. *What is the Doctrine and Ceremonies of the Russian Church at this day?*

A. They hold that the Books of *Moses* (except *Genesis*) are not to be read in Churches, and are of no use since Christs coming; nor the Prophets, nor the Revelation. 2. They teach that their Church traditions are of equal authority with the Word of God. 3. That the Greek Church, chiefly the Patriarch and his Synod, have full authority to interpret the Scripture; and that their interpretation is authentick. 4. That the Holy Ghost proceedeth not from the Son. 5. They hold Christ to be the only Mediator of Redemption; but not of intercession; this honour they give to the Saints; chiefly to the Virgin *Mary*, and St. *Nicholas* who they say is attended upon by three hundred of the chief Angels. 6. Their doctrine and practise is to adore the Images or Pictures of the Saints, whereof their Churches are full, and richly adorned. 7. They teach that in this life there can be no assurance of salvation. 8. And that we are justified not by faith only, but by works also; which consist in prayers by number of their beads, in fasts, vows, alms, grossings, offerings to Saints, and such like. 9. They ascribe great power to auricular confession in doing away sin. 10. They hold all to be damned, that die without baptism. 11. Extream Unction is with them a Sacrament, though not of such necessity as Baptism, yet they hold it a cursed thing to die without it. 12. They re-baptise Christians converted to their Church. 13. They esteem some meats more holy than others, and are very strictly superstitious in their fasts. 14. They disallow marriage in their Clergy; yet they permit their Priests to marry once. 15. They place such verine in the cross, that they advance it in all their high ways, on the

tops of their Churches, on the doors of their Houses, and are upon all occasions signing themselves with it on their foreheads and breasts: They adore it, they use the sign thereof instead of prayers and thanksgiving in the morning and evening, when they sit down to meat and rise from table; when they swear, they swear by the cross, &c. Such vertue they place in holy water, that after the Bishops have consecrated the Rivers on the Epiphany, as their custom is then every year, people strive who shall first plunge their children, and themselves therein, and think their meat is blessed that is boiled in that water; and that the sick shall either recover, or be made more fit and holy for God, if they drink thereof. 17. They have their solemn Processions on the Epiphany, in which two Deacons bearing banners in their hands, the one of our Lady, the other of S. Michael fighting with the Dragon; after them follow the other Deacons and Priests two and two in a rank, with copes on their backs, and images hanging on their breasts. After these march the Bishops in their Robes, then the Monks and their Abbots, and after them the Patriarch in rich attire, with a ball on the top of his Myre, as if his head supported the World; at last comes the great Duke with his Nobility; when they are come to the River, a hole is made in the Ice, then the Patriarch prayeth, and conjureth the Devil out of the water; which done, he casteth salt, and consecrath the water with incense, and so it becomes holy. This is the Procession at Moscow; where the people are provident, lest the Devil (being conjured out of the water) should enter into their houses, they make crosses with chalk over their doors: In their Processions also they carry the Image of Christ within a Fir upon a high pole, which they adore, and think this Image was made without hands. 18. Such holiness they place in their Priests benediction, that when they brew, they bring a dish of wort to the Priest within the Church, which he consecrates, and this makes the whole brewing holy. In Harvest they do the like, by bringing the first-fruits of their corn to the Priest to be hallowed. 19. On Palm-sunday, when the Patriarch march through the Moscs, the Great Duke holds his

Horse baidle, and the people cry *Befenne*, spreading their upper garments under his Horse feet. The Duke hath for his service that day a pension from the Patriarch of 1000 Rubbels. 20. Besides their Wednesdays and Friday fasts, they have four Lents in the year: The first and great Lent is 40 ours, before Easter, the second about Midsummer, the third in Harvest time, the fourth about All-Hallow-tide, the first week of their great Lent they feed upon bread and salt only, and drink nothing but water; in this Lent they have three *Vigils*, in the last whereof which is on good Friday, the whole Faith watcheth in the Church from nine a clock in the evening, till six in the morning; all which time they stand, except when they fall down and knock their heads against their Images, which must be 170. times in that night. 21. They have a Saint for every day of the year; which is held the Patron of that day. The Image whereof is brought every morning with the cross into the Great Dukes chamber, by the Priest his Chaplain: before which Image the great Duke prayeth, crosseth himself, and knocks his head to the ground: then he is with his Images, besprinkled by the Priest with Holy-water. On his Chair where he sitteth, he hath always the picture of Christ, and of his Mother; as often as he, or his Nobles drink or change their dishes at table, they cross themselves.

See Fletcher, Boterns, Les Eflas du Monde, and other relations of Moscovia.

Their Marriages.

Q. 8. *What Ceremonies use they in their marriages and funerals?*
 A. Their Marriages are performed with such words of contract as are used among us, with a Ring also, and delivery of the Brides hand into the Bridegrooms by the Priest, who stand both at the Altar, opposite to each other. The Matrimonial knot being tied, the Bride comes to the Bridegroom, and falleth down at his feet, knocking her head upon his shoo, in sign of her subjection; and he casteth the lap of his upper garment over her, in token of cherishing and protection; then the Brides friends bow low to the Bridegroom, and his friends likewise to hers, in sign of affinity and love; and when the Bridegrooms Father offers to the Priest a loaf of bread, who delivers it to the Brides Father, with an elevation before

before God and their pictures, that he delivers the dowry wholly at the appointed day, and keep love with one another; hereupon they break the loaf and eat it. This done, the married couple walk hand in hand to the Church Porch, there the Bride-groom drinketh to the Bride; who pledgeeth him; then he goeth to his Fathers house, and she to hers, where either entertain their friends apart. In token of plenty and fruitfulness, corn is flung out of the windows upon the Bride and Bride-groom, at their entering into the house. In the evening the Bride is brought to the Bride-Grooms Fathers house; there she lodgeth that night in silence and obscurity; she must not be seen by the Bride-Groom, till the next day; for three days she must say little or nothing; then they depart to their own house, and Feast their Friends. Upon any small dislike the man may enter into a Monastery, and so forsake his Wife. At their Funerals they hire women to mourn, who howle over the body after a barbarous manner, asking him what he wanted, and why he would dye. They use to put in the dead parties hands a letter to St. Nicholas their chief Mediator, to intercede for him. They use both anniversary and monthly commemorations of their dead friends, over whose graves the Priest prayeth, and hath a penny for his pains. They that dye in the Winter, because the ground then cannot be digged, have their bodies piled up together in a place which they call *God's house*, till the spring; what time the bodies and the earth being resolved and softened, every one taketh his dead friend, and burieth him in the same apparel he used to wear when he lived.

Q. 9. What is the profession of the Armenians?

A. They were altogether of the Greek Religion, and subject to the Patriarch of Constantinople, but now are fallen off in most Tenets, and have two Patriarchs of their own; the one resideth in Armenia the greater called *Tarshumie*, the other in Armenia the lesser, but now the one sits in *Perissia*, the other, to wit, the lesser, in *Glicia*. They are in some sort *Eutychians*, holding a coalition of Christs two natures, into one compounded nature; but by their late confession, it seems they

Their Funerals, I have named Writers.

they have renounced their opinion. Their Patriarch, they call Catholics: they administer the Sacrament with unleavened bread; and will not have Christs body to be really in the Sacrament under the species of bread and wine; nor do they mingle water with wine. *Wichs* *Greeks* they deny the procession of the Holy Ghost from the Son. They give the Eucharist to Infants presently after Baptism; they pray for the dead; yet deny Purgatory; they re-baptize converts from the Latin Church. They fast the 11 of *December*, and keep Christmas day on the *Epiphany*, or rather Christs baptism. They keep the Feast of Annunciation the 6 day of *April*, the Purification the fourteenth of *February*. They eat flesh on Fridays, between Easter and Ascension day. In Lent they feed only on Herbs, Roots, Fruits, and Pulse; they abstain from such beasts as they account unclean: they hold that the souls of good men obtain not felicity till the Resurrection: They admit none to be secular Priests till they are married; but must not marry the second time. They will not have the Sacraments to confer grace. They administer the cup to all, and celebrate no Mass without distributing the Sacrament. They invoke Saints, and insert divers words into the Creed which are neither Greek nor Latin.

See *Jerome*
in Boetius
Chrysostom
Thomas
Fitelachus
his *Oriental*
Histo-
ry; the
Armenian
Confes-
sion, &c.

Melchites.

See *the*
same
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Q. 10. *What other Sects are there of the Greek Religion?*
A. The *Melchites*, so called from *Melch*, a King, because they have always followed the faith of the Emperors of *Constantinople* according as it was established by the Council of *Chalcedon*, against *Eutyches* and *Dyscorus*. They are so called *Syrians*, from the country where they inhabit. These are altogether of the Greek Religion and Communion, but none of the jurisdiction of the Patriarch of *Constantinople*, but of the Arch-Bishop of *Damascus*, under the title of Patriarch of *Antiochia* for this City, where Christianity had its first residence and name, and where *Peter* sat seven years Bishop, being wasted and forsaken, the Patriarchs seat was transferred to *Damascus*, where it remaineth. The *Georgians* are also of the Greek Religion, but are not subject to the Patriarch of *Constantinople*, having a Metropolis of their

Georgians.

their own, whose residence is in the Monastery of *S. Katherine*, in Mount *Sinai*, a great way from *Iheric*, lying between *Euxin* and *Cassian* Seas, where the *Georgians* inhabit; who are so called from *S. George*, as some think, who converted them to Christianity, and whose picture they carry in their Banners; but doubtless they were called *Georgians* before *S. George* was born: For *Metastaseus* of them in the first book of his Geography, who lived in the time of *Constantine* the Emperor; and *Padiuanus* on that place, thinks they were called *Georgians* from their Husbandry, to which they were much addicted. 3. The *Georgians* next neighbours, to wit, the *Mengrellians*, called of old *Colchi*, and the ancient *Zychi*, now called *Circassians*, whence the *Sultan* had his *Mamlukes*, are of the Greek Communion, and subject to the Patriarch of *Constantinople*; but they baptize not their children till they be eight years old: In other points they are of the Greek Religion, being converted to Christianity by *Cyrillus* and *Methodius* the Apostles, or Ministers of the Patriarch of *Constantinople*.

Q 11. *What is the Religion of the Nestorians, Christians of St. Thomas and Jacobites?*

A. 1. The *Nestorians*, so called from *Nestorius* the Heretick, whose opinion concerning two persons in Christ they held a long time, and spread themselves through a great part of *Asia*, by reason of *Cyrus* the *Emperour* King, who in hatred to *Evagrius* the Emperor, caused all Christians within his Dominions to become *Nestorians*, these were subject to the Patriarch of *Bagdad*, which some think to be *Bagdad* or *Bagdyn*, others *Solima*, and others a part of old *Nisive*; but at this day most of them are subject to the Pope, both in jurisdiction, and partly in Religion, and have renounced their old errors concerning the two persons in Christ, that *Mary* should not be called the Mother of God; that the Council of *Ephesus*, and all other Councils after it, are to be rejected; these errors I say, they have renounced, but they administer the Sacrament with leavened bread, and in both kinds, and permit their Priests to marry the third or fourth time; they have Crosses but not Crucifixes,

Mengrellians.

Circassians.

Sec. Belloni
as his ob-
servations,
Deitur,
Chyran
de stat. Ec-
cles. Tho-
mas & Je-
su, Bre-
wood, Pra-
torius de
Sectis, &c.
Nestorians.

ancient
of the
ancient
of the
ancient
of the
ancient
of the

ancient
of the
ancient
of the

Indians,
their Reli-
gion at
this day.

Jacobites.

In Biblio-
theca Pa-
trum, Baro-
nius, &c.
See the a-
bovenamed
Authors.

Maronites
Their Re-
ligion.

fixes, nor confirmation, nor Auricular confession. 2. The Christians of India, or of S. Thomas, so called because converted by him. They were heretofore *Nestorians*, and subject to the Patriarch of *Musal*, but now are subordinate to the Pope, both in profession, and jurisdiction. They did use to give the Eucharist in both kinds, to season the bread with salt, instead of Wine to drink the juice of Raisins, to baptise their Children when forty days old; to reject all Images except the Cross, the Popes supremacy, excommunication, and second marriages of their Priests, &c. but now they are of the *Roman Religion*. 3. The *Jacobites*, so called from *Jacobus*, the Syrian, a great *Eutychian*, are spread through many Kingdoms in the East. They are named also *Dioscorians*, from *Dioscorus* Patriarch of *Alexandria*, a great Patron of *Eutyches*. They belonged anciently before the Council of *Chalcedon*, to the jurisdiction of *Antiochia*: but since they yield obedience to a Patriarch of their own, whose residence is in *Carmis* the Old Metropolis of *Mesopotamia*, but yet retains the name of Patriarch of *Antiochia*. They held there was in Christ but one nature, will, and operation, and therefore in signing with the Cross they used but one finger, whereas the other Eastern Christians used two. Before baptism they imprinted on their children the sign of the Cross with a hot Iron. They deny Purgatory, and prayers for the dead, and say that the Angels are made of fire and light. They hold that just mens souls remain in the earth till the Resurrection; their Priests are married, they deny auricular confession, give the Eucharist in both kinds, and the bread unleavened. They circumcise both Sexes, they condemn *Eutyches* as an Heretick, and yet honour *Dioscorus*, and *Jacob* the Syrian as Saints; but now they have utterly rejected the Heresy of one nature in Christ, and with the Latin Church acknowledge two distinct natures, with their distinct properties, as may be seen by the *Jacobites* confessions.

Q. 12. What is the Religion of the Maronites?

A. The *Maronites* are so called from *Maron* a holy man, their chief residence is in Mount *Libanus*, though some

some inhabit *Aleppo, Damascus, Tripoli of Syria* and *Cyprus*. Their Patriarch is a Monk of *S. Anthony*, having five Bishops under him; he is always called *Pater*, and will be stiled Patriarch of *Antiochia*, which title is claimed by the *Jacobite Patriarch*, who is always named *Ignatius*. The *Maronites* were *Monothelites*, and with the Greeks denied the Procession of the Holy Ghost from the Son; abstained from blood and strangled things, observed the Sabbath with the Lords day, condemned the fourth marriage as utterly unlawful; rejected confirmation; administered the Sacrament in leavened bread, and in both kinds, and excluded the blessed souls from Heaven, till the Resurrection: they did besides hold that all mens souls were created together in the beginning; that Hereticks are to be re-baptised; that the child is not to be baptised till the Mother be purified, which is forty days after a Male child, and eighty after a Female; that children should receive the Eucharist, as soon as baptised; that the Father may dissolve the Matrimony of his child, if he dislike it; that the Eucharist is not to be reserved, nor to be carried to sick persons, in danger of death; that Priests and Deacons must be married; that children of five or six years old may be made Sub-deacons; that Women during their monthly purgations are not to be admitted into the Church, nor to the Eucharist. But these opinions the *Maronites* renounced, when the Christians had the command of *Syria* and *Palestine*, but when *Saladine* recovered those parts, the *Maronites* fell off from the Roman Church, and embraced their former Tenets; but in the time of *Gregory* the thirteenth, and *Clement* the eighth they reconciled themselves again to the Roman Church.

Q. 13. What are the Cophiti?

A. The *Cophiti* are the *Jacobites* of *Egypt*, for the *Egyptians* were anciently named *Aegypti*; we call them *Cophiti*, that is, Egyptian Christians, as the *Jacobites* of *Syria* are named *Syrians*, and in no Country were these *Eutychians* more patronized than in *Syria* and *Egypt*, yet these *Jacobites* differ from *Eutyches* in this, that He taught the two natures in Christ to be one by confusion or commixtion,

See the above named Author, withal Posswin apparat. sacr. Thomas à Jesu de conver. Gent. Patriarchus Hist. Oriental. Tyrius de bello sacro, &c.

mixture, whereas They say, that they are one by co-
 unation, but so, that the properties of each nature re-
 main distinct, so that in effect they hold two natures, but
 dare not say so, for fear of *Nestorianism* of the two per-
 sons; not being able to discriminate between the Nature
 and the Person. These *Copti* are subject to the Patriarch
 of *Alexandria*, whose residence is now in the City of *Cairo*.
 They used heretofore to be circumcised; but by the
 Popes perswasion have left it. They baptise not children
 till the fortieth day: to whom they give the Eucharist
 immediately after baptism, and then also confer on them
 all sacred orders under Priesthood; their Parents pro-
 mising for them (and performing what they promise)
 till they be sixteen years old, chastity, fasting on Wednes-
 days, Fridays and in the four Lents. They administer
 the Eucharist in leavened bread, and in both kinds. With
 the *Greeks* they leave out the words of the *Nicene Creed*,
 and from the Son; they deny the Sacrament and extreme
 Unction to the sick, reject Purgatory, and prayer for the
 dead, and all General councils (chiefly *Chalcedon*) after
 that of *Ephesus*. They keep no Lords day, nor feast
 except in Cities. They marry within the second degree
 of consanguinity without dispensation, they account the
 Roman Church Heretical, and in their Liturgies use to
 read the Gospel of *Nicodemus*.

See the a-
 bovenamed
 Authors,
 with Baro-
 nius and
 Thevet's
 Cosmogra-
 phy of the
 Levant,
 c. 48.

Q. What are the Abyssin Christians?

Abyssin
 their Reli-
 gion.

A. These be they which inhabit the Mid-land *Ethiopia*, under *Presbyter* or *Precious John*, they have a
 Patriarch of their own, whom they call *Abunna*, whose
 garment is white, his upper Vestment is like a Cardinals
 cloak buttoned before. When he rides abroad on his
 Mule, he is attended on with a great train; three crosses
 or staves are carried about him, and holdeth a cross in his
 own hand. They have many Mytred Priests or Bishops,
 and great store of Monasteries. All their Patriarchs and
 Bishops are of *S. Antonius* Orders, as are the Patriarchs
 of *Alexandria*, to whose jurisdiction anciently *Ethio-
 pia* did belong; and yet at this day they are tied to chuse
 their *Abunna*, (whom they call Catholick) of the juris-
 diction of *Alexandria*, by the Patriarch of which place he

is consecrated, consecrated and invested in his Ecclesiastical Rights. In their Liturgy also they pray particularly for the Patriarch of *Alexandria*. The *Ethiopian* Religion consisteth in circumcising Male and Female; whether out of Religion, or the ancient custom of their Nation (as being descended from the antient *Africans* or *Arabians*, *Ismael* posterity, who used to be circumcised) is uncertain but most likely they are circumcised in memory and imitation of Christ who was also circumcised. They use also every year to Baptise themselves in Lakes and Rivers on *Epiphany* day, in remembrance of Christs baptism, who was baptised on that day in *Jordan*. The other points of their Religion be these: they abstain from such beasts as the old Law accounteth unclean; they keep the Sabbath and Sunday together: The Thursday before Easter they administer the Sacrament in unleavened bread; but ordinarily in leavened bread & all communicate (standing) in both kinds. The Wine they receive from the Deacon in a spoon; and that in the Church only. The day they receive in, they must fast till the Sun set. After forty days the Males are baptised, the Females after eighty, except in case of necessity; and then also they give them the Eucharist; they think their children dying without baptism shall be saved by the Faith of their Parents. They confess after every sin committed and then receive the Eucharist. They and *Jacobites* in acknowledging but one nature and will in Christ; therefore they reject the Council of *Chalcedon*, for condemning *Dioscorus* the *Eutychian*. So they deny Confirmation and extreme Unction. They hold transubstantiation of souls, admit of painted, not Massic Images; they usually excommunicate none but murderers, and this only belongs to the Patriarch. Priests and Monks have neither Tythes, nor Alms by begging, but live by their labour. They permit not their Bishops and Priests to marry twice. Flesh is eaten every Friday betwixt Easter and Whitsunday. The King conserveth all Ecclesiastick promotions, except the Patriarchship. Of these passages see the above-named Author, and withal the *Ethiopian* Liturgy in *Bibliotheca patrum*, tom. 4. *where* the King of

Georgians, Mingrelians, Circassians, Moscovites and other
sects above named. They defer not baptism till the eighth
year with the *Circassians*; they pray not for the dead, nor
give the Sacrament in a spoon, nor divorce their Wives
upon every light occasion, with the *Moscovites*; they as-
sume not two persons in Christ, nor deny *Mary* to be the
Mother of God, nor reject the Council of *Ephesus*; and
all other Councils after it, with the *Nestorians*. They defer
not Baptism till the fortieth day, nor exclude Priests from
second marriage, with the Christians of *S. Thomas*. They
did not ascribe one nature only, one will, and one opera-
tion to Christ, nor do they use circumcision, and a hot
bath in Baptism, nor do they teach that Angels are com-
posed of fire and light, with the *Jacobites*. They give
not the Eucharist to Infants; they marry not in the second
degree of consanguinity, nor do they read the Gospel of
Mendacius, with the *Copts*. They do not hold tradition of
souls by seminal propagation, nor baptise themselves eve-
ry year, nor suffer they their Ministers to live by mecha-
nical labours, with the *Abyssins*. They use not rebap-
tism, nor fasting on Christmas day, nor abstain from
eating of unclean beasts prohibited by the old law, with
the *Armenians*; they do not hold that all souls were
created together, nor that parents ought to dissolve their
childrens marriages when they please, nor that children
should be made Sub-Deacons, nor that Menstruous Wo-
men should be excluded from the Sacrament, with the
Maronites. The Protestants do not celebrate their Litur-
gy in an unknown tongue, as the *Maronites, Copts, Ja-
cobites, Indians* and *Nestorians* do, who make use of the
Chaldee or *Syriack* language in their Divine service, which
few understand; nor with the *Greeks, Melchites, Georgi-
ans, Circassians* and others, do they use the Ancient Greek
tongue in their Liturgies, which these above named
know not, and yet make use of it in their Churches;
nor with the Roman Catholicks do they read and pray
in Latin, but in their own vulgar languages; which are
intelligible by all; in which point they agree with the
*Abyssins, Armenians, Moscovites, Russians, Sclavoni-
ans*, anciently called *Illyrians*. Lastly, Protestants differ
from

from the Roman Catholics in these points, 1. Of the number of canonical books of Scripture, of their sufficiency, authority and interpreter. 2. Of Christs descent into Hell. 3. Of the head of the Church, and of the Popes Supremacy. 4. Of the true Catholick Church. 5. Of their Clergy, their Orders, Immunities, and Celibate. 6. Of the Monastical life, Vows, and Evangelical Councils. 7. Of the power of the civil Magistrate. 8. Of Purgatory. 9. Of Invocation of Saints. 10. Adoration of Images and Reliques. 11. Sacraments their number, efficacy, and ceremonies. 12. Baptism its necessity, effects, and ceremonies. 13. Transubstantiation, and its consequences thereof. 14. Of administering in both kinds. 15. The sacrifice of the Mass. 16. Auricular confession. 17. Satisfaction. 18. Indulgences. 19. Excommunication. 20. Original sin. 21. Free-will, Predestination, and Grace. 22. Justification, Faith, and good works. 23. The Latin Service. 24. Traditions. Some other small differences there are, and fewer there might be, if we would be moderate on either side; but the spirit of contention and contradiction, hath hitherto hindered, and will yet hinder the peace of the Church, till the Prince of Peace, or true Solomon, who built this mystical Temple, without noise of Axes or Hammers, put an end to all jars and discords, till he rebuke both the Winds and Seas do sleep, who now seems to be asleep; till he, I say, awake, and rebuke the stormy winds, and proud billows, which his Ship is tossed to and fro; that at last she may enjoy a calm time, and some Halcyonian days, and may cast Anchor in the safe harbor of tranquillity, where we may find our deliverance not in the Earthquakes, Whirlwinds, and fire of contention; but in the still and quiet voice of peace, concord, and unity, which he left to us as a Legacy, but we have lost it by our pride, sacrilege, envy, ambition, covetousness, profaneness, and vain glory.

The Contents of the Fifteenth Section.

Religion is the ground of all government and greatness. 2. By
 divers reasons it is proved that Religion of all Common-
 wealths, and humane societies, is the foundation. 3. That
 Princes and Magistrates ought to have a special care in
 settling and preserving of Religion. 4. That one Religion
 only is to be allowed in a Commonwealth publicly. 5. In
 what respect different Religions may be tolerated in pri-
 vate. 6. A Christian Prince may not dissemble his Reli-
 gion. 7. Why GOD blesseth the professors of false Reli-
 gions, and punisheth the contemners thereof. 8. False Re-
 ligions are grounded upon policy, and what use there is of
 Ceremonies in Religion. 9. The mixture and division of
 Religions, and of Idolatry. 10. How the Gentile Religion
 in worshipping of the Sun, seems to be most consonant to
 natural reason; with divers observations concerning Sun-
 worship, and the knowledge the Gentiles had of a Deity,
 and the Unity thereof, with some glimmering of the Trini-
 ty. 11. That the honour, maintenance and advancement
 of a Priesthood, is the main supporter of Religion. 12. That
 the Christian Religion is of all others the most excellent,
 and to be preferred for divers reasons, being considered in
 it self, and compared with others; with an exhortation to
 the practice of Religious duties, which is true Christianity.

SECT. XV.

Quest. I.

HAVING now passed through all Religions known in the
 World, it remains that we make some use of what we
 have viewed: let us know then to what end and purpose
 hath this view been taken?

A. First to let us see, that there is no nation so bar-
 barous, or brutish (except some particular fools, who
 have

Religion
the ground
of govern-
ment and
Greatness.

have said in their heart, *there is no God*) which hath made profession of some Religion, by which they are taught to acknowledge and worship a Deity: For Religion is the pillar on which every Common-wealth is built; so long as the pillar is stable and firm, which is the foundation, so long will the house stand immovable. *Though the rain descends, and the winds blow, and the floods come, and beat upon that house, yet it shall not fall because it is founded upon a Rock, Mat. 7.* But if blind *Sampson*, a people void of understanding, trusting to their strength, shake once this pillar of Religion, down falls the whole Fabrick of Government, Law and Discipline. Of this examples in all ages may be brought, to shew, how States and Religion like *Hippocrates* Twins do live and die together; so long as Religion flourished in *Judea*, so long did that State flourish; but when the one failed the other fell. *Judah* and *Israel* were not carried away into Captivity, till they had Captivated Religion: As *Sampson*'s strength consisted in his Hair, so doth the strength of a Common-wealth in Religion; if this be cut off, the *Philistines* will insult over the strongest State that ever was; and bring it to destruction: This is the *Palladium*, which if once removed, will expose the strongest City in the World to the enemy. The *Greek Empire* had not fallen from the *Palaeologi* to the *Turk*, had the Christian Religion stood firm in *Constantinople*. The Poet could acknowledge that so long as *Rome* stood religious, so long she continued Victorious; *Diu te minorcm quâd geris imperas, Horat.* And *Tully* confesseth that the instruments by which the *Romans* subdued the World, were not strength and policy, but Religion and Piety: *Non calliditate et robore, sed pietate ac Religione omnes gentes nationesq; superasti. Orat. de Arusp. resp.* For this cause the Senate and people of *Rome* were careful to send their prime youth to *Hetruria* (the University then of the *Roman Religion*) to be instructed in the ground of all their sacred and mysterious learning. Therefore *Mecenas* in *Dion. Cassius* l. 3. adviseth *Augustus*, *admirum mirum*, by all means and at all times, to advance the worship of God, and to teach others to do the same, and not to suffer innovations in Religion.

Religion, whence proceed *conjuraciones, conjuros, y intriga* conspiracies, seditions, and conventicles, or combinations. Religion is the Bulwark, as *Plato* saith, of Laws and Liberty; it is the band of all humane society; the fountain of justice and fidelity; beat down this Bulwark, break this band, stop this fountain, and bid Adieu to Laws, Authority, Unity, Justice, and Fidelity.

Q. 2. How doth it appear that Religion is the foundation of Common-wealths; or humane societies?

A. 1. Because Religion teacheth the fear of God, *The Foundation of all Common-wealths.* without which men should live more securely among Lions and Bears, than among men; therefore *Abraham*, *Gen. 20.* knew that at *Gerar* he should both lose his Wife and his life too, because he thought, surely the fear of God was not in that place; 'tis not the fear of the temporal punishment, or of corporal death that keeps men in awe, but of eternal torments and spiritual death; therefore when men will not fear those that can destroy the body, they will stand in awe of him who can cast body and soul into Hell fire, *Mat. 10.* It was this fear that begot Religion in the World, *Primus in orbe Deos fecit timor*, and it is Religion that cherisheth, increaseth and quickneth this fear; the end then of Common-wealths and of all societies, is, that men may live more comfortably and securely than they can do alone; but without Religion there can be no security nor comfort, no more than there can be for Lambs among Wolves; for *homo homini lupus*. 2. There can be no durable Common-wealth where the people do not obey the Magistrate; but there can be no obedience or submission of Inferiours to their Superiours without Religion, which teacheth that Princes and Magistrates are Gods Vice-gerents here on earth; whom if we do not fear and obey, we cannot fear and obey God; who commands, *Rom. 13.* That every soul be subject to the higher Powers, for there is no power but of God. 3. There is in all men naturally a desire of happiness and immortality; which cannot be attained without the knowledge and worship of God; whom we can neither know nor worship without Religion, which prescribeth the rules and way of worshipping him; and likewise sheweth us that there

there is a God, That he is one, invifible, eternal, omnipotent, the maker of all things, &c. 4. The Effence and life of a Common-wealth confifteth in Love, Unity and Concord ; but it is by Religion that thefe are obtained ; for there is no band or tye fo ftrict and durable, as that of Religion, by which all the living ftones of the great buildings of Kingdoms and States are cemented, and like the planks of Noah's Ark, are pitched and glewed together. 5. As each particular man is fubject to death, and corruption, fo are whole States, Corporations, and Kingdoms ; but the means to retard and keep off deftruction and ruin from them is, Religion ; hence thofe States continue longeft, where Religion is moft efteemed and advanced ; whereas on the contrary, the contempt of Religion is the forerunner of deftruction, this we fee that when the whole World was united into one Corporation and fociety, for flighting Religion, were all overthrow in the General Caraclym, except eight religious perfons, faved in the Ark The Poet acknowledgeth that all the miferies which befel *Italy*, proceeded from the neglecting of Religion ; *Dii multa neglecti dederunt Hesperia mala lufuofa*, *Hor.* 6. As all Common-wealths and States know and are affured that they cannot fubfift without the protection of Almighty God, who is the Author of all humane focieties, fo likewise they know, that God will not own and protect them who either cannot or will not ferve, worship, and honour him, which without Religion is impoffible to be done by men ; for as all Nations know, even by the comely order and harmony, the ftrange operations of Nature, and the beauty of the world, that there is a Divinity, which is alfo plain by the actions of Providence ; fo likewise they know that this Divine power muft be honoured and obeyed except they will fhew ingratitude in the higheft degree, to him, whence they have their living, moving, being, and all they enjoy ; but without Religion they can neither know how nor where, nor when to worship him. 7. Every man knows he hath a fpiritual, reasonable, and heavenly foul, which naturally delights in the knowledge and contemplation of heavenly things, which

fhew

few that he cannot reject all Religion, except he will shake of nature and humanity. 8. The veriest *Atheists* in the world, who denied God, (at least in his providence, though they could not in his essence) yet affirmed that Religion was necessary in all Societies, without which they cannot subsist, as is already said. 9. As subjects will not obey their Princes, but fall into rebellions, so Princes will not protect their Subjects, but become Wolves and Tyrants, if it were not for Religion that keeps them in awe, and assures them that there is over them a King of Kings, and Lord of Lords, to whom they must give an account of their actions. *Regum timendum in propriis grege. Reges in ipsos imperium est Jovis, Ilor.* 10. If it were not for the force of Religion, few Common-wealths could defend themselves; what Soldier could fight with that courage, or expose his life to danger, if he did not expect a greater reward, a more durable Garland hereafter, than any they could expect here? This made the *Jews* so resolute against their neighbour *Gentiles*; this animated the *Romans* against their enemies; they fought *Pro Aris* for their Altars in the first place; this animateth the *Turks* against Christians, and these against the *Turks*.

Q 3. Ought not then Princes and Magistrates to have a special care in the settling and preservation of Religion?

A. Yes: for no means is so powerful to establish and perpetuate their Thrones and authority as Religion; no Guard so strong as this; no Castle so impregnable; no Spur so sharp to stir and extimulate peoples affections towards the defence, obedience, reverence, and maintenance of their Governours, as Religion; therefore the wise *Roman* Emperors took more pride and delight in the titles of *Pious* and *Sanctus*; of *Pious, Holy, Religious*, than to be stiled, *Wise, Fortunate, Stout, or Valorous*; and to let the people know what care they had of Religion, they alone would be called *Pontifices Maximi*; or chief Bishops. There is no Epithet that the wise Poet gives to *Aeneas* so often, as that of *Piety*. *Pius Aeneas, pietate insignis & armis, insignem pietate virum, &c. Quo iustior alter, not pietate suis, &c. Virgil.* That good Em-

Religion most requisite in Princes and Governours, they should be careful of it.

peror *Antoninus*, who succeeded *Hadrian*, preferred the title of *Pius* to all his other honourable titles: and as wise Princes have been chiefly careful of Religion, to preserve it pure, and uncontaminated, so have they been diligent in suppressing *Atheists*, the chief enemies thereof, for they saw that *Atheism* did introduce *Anarchy*: for he who is an enemy to God, cannot be a friend to God's Vice-Gerents: therefore in all well governed States they have been either put to death or banished, as being enemies to government and humane society. Wise Princes find that as Religion uniteth peoples affection to them, so it makes them fortunate and successful in all their actions and undertakings: never was there a more religious Prince than King *David*, and never a King more successful against his enemies: the like we may see in *Constantine*, *Theodosius*, *Charles* the great, and many others no less famous for their Religion, than for their Victories; and because wise Law-givers are not ignorant how much Religion is prevalent with the people, therefore they delivered them no Laws, but what either they received, or said they received from some Deity: so *Lycurgus* gave out that his Laws were delivered to him by *Apollo*: *Minos* received his Laws from *Jupiter*, with whom he was familiar nine years together; *Zaleucus* makes *Minerva* the Author of his Laws. *Numa* ascribes his Laws to the Nymph *Ageria*, with whom he had Familiar conferences in the night. And *Mahomet* will have his Laws backed by the Authority of the Angel *Gabriel*: such is the force of Religion; that without this, men would neither receive nor obey Laws: for this cause God himself appeared often to the Patriarchs, and came down in lightning and thunder upon Mount *Sinai*, when he gave the Law. Neither hath there been any more forcible way to appease tumults and popular seditions, than the concert of Religion. When the City of *Florence* in a civil dissension was washed with her own blood, *Francis Soderinus* the Bishop, in his Pontificals, having the Cross carried before him, and accompanied with his Priests, struck such an awe of Religion into the hearts of the Citizens, with his very presence, that they flung down their arms: the

like religious stratagem was used by Jaddus the High Priest of the Jews, to obtain the favour of Alexander, as he was marching against Jerusalem with his Army, who was so struck with the Priests Majestical presence and Vestments, that he both adored the Priest, spared the City, and conferred on it divers benefits. The like respect and success had Pope Urban from Attila when he besieged Aquileia; and many more examples may be alledged.

Q. 4. *Are Pluralities of Religions tolerable in a State?*

A. 1. Publickly One Religion only is to be allowed, because there is but one God, who is the Object of Religion; therefore as his Essence is most simple and indivisible, so should his worship be, because diversities of Religion breed diversities of opinions concerning God. 2. As there is but one truth, so there ought to be but one Religion; for false Religions either teach to worship false Gods, or else in a false manner to worship the true God; therefore God himself prescribed to the Jews the rule and manner of his worship, strictly commanding them not to alter any thing therein; and S. Paul sheweth, *That the Gospel which he taught, was the only true Gospel, so that if an Angel from Heaven should preach any other Gospel, let him be accursed, Gal. 1. 8.* 3. As there is but one Church which is the ground and pillar of truth, and one faith to lay hold on that truth, and one spirit to lead the Church into the way of truth, so there should be but one Religion, which is the Doctrine of that truth. 4. There is but one way to Heaven and life eternal; but the ways to destruction are many; therefore there ought to be but one Religion to conduct us in that way to eternal happiness. 5. Religion (as is said) is the Foundation of all States and Kingdoms; therefore in one State or Kingdom there ought to be but one Religion, because there can be but one foundation; for one building cannot have many Foundations. 6. Religion is the band and cord by which the unity of the State is preserved; if this band be broken into many pieces, how can it bind the affections of people, and preserve their unity, either amongst themselves, or with their Princes and Governors: as therefore *a City divided against it self cannot stand;*

But one Religion to be allowed publickly.

stand; neither can that State subsist, which is divided into different Religions, which occasioneth diversity of affections, and withal many jars and contentions. 7. As in bodies natural, contrary qualities cause destruction; so in bodies Politick, contrary Religions; for if there be but one true Religion, the rest must needs be false; and what can be more contrary than truth and falsehood: so that the belly of *Rebecca* must needs be tormented, when such opposite twins do struggle: Hence proceed heart-burnings, emulations, strifes, proscriptions, excommunications, and such like distempers, by which the seamless coat of Christ is torn in pieces. 8. Diversity of Religions beget envy, malice, seditions, factions, rebellions, contempt of Superiours, treacheries, innovations, disobedience, and many more mischiefs, which pull down the heavy judgments of God upon the State or Kingdom where contrary Religions are allowed, because whilst every one strives to advance his own Religion above the other, all these distempers now mentioned must needs follow. We could instance the condition of the *Jews*; how they flourished whilst they adhered to the Religion prescribed them by God: But when they admitted the *Gentile* Religions also among them, they fell into all the mischiefs mentioned, and God cast them off as a prey to their enemies. But we have sufficient and experimental proof of this in our neighbouring Countries of *France* and *Germany*; what distempers and civil wars not many years ago have ensued upon the differences of Religion, to the desolation and ruine of many Towns and Cities? *Tantum Religio potuit suadere malorum.*

Q. 5. *May a State tolerate different Religions in private?*

Different Religions how and when to be tolerated.

A. 1. If there be such Religions as do not overthrow the fundamentals of truth. 2. Nor such as impugn or disturb the government established in that State or Kingdom. 3. If the Professors thereof be such as are not factious, ambitious, or pertinacious; but honest, simple, tractable, obedient to Superiours, having no other end in holding their opinions of Religion, but God's glory, and satisfaction of their own conscience, so far as they

can conceive, and withal are willing to submit to better
 judgments, and to renounce their opinions when they are
 convinced to be erroneous; in these regards I say a
 State may, and wise States do tolerate diversities of opi-
 nions in Religion, upon good grounds; because (as Sa-
 lomon saith) *There is a time for all things under the Sun*;
 There will come a time when the tares shall be separated
 from the corn, though the wise Husbandman suffers them to
 grow together awhile. The wise Physician will not presently
 fall to purging out the noxious humours of a *Cacochym-
 ical* Body; for in some diseases nothing is more dange-
 rous than precipitate and untimely Physick; Chronical
 diseases are not cured by Physick and motion, but by
 time and rest. The nature of man is such (saith Seneca)
 that he will be sooner led than drawn, *facilius ducitur,
 quam trahitur*. Stubborn and violent courses in Reforma-
 tion, beget stubborn and violent opposition. The warm Sun
 will prevail more with the traveller, than the cold and
 boisterous wind; the Goats blood will break the Ada-
 mant, which the hardest hammers cannot do. God also
 hath his times for calling of men to the knowledge of his
 truth; some he calls at the ninth hour, and some not till
 the eleventh. Christ sends abroad his Disciples to preach
 and work miracles among the *Jews*: but into the way
 of the *Gentiles* they must not yet go till his Ascension.
 It falls out many times that the remedy is worse than the
 disease; and while we go about to cure the State, we
 kill it; and instead of purging out the peccant humours
 of the body Politick, we cast it into a *Calenture* or burn-
 ing Feaver. This was not unknown to that wise and good
 Emperour *Theodosius*, who could not be perswaded by the
Catholicks to extirpate, or use violent courses against the
Arrians; but permitted them to enjoy their Churches
 and opinions, knowing how dangerous it would prove
 to the State, if the quietness thereof should be disturbed;
 this had been to kindle the fire which was lately extin-
 guished, and to raise a conflagration in the Empire,
 which could not be quenched without an inundation of
 blood, this had been *Camerinam movere*, or to awake a
 sleeping Dog. For this cause though the *Turk* is zealous
 in

in his Religion, yet he permits *Christians, Jews, Persians, Ethiopians*, and others, to enjoy their several Religions. The like liberty is permitted in *Germany, France*, and other places, for avoiding further mischief; for this purpose that they may not be a breach of peace, and disturbance in the government of the State. The *Turks* and *Moscovites* inhibit all disputations in points of Religion upon pain of death. The like inhibition was made by the Emperour and Princes of *Germany*, after their Civil Wars, that there should be no dispute or contention between the *Catholicks* and *Protestants*; for indeed in such disputes, Religion it self is weakned, and the State endangered; for if it be not tolerable to question Laws once established, how can it be safe either for State or Church to call in question Religion once settled and confirmed by authority? By questions and disputes the Majesty of Religion is slighted; and that made dubious, which ought to be most certain; The objects and high mysteries of our faith, are not to be measured by our shallow reason. The many disputes about Religion, commonly overthrow the Practice of Religion, which consisteth not in talking, but in doing; the one indeed is more easie than the other, as *Seneca* saith, *Omnes disputare malunt quam vivere*; We had rather dispute of salvation, than work it out with fear and trembling. If Heaven could be obtained with wrangling and disputing, a prophane Sophister should sooner have it than a Holy Christian, who knows that life eternal is not obtained by talking of, but by walking in the way of *GOD'S* Commandments. But to return to our former discourse, and to end this question, as we began; diversity of Religions, with the limitations aforesaid, may be connived at, especially when it cannot be avoided without the danger and ruin of the State: and the rather, because the Conscience cannot be compelled, nor faith forced. There never was a wiser State than the *Romans*, and more zealous in the worship of their gods, *et in ritibus*, according to the custom and laws of their Nation: yet they admitted the worship of *Isis* and *Aesculapius*, foreign Deities; and a *Pantheon*, or Temple for all Gods. And though

though they abhorred the *Jews* above all other people; in *Augustus*, that wise and happy Emperour, permitted them to exercise their own Religion. Princes and Magistrates must, like wise Ship Masters, rather strike sail, and cast Anchor, than make Ship-wrack in a storm, and rather sail back with safety, than venture upon the Rocks in the Harbour with danger: *Præstat recurrere nimis male currere.* As *Constance* the Emperour, and *Theodosius* the Great, though Catholick Princes, yet for quietness sake tolerated the *Arrians*: So did *Leo* make the edict of Union, called *in unum*, that all the different Religions within his dominions might live peaceably and handly together. For the same cause *Anastasius* made a law of *Amnesty*, and accounted those the best preachers that were moderate.

Q. 6. May a Christian Prince dissemble his Religion?

A. 1. He may not; because God abhorreth Hypocrisie, condemneth a double heart, and rejecteth such as draw near to him with their lips, when their hearts are far from him. Christ denounceth more woes against Hypocrisie than any other sin: of those who are Wolves in Sheeps cloathing, he will have us take heed, and threaten to deny those before his heavenly Father, who deny him before men. Who are commanded to love God with all our heart, with all our strength, &c. which we do not, if we dissemble. He requires faithfulness, truth, and sincerity in the inward parts, he abhorreth liars, and deceitful men. Shall we think it lawful to dissemble with God, and are offended if our neighbours dissemble with us? GOD will not have us wear a Linsie Woolly Garment, nor plow with an Oxe and an Ass: nor sow different seeds in the same ground. *Simulata sanctitas duplex impietas.* The Devil is never more dangerous, than when he transforms himself into an Angel of light: *Malus, ubi se bonum simulat, periculosus est,* saith *Seneca*. 2. God is the chief good, in whom is no impurity nor guile; therefore he requires of us pure and sincere love; he is omniscient, there is nothing hid from him, he knoweth the hearts, and searcheth the reins, and knoweth our hearts long before: all things are naked and

Princes
must not
dissemble
Religion.

Dissembla-
tion in Re-
ligion re-
jected.

open

open to his eyes: Therefore though we can delude men, we cannot deceive God; he knows what is within painted sepulchres, and in those platters they have washed out-fides. God is truth it self, therefore is an enemy to falshood. He is zealous of his glory; but there is nothing wherein he is more dishonoured, than by dissimulation and Hypocrisie. 3. Never was there any good Prince a dissembler, nor did ever any dissembler prove a good Prince; but cruel, tyrannical and impious, as we see by the examples of *Herod, Tiberius, Nero*, and many more, who at first made a great shew of Religion and Vertue: but when the Visard was taken off, they proved monsters and not men, and Wolves in Sheeps cloathing: nay, there is more hope of him that in the beginning professeth his own infirmities, than in him that concealeth them: for the one is more corrigible than the other: as *Bodin* instanceth in King *John of France*, who could not hide his weakness, yet never committed any wicked act. And indeed dissembling Princes fall into this inconvenience and mischief, that they cannot be long hid under the Visard of Religion and Vertue, but their nature will break out, and then will become more odious to their people, than if they had at first detected their natures. *Dionysius* the younger, so long as *Plato* was with him, played the counterfeite egregiously, making shew of sobriety, temperance, and all other Princely vertues: but as soon as *Plato* was gone, his wicked nature broke out, like a running stream that had been damm'd up. And how can a people put confidence in that Prince, who dissembleth with God? he that is not true to his maker, but playeth fast and loose with him, can never be true to his people. And indeed for a Prince or State to dissemble with God, who had raised them out of the dust, to make them rulers over his people, is ingratitude in the highest degree: and much worse than of any private man; by how much the higher he is advanced above others. To be brief, among all the wicked qualities of *Cassius*, there was none that was more exaggerated by the Historian, than his dissimulation and counterfeiting: *Cujuslibet rei simulator ac dissimulatio*:

calator: aliud in linem promptum, aliud in postura clausum habebat.

Q. 7. Seeing there is but one true Religion, why doth God bless the professors of false Religions, and punisheth the contemners thereof?

A. 1. Because in false Religions there is the acknowledgment of a Divinity, though the conceptions men have of this Deity be erroneous, and the worship they give be superstitious. 2. Because by false Religions men are kept in awe and obedience to their Superiours, and in love and concord among themselves: therefore God, who is the Author of all goodness, and tender of the welfare of mankind, will rather have a false Religion than none, and Superstition rather than Atheism, for even in false Religions both Prince and people are taught their duties to each other. The *Romans* stood so much in awe of their Heathenish Superstitions, that they would rather lose their lives, than falsifie the Oaths they took in the presence of their Gods; and were more moved to the performance of their duties, by the hope of rewards, and fear of punishments hereafter, than of any they could expect or endure here. Human society, fidelity, justice, temperance fortitude, and other vertues, are upheld even by false religions: therefore the defenders of such have been outwardly rewarded by God, and the enemies thereof punished. *Philip* of *Macaden*, for defending *Apoll's* Temple against the *Phocenses*, who came to rob it, obtained a glorious Victory, and they an ignominious overthrow, to the loss of the whole army. The Soldiers of *Cambyses*, who went to pillage the Temple of *Jupiter Hammon*, were overthrown by the Sands, and he, for his many Sacriledges committed in *Egypt*, was slain by his own Sword in the midst of his age, glory, and Army. God punished the Sacriledge of *Xerxes* the Son of *Darius*, for robbing the *Delphick* Temple, with the loss of his innumerable Army, by a handful of *Greeks*, and the overthrow of his 4000 sacrilegious Soldiers, with lightning, hail, and storms, so that not one was left to bring tidings of the destruction of those wretches who were sent to rob *Apoll's* *Bronze*, Captain of

False religions why blessed, and the contemners punished.

of the *Gauls*, had the like judgment fell upon him, for the like sacrilege upon the same *Delphick Temple*; his Army was overthrown by storms and an earthquake. *Brennus* himself, out of impatience, was his own executioner. *Sextus Pompeius*, for robbing *Juno's Temple* was exercised ever after with miseries and calamities, so that never any action he undertook prospered: and at length lost both his Army and himself miserably. I could speak of the wretched end of *Antiochus*, who robbed the Temple of *Jupiter Dodoneus*, and of that who stole the gold of *Tholouse*: but these examples are sufficient to let us see, what severity God hath used against sacrilege, even among the Gentiles. What then do they expect, that with sacrilegious hands have spoiled the Temples of Christians? if he be such a favourable Superstitious, will he not much more patronize the true Religion, and persecute with his plagues sacrilegious Christians, who hath not spared sacrilegious Gentiles? God prospereth false Religions, when conscientiously practised, and curseth wicked professors of the true Religion: for he prefers practice to knowledge, and honours Gentiles to wicked Israelites.

Q. 8. What other observations may be made of this View of all Religions?

A. That all false Religions are grounded upon Policy; for what else were the variety of Oracles, Soothsayers; or Divinations by Stars, by Flying and Chattering of Birds, by feeding of Poultry, by Inspection into the entrails of Beasts, &c. What were their multitudes of Sacrifices, Priests, Deities, Festivals, Ceremonies, Lights, Songs, Altars, Temples, Odors, and such like, used among the Gentiles, but so many devices of humane Policy, to keep people in obedience and awe of their Superiors? whereas the true Christian Religion is, of itself so powerful to captivate and subdue all humane wisdom, and exorbitant affections, to the obedience of Christ, that it needs not such weak helps of mans wisdom or earthly Policy. Yet I do not condemn such policy as is conducing towards the advancing of knowledge in the vine Mysteries, or of Concord, Justice and Obedience.

God himself prescribed multitudes of Ceremonies to
 the Jews: And since the first establishing of the Christian
 Church she hath always made use of some decent Ceremo-
 nies; which do not argue any defect or want in Religion,
 but the weakness only of those that are children in Religi-
 on, who must sometimes be fed with such milk. Religious
 Ceremonies, are like the Priests ornaments, which are not
 parts of his essence, and yet procure him reverence, which *Ceremonies in Religion.*
Isidore knew, when in his robes, he presented himself to
Isidore; who, doubtless, had he appeared without them,
 had gone without either reverence or benevolence: so that
Isidore did own her safety and deliverance to the high
 Priest's testaments. Religion without ceremonies is like so-
 lid meat without sauce. Though in the Church of God
 there are so strong, that they need no sauce of Ceremonies
 or the solid meat of Religion, yet most stomachs are so
 weak, that they cannot digest the one without the other.
 Christ deals not so niggardly with his Church, as to af-
 ford her cloaths only to cover her nakedness, he is con-
 stant to see her in rings, bracelets, jewels, and other orna-
 ments. Thus he dealt with his first spouse of the Jewish
 Church; *I clothed thee* (saith he) *with embroidered work, and*
put thee with bangles, &c. *I girded thee about with*
golden chains, and I covered thee with silk: I decked thee also
with ornaments, and put bracelets upon thine hands, and a
diadem on thy neck, and a frontlet upon thy face, and ear-rings
in thine ears; and a beautiful crown upon thine head, Ezek.
16. 9. &c. If God was so bountiful to his first Wife, why
 should he be so sparing to his second, as to afford her no
 outward ornaments at all? Is she so rich, that she needeth
 not any? I wish it were so, but I find it otherwise; for she
 stands in as much need of some outward decent and signi-
 ficant ceremonies, to help her knowledge and devotion,
 as the Jews did, though not of so many, nor of the like na-
 ture. I observe, that where are no ceremonies, there is
 small reverence and devotion, and where some cost is be-
 stowed, even on the outside of Religion, there some love is
 manifested: as our Saviour proves that *Mary Magdalen*
 had more love to him than *Peter* had: because she had
 kissed his feet, wiped them with her hairs, kissed them,

and anointed his head with precious ointment, which he had not done: This oint was not pleasing to Jesus: Christ commends Mary for it. I know the King's daughter is glorious within, yet her clothing is of wrought gold, and her raiment is of needle-work. Thus I write not to commend either superfluous, needless, or too costly and glorious Rites, but to shew how requisite it is to have some decent, significant, and such as may further knowledge and devotion.

Q. 2. *What else may we observe in the view of all the Religions?*

Mixed Religions.

A. That some of them are merely *Heathenish*, some *Jewish*, some merely *Christian*, some mixed, either of two or some of these: *Mahometanism* is mixed of *Jewish*, *Gentilism*, and *Arrianism*; the *Moscorite* Religion is partly *Christian*, partly *Heathenish*: In the East are many Sects, partly *Christian*, partly *Jewish*, observing Circumcision with Baptism, and the Sabbath with the Lord's day. Among the *Corinthians* some professed Christianity, and yet with the *Gentiles* denied the Resurrection, but God always abhorred such mixt Religions, as we see with *Micah*, the *Ephraim*, and *Zeraphim*, and half between *Isaac* and *Bea*: who are Hebrews, and yet mixt with the *Gentiles* in the corners of their beard, and cut their flesh, &c. Lev. 19. God will not have any mixture in the ointment, flower, myrrh, or incense, that is offered to him, but will have pure: he would not have the Ox and A's yoked together, therefore the Apostle reproves sharply the *Galatians* for using their *Jewish* Ceremonies with *Christians*: The *Idolaters* are condemned for worshipping the Lord as Idols; Christ hated the works of the *Nicolaitans*, who were partly *Christians*, and partly *Gentiles*, and punished the *Gergesites*, by drowning their Swine in the Sea: being *Jews*, they rejected Circumcision, and eat & mixed with the *Gentiles*. For this cause, that the Jews might not learn the Religion of the *Gentiles*, God would have them dwell apart by themselves, and not mix with other Nations, nor dwell near the Sea-side, and yet we see how prone they were to Idolatry, by the golden Calf, the Brazen Serpent, *Ephraim*, *Zeraphim*, and graven images, taken out of the

*of Michas, and set up in Dan: Judg. 18. 20, The Christ and
 of the Sun set up in the Temple, as we may read in E-
 ze. The Golden Calves set up by Jeroboam: the Idolatry of
 Baalim, Manasse, and other Kings, and the falling away of
 the Ten Tribes from God. The reason of this proclivity in
 men to Idols, was their education in Egypt, the mother
 of strange Religions, where they had been seasoned with
 Idolatry; and to pleasing is Idolatry to flesh and blood,
 that they will spare no cost, nor time, nor pains, nor their
 own lives and children, to please their Idols: thus the He-
 breus could rise early in the morning and part with their
 golden Ear-rings to make a Calf: The Baalim could cut
 their flesh with knives and lances, till the blood gushed
 out, and could cry from morning till evening: Yea, many
 fathers did not spare to offer their children to Moloch:
 yet there is no sin more hateful to God than Idolatry,
 which the Scripture calls *abomination*; and *Idol*, *lying*, *va-
 nity*, and *perjury*. And Idolaters are named *Fornicators*,
and Adulterers, and God will have the very places of Idolatry
 to be destroyed, Deut. 12. 2, 3. The Jews must not eat of
 things offered to Idols, nor marry with the Heathen, who
 having forsaken the true God, made gods of their For-
 e-fathers and Benefactors; by setting up their Images as
 fit in memorial only, and then fell to adoration of them;
 and because they could not see God, who is invisible, they
 would have his visible presence in some outward Image
 or representation, thinking they could not but be in late-
 ly, so long as they had his Image with them. This made
 the Trojans so careful of their *Palladium*, the Syrians of
 their *Apolls*, and other places of their tutelar gods.*

Q. 10. *Which of all the Religions may best termed seem
 to be most consonant to natural Reason?*

The barbarous and butcherly Religions of the Gen-
 tiles, in sacrificing men, in worshipping stocks and stones.
 Divers Tenets also in *Mohametanism*, *Judaism*, and
 many opinions in heretical sects among Christians are
 against reason. The Doctrine of the true Orthodox Chri-
 stian is above natural reason: for the natural man saith
 the Apostle, *understandeth not the things of the spirit*: But
 the Religion of those Gentiles, who worshipped the Sun,

*Idolatry
 condemned*

Gentiles worshipped the Sun under divers names and shapes.

Their Religion most consonant to natural reason.

Sun the Gentiles chief and only god.

Apollo, the Sun.

Ammon, the Sun.

Mars, the Sun.

seemed to be most consonant to their natural reason, because they could not conceive what God was, being a Spirit incomprehensible: for all knowledge comes by the senses, and finding that no sensible entity was comparable to the Sun in glory, light, motion, power, beauty, operation, &c. but that all things in a manner had dependence from him, in respect of life, motion, comfort, and being, they concluded that the Sun was the only Deity of the world: and however the Gentiles might seem to worship divers chief gods, because they expressed them by divers names, and effects, or Offices; yet indeed the wiser were understood but one supream Deity, which they worshipped under divers Names, Epithets, and Operations. Now that this Deity was none other but the Sun, whom they called by the name of *Apollo, Jupiter, Mercury, Mars, Bacchus, &c.* is apparent by the Gentiles own writings; as in *Nannus, l. 40. Dion.* we see with how many names the Sun is called; namely, *Ἰσας πύξ*, King of the fire; *μὲν ἀνὸς*, guide of the world: *Βελος* of *Euphrates*, the *Lybian Ammon*, *Apis* of *Nilus*, the *Arabian Saturn*, the *Assyrian Jupiter*, the *Egyptian Serapis, Phacton*, with many names, *Mithras*, the *Babylonian Sun*, the *Grecian Delphick Apollo*, *Pan*, *Aether* or the *Heaven*, &c. So *Origen* in *Hymns* under the name of *Vulcan* understands the Sun, when he calls him *αἰφύαλος πῦρ*, a perpetual fire, *ἡρώς φλογίας αἰθρᾶς*, shining in the flaming Air or Sun. So by *Mars* they meant the Sun, as appeareth by the Image of *Mars* adorned with the Sun-beams, and worshipped anciently in *Spain*, thus adorned They made him the god of War, because all strife and contentions arise from the heat of the blood, caused by the Sun's influence. They meant also the Sun by *Apollo*, so called from *ἀπὸ δαν*, that is, darting or casting of his beams: or because *μὲν ἑὸν ἔστι*, he shines alone, and not others with him; therefore in Latin he is named, *Sol quasi solus*; Other reasons and derivations of this name may be seen in *Macrobius, l. 1. Sat.* Some call him *Apollo*, ὁ κατακτείνων, from killing or destroying of the creatures, with his excessive heat; whereas with his temperate warmth he cures and drives away diseases, ὁ ἀναισθητὴρ, and in this

first he was called *Apollon*, and the God of Physick; and
 was painted with the Graces in his right hand, and in his
 left holding his bow and arrows, to shew that he is ready
 and able to help and cure, but slow to hurt, and kill;
 he was called also *Phaeton* and *Phobus*, from his brightness
 and light; *Delius*, from manifesting or revealing all things,
 therefore was held the God of divination. He was named
Lycius, to shew his oblique motion in the *Eclipsick*. He
 was called by *Callimachus* $\mu\alpha\gamma\chi\gamma\upsilon\sigma$, abounding in Gold,
 because Gold is generated by his Influence, and his beams
 present Gold in their colour, for this cause his Gar-
 ments, his Harp, his Quiver, Arrows, and Shoo's, are by
 the Poets said to be all of Gold. The Sun was also called
Adonis, which in the *Phœnician* tongue signifieth a Lord,
 for he is the Lord of this interior world, and of the stars
 too, by imparting light to them. This *Adonis* was said to
 be killed by a Boar, and to converse six months with *Proserpine*,
 as being dead under the Earth, for which he was
 bewailed by the Women; but the other six months he re-
 turned again, and conversed above with *Venus*; which
 turned the Women's sorrow into joy. By this was meant,
 that the Sun in the six Southern signs seemeth to die, and
 to be killed by the wild Boar, that is, by the Winter: for
 that beast delights most in cold Countries, and proves
 most in the Winter. By *Proserpine* is meant the inferior
 Hemisphere; and by *Venus* the Superiour, with whom *A-*
donis, or the Sun converseth, whilst he is in the six Nor-
 thern signs. This *Adonis* is that *Thammuz*, *Ezek.* 8. 14.
 (445. *Hierom* thinks) for whom the Women did mourn.
 But at his return the *Alexandrines*, sent by Sea to the
 mourning Women 4. *Byblus* letters shut up within a ves-
 sel of Bull-rushe, to signify that *Adonis*, or *Thammuz*
 was returned, and that therefore they should rejoyce: of
 this custom speaketh *Procopius*, *Gozar*, *Cyril in Efsiam*,
 4. 23. a. as some think, and so *Orpheus* in Hym. by *Adonis*,
 understands the Sun, as may be seen in this Verse:

**Adonis,
the Sun.**

Arise, the
Sun,

they meant the earth, which is in love with the Sun, and whose beautiful beams she is comforted. Him they painted with a Scepter and a Pipe; by that representing his power, by this the harmony of his motion, of all the Whistling of the Winds raised by his heat. His festival also they celebrated with joy, therefore called *Hilaria* about the 22. of March; because then they perceive the day to exceed the night in length. By *Ophi* also the Sun was meant, whose genitals being cut by *Typho* his brother into the River, were notwithstanding honoured by *Isis*; and often by the *Greeks*, under the name of *Phaëlia*, *Leipheleus*; and *Priapus*, because all seminal virtues proceed from the Sun. *S. Hieron*, *Raffinus*, *Aldus*, and others think that this was the same Idol, which the *Moslems*, *Edemites*, and other *Gemites* worshipped under the name of *Baal Pagan*. The Sun also is called *Phaëton* by *Virg.* *Eclog.* Because by his light he freed men from the fears and dangers of the night; so he is called *Dionysus* by *Orpheus*, *Hymnis*, *Aeschylus*, *Simonides*, *Longinus*, *Lucian*, *Plutarch*, *Quintilian*; He is called *Dionysus*, because he revolved about the immense and long Heavens. He was worshipped by the *Egyptians*, under the name of *Apis*, and *Mnevis*; and shape of a Bull or Calf, to shew his strength and benefits we receive by the Sun, especially in the heat of our grounds; therefore the *Golden Calf*, which the *Hebrews* did worship in the Desert, and afterwards *Moses* set up, signified nothing else but the Sun who was also worshipped under the name of *Serapis*, as his Image shews; which was made of Gold and Silver, with beards, and painted over with blew, to shew that the Sun at his rising and falling looks like Gold, but in his Meridian blew, and like Silver, and so he is called *Xanthos* by *Hesiodus*, the glistering light of the Sun. So in *Hebrew* it is called *Achel*; that is, One; as being the sole light and beauty of the world. And so many that place of *Gen.* 1. 17. be understood, *They praise and sanctify thee in Gardens behind Thee*; that is behind the Image of the Sun, which there is called *Achel*, One. Of this opinion is *Jp. Scaliger*, *Art. ad fragm. Greg. Viter.* de *Div. Genes.* and *Eliaz. Scheldius*; save only that they speak of the *Tor-*

Priapus,
the Sun.

Liberty,
the Sun.

Apis, the
Sun.

behind which they purified themselves; but I think rather, it was the Image of the Sun, which they had in their Temples; for it is unlikely that the Temples of the Sun were built in Gardens. *Moloch* also was the Sun; for he is *Moloch*; that is, King of the World, to whose light and power all things are obvious; therefore the *Egyptians* represented him by a Scepter, with an eye on it; now this *Moloch* had on his forehead a precious stone shining like *Amster*, of the Sun, *see* *Eusebius* *non* *erat* *Theophr.* in *lib.* 7. and *Cyril* upon *Amos*. The *Valentinian* Hereticks, by the word *Abrazar*, meant the Sun, as I have shewed; for in this word are contained 365, which is the number of the days the Sun makes in the Zodiack: And it is derived from *Abrazar*. *Ab* in Hebrew signifieth Father; and *razar*, King, in the *Aramaic* tongue. So they made the Sun, Father, and King, of the Universe, he was also called *Mithras*, which signifieth Lord, as *Te-Schaller* *de* *taurod.* *lib.* 6. sheweth, and *Claudian* in that verse *l. 1. de* *Stil.* *Et* *hunc* *totum* *universum* *sacra* *Mithram*.

For they thought that *Mithra* or the Sun did regularly govern the other stars; and in the word *Mithra* is found the number of 365, days. The Sun also was expressed by the name of *Jupiter*, or *Jovis* *pater*, the Father that helps and supports all things; therefore he was painted with *Jupiter*, Thunder in his hand. I know *Jupiter* is most commonly taken for the Heaven, or Air; but I rather think that by this name was meant the Sun, when *Virgil* *Ecl.* 7. speaks thus;

Jupiter *Clavis* *descendit* *pluvius* *subre*.
He means not that the Heaven comes down in rain, but the Sun rather, who by his heat elevated the vapors and dissolving them into rain, may be said to come down as a shower. So in another place *Forculus* *in* *libris* *ether* *in* *lata* *grumum* *descendit*, *Geor.* 2. There is also meant the Sun, who is named *Aether*, from *ai* *Sun* shining, from *ai* *Sun* his constant race or motion. By *Mercury* also was meant the Sun; for he is *Mercurius*, *quasi* *mercurius*, keeping his Court in the midst of the Planets. And *Hermes* from *hermes* *in* interpreting; for by his light he expoundeth all dark places. He was painted

Moloch,
the Sun.

Abrazar,
the Sun.

Mithra,
the Sun.

Jupiter,
the Sun.

Mercury,
the Sun.

Bel, &c.
the Sun.

Belorus,
the Sun.

Hercules,
the same
with the
Sun.

with wings, to shew the Suns swift motion. He had many eyed Argus, that is, he puts out the light of the stars, which are as it were, the eyes of Heaven. Mercury is painted young, to shew that the Sun never groweth old or feeble: he was pictur'd with three heads upon a four corner'd stone, to shew the Suns three vertues, of heat, light and influence upon the four parts of the world, or four seasons of the year. He was held the god of Merchants, because without light there can be no trading. The Sun also was worshipped by the Eastern Nations, under the name of *Bel, Esal, Belus, and Baal Samen, or Baal Shamsim*, that is, Lord of the heavens; and by the old Greeks and Noricks, under the name of *Belorus*; now *Belus*, as *Macrobius* *Sat. 1. 1. c. 19.* sheweth us in the same that *Jupiter*, and *Jupiter* is the same that *Jol*, as I have said, and which *Orpheus* in *Hymn ad Jov* confirmeth, *Αγλαα Ζεῦ, Ἥλιος ὡς ἑστῆς*, &c. that is, beautiful *Jupiter* the Sun, generator of all things; therefore the Sun is called by *Plato* in *Timæo*, *μικρὸς ἡγεμὼν ὧν ἐστὶν ὁ κόσμος*, &c. *Jupiter* the great Commander in Heaven, driving his swift Chariot, whose Army of gods follow divided into twelve parts, and *Vesta* alone stands immovable in the Court of the gods, he moves the motion of the Sun and stars, through the twelve signs of the Zodiack, and the earth standing in the middle. That under the name of *Belorus* was meant the Sun, is apparent by the number of 365, which is found in the letters thereof, answering the 365 days, which the Sun finisheth in his annual motion. By *Hercules* also was meant the Sun, as his name sheweth, being *Ἡρακλῆς*, the glory of the air, his twelve labours are the twelve signs of the Zodiack, through which he labourerth every year; he is called *Alcides*, from *ἀλκῆς*, strength; for like a strong Gyant, he rejoyceth to run his course: *Juno* decayed to obscure the glory of *Hercules*; so doth the Air, which the Poets called *Jano*, oftentimes obscure by clouds, mists, and vapors, the glory of the Sun. *Minerva*, the Goddess of Youth, was *Hercules* his best beloved, so is the spring time, wherein the youth of the earth is renewed, the Suns lovely wife. *Hercules* overthrew *Geryon*, and rescued his Cattle; so doth the Sun by destroying

Winters

Winter, preserve the beasts. The Tenth of the Earth increase were offered to *Hercules*, to shew their gratitude to the Sun for his heat and influence, by which the earth fructifies. *Hercules* is noted for his fecundity; for in one year he begot eighty Sons, this was to shew that generation and fructificalness is from the sun; he was called, *Asclepius*, the driver away of all evils and diseases, by which was meant, that grief of mind is driven away by the Sun's heat, and infirmities of the body by the Sun's heat: he is also much noted for his voracity in eating and drinking; by which was signified the rapid heat of the Sun, consuming the moisture of the earth, and exhaling the Lakes and Brooks. In the name also *Asclepius*, is contained the number of 365: he was expressed also by *Anteus* the Giant, whose strength encreased as he touched the ground, but being lifted up from thence, he grew weak: so doth the Sun begin to gather force when he is in his lowest declination, and near the earth; but when he is in his *Apogee* or highest elevation, his strength begins to decay. *Pan* also signified the Sun, whom they painted with red face, horns, and a long beard, to shew the colour and beams of the Sun. *Pan* was covered with a spotted skin, so is the Sun covered in the dark, with the spotted or starry mantle of the night; his wings and crooked staff was to signify the sun's swiftness, and oblique motion in the Zodiac; he was the God of shepherds, and driver away of Wolves; therefore called *Lycæus*; and so was *Jupiter*; the Sun by his heat and light is a friend to shepherds and their flocks who by his presence drives Wolves, and other wild Beasts into their dens: the perpetual fire kept by the *Arcadians* in the Temple of *Pan*, was to shew that the Sun was the fountain of heat, which stirs up Vegetary; therefore *Pan* is described by his fallacious nature: the Sun's monthly conjunction with the Moon was expressed by *Pan*, being in love with the Moon. They meant also the Sun by *Bellerophon*; who by the help of winged *Pegasus* overcame *Chimæra*; for the Sun by the help of the winds overcometh the pestilential and infectious vapors of the air. By *Polyphemus* also, they meant the Sun; which is that great Giant with one eye, put out sometimes by

Pan, the Sun.

Polyphemus, the Sun.

Anteus

Eudymion
the Sun.

Janus, the
Sun.

Minerva,
the Sun.

Adt. no 9
no 2

Minerva,
no 2

Adt. no 9
no 2

smoke and Vapors arising out of the earth. *Eudymion* was the Sun, with whom the Moon is in love, visiting him once every month. *Janus* also was the Sun, who is keeper of the four doors of heaven (to wit East, West, North, and South,) he hath two faces, looking as well backward as forward; in one hand he hath a Scepter, in the other a Key; to shew that he rules the day, and that he opens it to us in the morning, and shuts it in the evening. *Janus* was the first that taught men Religion, and doubtless men became Religious, and did acknowledge a Deity, by beholding the Beauty, Motion, Power, and influence of the Sun. By *Janus* was placed a Serpent biting his tail, intimating that the Sun's annual motion is circular, beginning where it ends, *signum in se suo per vestigia labitur annus*. By *Minerva* also was meant the Sun, as appears by the golden Lamp dedicated to her at *Athens*, in which burned a perpetual light maintained with oil; which not only shews the Sun's golden beams; and inextinguishable light, but also that oil, as all other fruits, are born of his heat, for the same cause she was the Inventor of Arts and Sciences, and held the Goddess of Wisdom & Learning; for by the moderate heat of the Sun, the Organs of the brain are so tempered, and the spirits refined, that all Arts by men of such temper have been found, and wise actions performed: she had a golden Helmet, and a round Target, the one signifying the colour, the other the Orb of the sun: The Dragon dedicated to her, signified the Sun's piercing eye, as the Cock was dedicated to *Minerva*, so he was to the Sun, to shew, that by these two names, one Deity was meant: no man could look upon her Target, having *Gorgon's* head in it, without danger; nor may any without danger of his eyes, look upon the Sun. The *Athenians* preferred *Minerva* to *Neptune*, because the benefits men have by the Sun, are greater than those they have by the Sea, & that hot & dry Constitutions are fitter to make Scholars, than cold and moist: for the fire, which *Prometheus* stole from the Sun, brought Arts to perfection. The Image of *Pallas* was kept in *Pallas's* Temple, where the sacred fire burned perpetually, to shew, the sun, the fountain of heat and light, is the same that *Minerva*, who

who

who was called *Pallas* *Minerva* as *Minerva* the *Goddess* *Pallas*,
 and brandishing of the *Sun* *Beams*, expressed also by the
 brandishing of the *Spear*. She had power to all *Fire* *and*
Thunder, and to *kill* *thunder*, so *fire* *and* *thunder* *and*
thunder are caused by the *Sun* *heat* *the* *heat* *the* *heat* *the*
God *of* *fire*, which *he* *also* *expressed*, by *giving* *her* *a*
very *Chariot*; and a *golden* *lamp*, holding *in* *a* *beauti-*
ful *light*. She made *her* *self* *invisible*, by *putting* *on* *the*
dark *Helmet* *of* *Oreus*; so *to* *the* *Sun* *to* *us*, when *he* *is* *co-*
vered *with* *mists*, *clouds*, *and* *vapors*, which *rise* *from*
seas, *or* *the* *lower* *parts* *of* *the* *earth*, and *so* *it* *is* *in-*
visible *to* *us*, when *he* *goes* *under* *45°* *of* *the* *Equinox*.
 By *Nemesis*, the *Goddess* *of* *Revenge*, was *also* *meant* *the*
Sun; for *he* *punisheth* *the* *sin* *of* *men*; by *pestilence*, *fam-*
ine, *and* *the* *sword*; *for* *thus* *by* *his* *heat* *either* *raiseth* *his-*
torious *vapors*; *or* *inflameth* *the* *blood*; *burns* *up* *the*
fruits *of* *the* *earth*, *and* *flameth* *up* *the* *spirits* *of* *men* *in*
strife *and* *war*; as *Nemesis* *tailed* *the* *huntsman*, and *hum-*
bled *the* *proud*, so *doth* *the* *Sun* *obscure* *his* *beauty* *and*
obscure *obscure* *things*. The *Egyptians* *to* *show*, that *the*
Sun, *and* *Nemesis* *were* *the* *same*, they *placed* *her* *above* *the*
globe. By *beautiful* *Tithonus* *also* *they* *meant* *the* *Sun* *who*
is *the* *beauty* *of* *the* *world*; *Maris* *was* *in* *love* *with* *him*,
and *rejoiced* *at* *his* *presence*; it *is* *the* *speech* *of* *the*
Sun, that *gives* *beauty*, *loveliness*, *and* *cheerfulness* *to*
everything. *Tithonus* *in* *the* *Chariot*, was *carried* *to*
Arabia, where *he* *buys* *black* *Minerals* *of* *his*; *to* *show*
that *the* *Sun* *in* *the* *morning*, having *mounted* *above* *our*
Hemisphere, moves *towards* *the* *South* *parts* *of* *the* *world*,
where *by* *his* *excessive* *heat* *in* *the* *Mediterranean*, *he* *turns* *or*
blacks *the* *Esquimaux*. *Wiseus*, *in* *his* *old* *age* *became* *a*
weak *grasshopper*, *so*, *in* *the* *evening*, *the* *light* *and* *heat*
of *the* *Sun* *weakens* *and* *decays* *again*. By *Uranus* *and*
Pallas, they *signified* *the* *Sun* *or* *Moon*; *the* *one*, that *is* *the*
Sun, being *a* *Chilopod*, subdueth *all* *things* *with* *his*
heat; *the* *other*, *to* *wit*, *the* *Moon*, *is* *a* *ride*, if *we* *consider*
the *swiftness* *of* *its* *motion*; *they* *may* *be* *said* *to* *divide* *im-*
mortality *between* *them*; *because* *when* *the* *one* *liveth*,
that

Vulcan;
the Sun;

Nemesis;
the Sun,

Uranus
and Pallas

Tithonus;
the Sun.

that is, *blindly*, the other is *obscured*, and, in a manner dead to us: they ride on white Horses, to show their light and motion. They that will see more of the Sun, let them read what we have written elsewhere in *Myſt. Poetion*. Besides what we have written there, we now make it appear, that the Sun was in a manner the only Deity they worshipped: for the honour they gave the Moon, Planets, Stars, Air, Earth, and Sea, was all in relation to the Sun, as they are subservient to him; and the many names they gave to the Moon; as *Minerva Feſta, Brania, Luna, Juno, Diana, Iſis, Lucina, Hecate, Cybele, Aſtarte, Erſtus*; were only to signify the different operations of the Sun by the Moon; so that as *Arist. de animal. ſaith*, *Est 3 de, vna et eundem*; i.e. God being One, hath many names, from his many effects, which he produceth in the world.

The Sun then in regard of the seminal Verme, generative faculty, and desire of procreation, which he gives to sublunary creatures, for eternizing of their several species, is called *Venus à venis*, from the veins and arteries (for these also were anciently called veins) in which are the blood and vital spirits, the proper vehicles of *Venus*, or the seminal virtue, and of which the seed of generation is begot; which the Prince of Poets knew, when he said of *Dido's* Venerical love: *Vulnus illi venis*. Every Spring when the Sun returneth to us, he brings this venerical faculty with him; therefore he may be called *Venus à venis*, from coming; for he cometh accompanied every year in the Spring with this generative desire which he infuseth in the creatures, which the same learned Poet *Geor. 1. 2.* acknowledgeth in these divine Verses.

biſſe adeo fructu numerum, vna uile ſilui.
20. Hinc tuumq; terra, & genitalia ſeuina poſcunt,
21. Tum poterit omnipotens ſacundis iubaribus æther
22. Conjugis in gremium læta deſcendit, & omnes
23. Moxq; illis æquo commiſſum corpore ſatur.
24. Quia tum reſpondet aribus virgulta canoris,
25. Et venerant cerni reſtant armata iuſtus.

Fortuna ſuſcit ager. Sec. 14. And in another place *Geor. 3.* he sheweth the reason why in the Spring living creatures are more prone to ve-

nery,

because the Sun is such that a moderate heat is in the body. *Vere magis, quia vero color radiis efficitur, &c.* This venerable desire is by the Poets called *Orpheus*, and *Amphie*, because it proceeds from Heaven, namely from the Sun, the chief ruler in Heaven. And to shew that by *Venus*, they meant the Sun, as he is the God of love, they speak of her in the Masculine gender, so doth *Virg.* *Idem*, *descendit ac descendit Deo flammam inter & Efficit.* They paint her with a beard, hence *Venus barbata*, to shew the Sun-beams. They gave her the Epithets of the Sun, in calling her golden *Venus*, so doth *Virg.* *Idem* 100 *Venus aurea*, and by the Greek Poets *ἥλιος Ἀφροδίτη*, and by the Eastern people she was called *Baalath Shamajim*, the ruler of Heaven, & *Euphrosyne* or *Lucifer* from the light of the Sun; which *Venus* or the Moon borrowed. So what *Orpheus* in *Hymnis* speaks of *Venus*, is to be understood of the Sun: *ἥλιος ὁ θεὸς ὁ καλεῖται ὁ ὀρθρινός* is ὁ θεὸς ὁ καλεῖται ὁ ὀρθρινός is ὁ θεὸς ὁ καλεῖται ὁ ὀρθρινός, thou procreates all things in Heaven, in the fruitful earth, and in the sea or depth. She is called *ἡλιόχρηστος* fair haired, to shew the beauty of the Sun-beams; And *Euphrosyne* in *Phaniss* gives her *ἡλιόχρηστος*, a golden circled light. By *Cupid* also was meant the Sun, who was painted young, with wings crowned with Roses, and naked; to shew the eternity, swiftness, colour, and native beauty of that great Luminary; who may be called the God of love, in that by his heat he excites love in all living creatures, as is already said. By *Luna* or the Moon, they understood the Sun; for though these be two different Planets, yet in effect they are but one Luminary; for the Moon hath her light from the Sun; therefore she is called sometimes the sister, sometimes the daughter of *Phoebus*; she is painted with a Torch, and Arrows, and with Wings, to signify her motion, and that her light and operations are originally from the Sun. As the Hawk was dedicated to the Sun, because of her high flying and quick sight, so the Moon was represented by a white skinned man with an Hawks head; for her whiteness is not from her self, but from the Hawks head, that is the Sun. They held her to be both male and female; to shew that

Moon the same Luminary with the Sun

MOON

Moon her properties; that

that she is the Sun in shining, the Moon in suffering, she receiveth her light and power from the Sun, in this she is passive: she imparts this light and power to the inferior world, in this she is active: she is called *Lucina* also from this borrowed light, and *Diana* from the divine quality thereof: for which cause *Diana* was held to be the sister of *Phœbus* and *Juno* from helping; she was painted with beams about her face, sitting upon Lions with a Scepter in her hand, by which was meant the Dominion she had received from the Sun; and whereas they made the rainbow to attend upon *Juno*, they meant hereby that the Sun makes the rainbow: therefore by *Juno* they meant the Sun; so when they make *Kuleas* the son of *Juno*, they understand the Sun, for he by his heat causeth fire, and not the Moon. And so *Mars* the God of fire, is said to be *Juno's* son, that is, the Sun, for it is he that inflameth men's bloods and not the Moon. They expressed the power of the Sun over the sea and other waters by the names of *Neptunus*, *Nereus*, *Glaucus*, *Triton*, and other sea Deities. When they would express his operations on the earth, they gave him the names of *Egea*, *Cybele*, *Iouis dea*, &c. when they would show his power under the earth, then they used the names of *Attis*, *Pluto*, *Proserpina*, *Charon*, *Cerberus*, &c. *Attis* is from *aitis* an oath, because they used to swear by the Sun: *Egea* is said to signify heat, & comes from *Juno*. *Neptunus* is from *neptis* an oath, because they used to swear by the Sun: *Egea* is said to signify heat, & comes from *Juno*. And in another place, *Attis* is said to be the same as *Pluto*, and in another place, *Attis* is said to be the same as *Pluto*. *Pluto* is from *plutus* wealth, for all wealth, both upon and within the earth, is begot of the sun's heat and influence. When he is under our Hemisphere, he is called the God of Hell, he is said to ravish *Proserpina*; that is, the seminal virtue of vegetables: which in the Winter and the sun's absence, lyeth hid in the bowels of the earth, his influence upon the corn, and other foods call into the earth, and causing them to *proserpere* to creep out, thence is called *Proserpina*. *Charon* is from *charis* joy: the sun is joyful to us by his presence, and as he is *Phœbus* or light of the World; he is also joyful to us by his absence, and as he is *Charon* under the earth, for then he permits the air to receive refrigeration, by which all things are refreshed, *Cerberus* is as much

Pluto,
the Sun.

Proserpina,
the Sun.

Charon,
the Sun.

Cerberus,
the Sun.

as *not* *deus* a flesh eater, for as all flesh is consumed by Carbero, the sun, so is all flesh consumed by the same Carbero, had the sun, three heads, to shew that time which devours all things had three heads, one present, the other past, and the third to come; now the sun by his motion is the measure of time, in which respect he is called Carbero; and so he was represented by *Serena*, cutting down all things with his sickle; for all things are consumed by time. *Tempus destruit, itaque recedens natus est omnia destruit.*

By what we have said, appears that the *Gentiles* did acknowledge but one Deity, giving him divers names, from his divers effects and operations. This Deity was nothing else but the sun, as we have shewed; whose power is diffused every where, and nothing, as *David* is hid from the heat thereof: *Sens omnia plene* with *Virgil* *Ecl* 3. all things are filled with *Jupiter*: and elsewhere he sings *Gen* 4. that God runs through all parts of the earth, of the sea, and of the heaven. *Deum nungue* in his power, *terra* *aque* *trabes* *maris*, calling, *presum* *Am* 6. And in his Divine Poem he sings that this spirit (for so he calls the sun, and so did *Solomon* before him in the first of *Ecclesiastes*) cherisheth Heaven, Earth, sea, Moon, and Stars, and that he diffuseth himself through all parts of the world, and produceth Men, Beasts, birds, Fishes, which he animates and laments.

Principio Caelum, ac terram confluxque liquentes

Lucens inque globum Luna, Titani ad ora

Spiritus intus alit, tandemque effusa per artus

Mens agitat vulcan, & magno se corpore misert;

Inda hominum, pecudumque genus atque volucrum;

Et quae marmorea sunt membra sub aqua Pentus

Ignem est illis vigor & caelestis vigor, &c.

But here it may be objected, that seeing the *Gentiles* acknowledged the power and virtue of the sun to be every where, why did they devise so many petty Deities? I answer, this multiplication of Deities was for the satisfaction, and content of the rude people, which could not comprehend, how one and the same Deity could be diffused through all parts of the Universe; therefore the wiser sort were forced to devise as many Gods, as there were

Gentiles,
their super-
stitions
fear.

Gentiles,
their Dei-
ties under
divers
names.

were *figures* of things in this world: and because the
rude people would worship no Deity, but what they saw,
therefore their Priests were fain to represent those invisi-
ble powers by Pictures and Images, without which the
people thought they could not be safe or secure, if their
Gods were not still present with them. They were affected
with fear and joy, according to the absence or presence
of their Gods: this *Virg. Ecl. 1.* imitates when he saith,

Nec tunc praesentes alibi cognoscere deos,

and elsewhere, *Geor. 1.* *Et vos praesentia numina Fauni;* so
they held nothing propitious if their Gods had not been
present; this made *Aeneas, Aen. 3.* so careful to carry
his Gods about with him, where ever he went; *Feror cum
in altum, cum sociis, antoque, Penatibus, & magnis divis.*
Therefore he foretells the ruin of Troy, by the departure
of her tutelar gods, *Excessere omnes adytis, arisque, relictis
Dii, quibus imperium hoc feterat, Aen. 2.* Hence such care
was taken by the *Grecians* to steal away the *Palladium*,
the presence of which made Troy impregnable, as they
thought. And the *Romans* had a custom, that before they
besieged any City, they would first by conjuration or ex-
orcism, call out their tutelar Gods. Therefore when *Cae-
sars* was in any danger of the enemy. The Priests used to
bind *Apollon* their tutelar God to a Pillar, lest he should
be gone from them. Hence it appears that they were forced
to have Deities in every place: at home they had their
Lares and *Penates*, in the fields they had their *Ceres*, *Pales*,
Bacchus, *Pan*, *Sylvanus*, *Faunus*, &c. At sea they had their
Neptune, *Triton*, *Glaucus*; in their Harbour they had *Por-
tunus*, besides that every ship had its tutelar God set in
the stern thereof: *Aurato praesulget Apolline puppis, Aen.
10.* The woods have their *Dryades*: the Trees *Hama-
dryades*: the flowers *Nayads*: the Hills *Orchades*: the
Rivers *Naiades*: the Lakes *Limnaeides*: the Fountains
Ephyriades: and the sea *Nereides*: But notwithstanding
this multiplicity, the wiser sort acknowledged but one
Deity, as may be seen in *Orpheus*, who thus singeth.

Es est deus solus, id est, unus, et non duo.

That is, He is only one, beget of himself, and of him-
self alone are all things begot. So elsewhere:

*Ἰσχυρὸς ὁ Θεὸς, καὶ ὁ Θεὸς ἀπὸ τοῦ Θεοῦ.
 Ἡ δὲ ἐκκλησία, καὶ ὁ Θεὸς, καὶ ὁ Θεὸς ἐκ τοῦ Θεοῦ.
 ὁ Θεὸς, καὶ ὁ Θεὸς, καὶ ὁ Θεὸς ἐκ τοῦ Θεοῦ.*

That is, Jupiter was the first, and Jupiter is the last thunder, Jupiter is the head, Jupiter is the middle, from Jupiter come all things. There is but one power, one God the great Lord of all things. *Trismegistus*, confesseth there is but one divine nature, *ad unum deum*. In defence of this truth, *Socrates* died, when he was forced to drink poyson for affirming there was but one God. And *Diogenes* laugh'd at the multiplicity of gods, and at the simplicity of those who held the wooden Image of *Hercules* a god: therefore in derision he flung it in the fire, saying, thou hast served *Euristheus* in twelve labors, thou must serve me in the thirteenth. The *Sibyls* in their verses prove the same, that there is but one God. *Εἰς θεὸν ὅς ἐστιν ὁ πάντων ἑαυτοῦ ἑαυτοῦ, ὅς ἐστιν ὁ πάντων ἑαυτοῦ ἑαυτοῦ, ὅς ἐστιν ὁ πάντων ἑαυτοῦ ἑαυτοῦ.* that is, *There is one God, who alone is immense, and invulnerable.* And again, *Εἰς θεὸν ὅς ἐστιν ὁ πάντων ἑαυτοῦ ἑαυτοῦ, ὅς ἐστιν ὁ πάντων ἑαυτοῦ ἑαυτοῦ, ὅς ἐστιν ὁ πάντων ἑαυτοῦ ἑαυτοῦ.* I alone am God, and besides me there is no other God. *Dei solus, Divusque, mortalisque, turmas imperio regis unus aequus:* he alone ruleth in justice all things; I could alledge many testimonies out of the Greek and Latin Poets: out of the Philosophers also, to prove that the Gentiles did acknowledge but one Deity, howsoever they gave him many names, besides their practice in uniting all the gods in one, by dedicating the *Pantheon* to them; intimating, that as all the gods were united in one Temple; so they were indeed but one in essence: the Altar also at *Athens*, erected to the Unknown God, doth confirm the same. But this task hath been already performed by *S. Austin*, *Laſan*, *Euseb*, and other ancient Doctors of the Church, besides what hath been written of latter years, by *Phil. Mornay*, *Elias*, *Schedius*, and others, who also alledge many testimonies, that the Gentiles were not ignorant of the Trinity of Persons, as well as of the Unity of Essence, which was the *Pythagorean Quaternity*, wherein they held all perfection consisted. Hence they used to swear by *Tetragramm*, that is, *Quaternity*, which they called *ἡ τετρακτύς*, the fountain of perpetual nature; and this doubtless was the same with *ἡ τετρακτύς*, the Hebrew name of

Gentiles
acknowledged one
God.

Gentiles
acknowledged a
Trinity.

God *יהוה* which consisteth of 4 letters; and so doth the Greek *Θεός*, the Latin *Deus*: the *Italians*, *French*, and *Spaniards* express the same name in four letters, so did the ancient *Germans* in their word *Diet*, the *Sclavonian* *Богъ*, the *Pannonian* *Ihu*, the *Polonian* *Bug*, and the *Arabian* *الله* are all of four letters; and so is the name *Jesus*, which was given to Christ by the Angel. The *Egyptians* expressed God by the word *Tcut*. The *Persians* by *Sire*, and the *Magi* by *Orsi*: all intimating this *Quaternity*, or *Trinity* in *Unity*. So the *Greeks* expressed their chief God *Ζεύς*, and the *Egyptians* their *Ihsu*, and the *Romans* their *Mars*, and the ancient *Celts* their *Thou*, and the *Egyptians* their *Oru*, by which they meant the Sun in 4 letters: and perhaps they meant this *Quaternity*, when they gave the Sun 4 horses, and four ears, and placed four pitchers at his feet. And may be that the *Queen of Cities*, and *Lady of the World*, understanding the *Mystery* of this *Quaternity*, would not have her own name *Roma*, to exceed or come short of four letters. So *Adon* and *Bael* signified the Sun.

Now having shewed that the Sun was the only Deity the *Gentiles* worshipped under divers names; in which likewise they acknowledged a *Trinity*, though not of persons, yet of powers, or virtues: to wit, of light, heat, and influence; so the orb, beams, and light are the same Sun in substance. I should now shew how superstitious they were in their Sun-worship; some offering horses and chariots to him, which the *Jews* also sometimes did; others used to kneel to him at his rising; the *Messians* were wont to sacrifice horses to him; the *Chinamen* and other *Indians* honour him with singing of Verses, calling him the Father of the Stars, and the Moon their Mother: the *Americans* of *Peru* and *Mexico* adored the Sun by holding up their hand, and making a sound with the mouth, as if they had kissed: of this custom we read in *Job* 31.26. *If I have kissed my hand beholding the Sun, &c.* The *Rhadians* honored him with their great *Colassus*; and many Barbarous Nations did sacrifice men and children to him: such were the sacrifices offered to *Moloch*, by whom they meant the Sun; the *Gentiles* also to shew their devotion to the Sun, used to wear his colours, and to prefer the red

Superstition
on Sun-
worship.

or purple, the golden or deep yellow, to all other colors, hence the *German*, as *Dial. Sic. lib. 5. Bib.* sheweth; *Cæsar* *non modo rufus rufam, sed arte quoq; nostrum coloris proprietatem augere studens*; they used to make their hairs red by art, if they were not red enough by nature; of this custom of painting or dying the hairs red, *Martial* speaks, shewing that they used some hot medicaments;

Causitica Teutonicos accendit spuma capillos.

This red color saith *Clement Alexand. l. 3. Pedagog. c. 3.* was used to make them more terrible to their enemy, for it resembleth blood *α. γ. α. ι. s. n. x. α. μ. α. τ. α. λ. i. u. α. n.* I deny not this reason, but I believe they had a further aim; for they thought themselves safe, and under the Sun's protection, if they wore his colors; and because the Sun-beams look sometimes yellow and like Gold, therefore hair of this colour was of greatest account; hence *Virgil, Æn. 4.* gives yellow hair to *Queen Dido*, as *Flavus* isq; *Absterge comas* and again,

Nec dum illi flavus Proserpina vertice crimen

Abstulerat: Ib. So likewise he gives yellow hairs to *Mercury*, by whom as we have said, was meant the Sun;

Omnia mercurio simili, cunctaque, coloreque,

Et crines flavos, & membra decora juvenia.

Id. Terentian sheweth, that women of his time use to dye their hairs with saffron, *Capillos croco vertunt*, to make them look like the flame, or sunny-beams; and so the wife always wore a vail called *Flammæum*, of a red or fire-colour; and so *Flaminica* the wife of the Priest called *Flamen*, wore always such a vail, as resembling the colour of the Sun, whereof her husband was Priest, but *S. Hieron* forbids Christian women to dye their hair of this colour, as resembling the fire of hell, *Ne capillos intres, & si aliquid de gehenna ignibus aspergas*; the *Asbæmans*, to shew how much they honoured *Apollo*, by whom they meant the Sun, used to wear in their hairs golden pictures of grasshoppers; for these creatures were dedicated to the Sun: *τρίγυς χροῦς δὲ τὰς δεξιὰς καὶ ἄξιους* *Id. 17.* as the Scholiast of *Aristophanes* witnesseth, and so doth *Thucydides. Julius Capitolinus in Vero*, affirms of *Vero*, that to make his hairs look the yellower, and that it

Colours of
the Sun
worth.

might glitter like the Sun, he used to besprinkle them with gold dust; *Tantum habuit curam capillorum flavorum, ut capitis auri ramenta inaspergeret, quod magis coma illuminata flavesceret*: and because these two colours of yellow and red were sacred to the Sun; hence Kings and Priests were wont to be adorned with these two colours; for King and Priests have been held the great Luminaries within their Dominions; therefore they shined with artificial ornaments, as the Sun doth with his native: hence Q. Diab. by the Poet, *Æn. 4.* is painted with Gold and Scarlet;

Cui phœtreæ ex auro, crines nodantur in aurum;

Aurea purpuræam subnectitis fibula vestem:

So elsewhere *Æn. 11.* he describes the ornaments of *Chlorus* the Priest, of Gold and Scarlet also;

Ipse peregrina seragine clarus & astro

Spicula torquebat Tyrio Cortynia cornu!

Aureus ex humeri sonat arcus & aurea vasa

Cassida: tum croceam eblamidemq; sinisq; crepantes

Cerbascos fulvo in nudum collegerat auro.

The Priest is commanded to cover himself with Scarlet whilst he is sacrificing:

Purpurea volare comas adopertus amictu, Æn. 3. It was

also a part of Sun-worship to erect high Altars, and to sacrifice to him under the name of *Jupiter* upon the highest hills, because they thought it fit, that he, who was the chief God, should be worshipped on the chief places, and the highest in dignity, should be honoured in the highest places of situation, hence he was named, *εὐκλειος* *Ζεύς* *Jupiter* on the mountains; of these high places, we read in Scripture; they used also to the honor of the Sun, to build their Temples, and erect their Altars towards the East.

Illi ad surgentem conversi lumina solem:

and elsewhere, *Æn. 12.*

ætherei spectant orientis solis

Lumina, rite cavu undam de flumine palmæ

sustulit

and to shew the Sun's inextinguishable light and heat, they used to maintain a perpetual fire upon their Altars; whence they were called *αἱ ἀβάρδοι*: for the same cause both the *Persian* Kings and *Roman* Emperors used to have the sacred fire carried in great

solemnity

solemnity before them, by this, intimating how careful they were to maintain the worship of the Sun: and so superstitious were the Gentiles in advancing of this Sun-worship, that they spared not to sacrifice their children to Moloch, which was nothing else but the Sun: "This was a preposterous zeal; for that glorious lamp required no such sacrifice at their hands, though he be the cause of generation; he gave life to their children by his influence, but they had no warrant from him to use violence, or to destroy that nature by Elementary fire, which by celestial fire did animate. The milder sort of them were content to let their sons and daughters pass through the fire, or between two fires as some will have it, which was their Purgatory, though some were so bold as to run through the fire, and tread with their naked feet upon the burning coals without hurt, which might be done without miracle, as we have shewed elsewhere, *Arcon Microcos.* of this custom the Poet *Sen. 11.* speaketh;

*Sunne Deus, sancti custas Sorabitis Apello,
Quem prius colimus, cui pinus ardor acerco
Nascitur, & medium freti pietate per ignem
Cultores multa proximum vestigia prima.*

Lastly, as the Sun by the *Asians* and *Africans*, was described under divers shapes, according to his divers effects and operations; so was he also expressed in the Northern part of the European world, as he is the measurer of time, and cause of different seasons; namely, of Summer and Winter, of Seed-time and Harvest: they described him like an old man standing on a fish, wearing a coat girt to his body with a linnen girdle, but bare-headed and bare-footed, holding a wheel, &c. a basket full of corn, fruit, and roses; by this old age and coat girt to him, was signified Winter; by his naked head and feet, Summer; by the corn and fruits, Harvest; and by the roses, the Spring; his standing on a Fish, which is slippery and swift in its motion, and silent withal, shewed the slipperiness and swiftness of time, which passeth away without noise, — *nilloq; sine conversitate annus*, and old age comes *tacito pede*, with a silent foot: the wheel signified the roundness of the Sun, and the running about of the year; and the linnen girdle

Sun, how painted and worshipped by the Northern Nations.

might signifie the *Zodiack* or *Ecliptick* line, within which the Sun containeth himself. I think this may be the genuine meaning of the *Solar* Idol, which by them was called *Crado*, which *Schedius de Divis Germanis*, thinks to be *Saturn*, and do otherwise interpret it: when they did express the Sun as King of the Planets, and chief ruler of the world, they painted him sitting on a throne, holding a scepter in his left hand, and a sword in his right; out of the right side of his mouth came out thunder; out of the left lightning: on his head sat an Eagle, under his feet was a Dragon, and round about him sat 12 gods; the Throne, Scepter and sword may signifie the Majesty and power of the Sun, who by his heat causeth thunder and lightning; the Eagle sheweth the swiftness of his motion, and his piercing eye, as discovering all things by his light, his treading on the Dragon may shew, that he by his heat subdueth the fiercest creature, &c most pestiferous vapors; the 12 gods may signifie the 12 signs in the *Zodiack*, or 12 months of the year: when they did express the heat, light and motion of the Sun, they painted him like a man, holding with both his hands a flaming wheel: when they did present the martial courage, and military heat of soldiers, excited in their hearts, by the heat of the Sun, they set him out like an armed man, holding a banner in one hand with a rose in it, in the other a pair of scales, on his breast was the picture of a bear, on his target a lion; the field about him full of flowers by which they signified valor and eloquence, both requisite in a Commander; the arms, bear and lion were to shew the fierceness, courage and defence, that is, or ought to be in military men; the rose and flowery field did represent the sweetness and delight of eloquence; the scales were to shew, how words should be weighed in the balance of discretion, before they be uttered: when they expressed how the Sun by his heat and influence, stirreth up *Venerial* love in living creatures, they painted him like a woman, for that passion is most impotent in that sex; on her head she wore a myrtle garland, to shew she is a Queen, and that love should be always green, sweet and pleasant as the Myrtle; in one hand she holds the world, in the other three golden apples.

to shew that the world is upheld by love, and so is the riches thereof; the three golden Apples also signified the threefold beauty of the Sun, to wit, the Morning, Meridian, and Evening; in her breast she hath a burning Torch, to shew both the heat and light of the Sun, and the fire of love which burneth in the breast;

Ardet in officio regni, cuncto carpitur igne.

Vulnus alit venis, est mollis flamma medullas.

Ardet amata Dido, transig. per ossa furorem, Virg.

when they did express the Sun's operation upon the Moon, they painted him like a man with long ears, holding the Moon in his hands, to shew that she receives her light and power from him; his long ears I think did signifie his readiness to hear the supplications of all men, though never so far distant. These interpretations I suppose are most likely to be consonant to the meaning of those, who first devised those Images or Idols, though the Saxon Chroniclers, *Albertus, Gratianus, Saxo Grammaticus, Munster, Scheidius*, and others, do think these Images were erected to the memory of some German Princes or Commanders; but it is unlikely, that the Germans, who were as *Tacitus* saith, such great adores of the Sun and Stars, would give that worship to dead mens statues. *Caesar lib. 6. de bell. Gall.* tells us, that the Germans only worshipped for gods those which they saw, and received help from, as the Sun, Moon, and fire, other gods they never heard of: but of the Eastern Idolatries, we have spoken more fully before.

Q. 11. What hath been the chief supporter of all Religion at all times?

A. The honour, maintenance, and advancement of the Religion, Priesthood, for so long as this is in esteem. so long is Religion in request; if they be slighted, Religion also becometh contemptible. Whereupon followeth *Atheism* and *Priests* *Anarchy*, which wise States considering, have been careful in all ages to maintain, reverence and advance the Ministry and necessity of Religion; for if there be not power, maintenance, and respect given to the publick Ministers of States, all Government and Obedience must needs fail; the like will fall out in the Church, if the Priesthood be neglected. Therefore among the Jews, we read what large maintenance

Dignity of
Priests a-
mong the
Greeks.

nance was allowed to the Priests and Levites; how they were honored and revered by the people, and how the high Priest had no less, or rather more honour than the Prince, the one being honoured with a Mitre, as the other with a Crown, and both anointed with precious oil. Among the *Gentiles*, we find that the Priesthood was in such esteem, that the Prince would be honored both by the Priests office and name; as we read of *Melchisedech* King of *Salem*, and Priest of the most high God: *Ninus* was both King and Priest: so was *Anus* in the Poet, *Rex Anius, Rex idem hominum Phœbiq; sacerdos, Augustus* and the other *Roman* Emperors held it no less honour to be stiled *Pontifices Maximi*. High Priests, than to be called Emperors: For this cause Priests wore Crowns or Garlands, as well as the Emperors. Some were Crowned with Bays, as the Priests of *Apollo*; some with Poplar leaves, as the Priests of *Hercules*; some with Myrtle; some with Ivy, some with Oaken leaves, &c. All Priests among the

Dignity of
Priests a-
mong the
Romans,
&c.

Romans, were exempted from Taxes, Wars, and secular employments. The High Priest at *Rome*, as *Dionysius* witnesseth, *l. 1.* had in some respects more privilege than the Emperor, and was not to give any account of his actions to people and senate. And *Cicero* in *orat. pro domo ad Pontif* doth acknowledge that the whole dignity of the State, the safety, life and liberty of all men, and the Religion of the gods depended from the High Priests. The great King of the *Abysinus*, at this day will be called Prester, or Prince *Jeſu*, though I know some deny this. Among the *Mohometans* none of the *Musalmans*, or true Believers, as they call themselves, must take upon him the Title of Lord, but the *Calipho*, or high Priest only; and to offer the least wrong to the meanest Priest, is there a heinous and punishable crime. The Priests of *Mars*, called *Salii*, among the *Romans*, were in such honor, that none was admitted to this dignity, but he that was *Patricius*, or Nobly born. In *Tyru* the Priests of *Hercules* were attired in Purple, and had the next place to the King. In old time among the *Germans*, none had power to punish offenders; but the Priests. The *Trallii* honoured none with the privilege of a Palace, but the King and Chief Priest. Among the

Egyptians

gations none were Priests but Philosophers; and none chosen Kings, but out of the Priesthood. *Mercury* was called *Tresmagistus*, because he bore three great Offices, to wit, of a Philosopher, of a Priest, and of a King. Among the *Phœnicians* the Priest of the Sun had the honour to wear a long Robe of Gold and Purple; and on his head a Crown of Gold beset with Jewels. The ancient *Greeks* also priviledged their Priests to wear Crowns, whence they were called *capitotages*, in *Rome* the *Flamen Dialis* or *Jupiters* Priest, had this honor, that his bare word had the force of an Oath; and his presence was instead of a Sanctuary, if any guilty person had fled to him, he was free that day from any punishment. He had power to exercise consular authority and to wear consular garments; and whereas none had the honour to ascend the Capitol in a Sedan or Litter, save only the *Pontifex* and Priests, we see in what reverend esteem they were in old *Rome*; and no less honor, but rather more, the Priests and Bishops of modern *Rome* hath received from Christian Princes. Among the *Jews* we find that *Eli* and *Samuel* were both Priests and Judges: the Levites were as Justices, and by their word led to end all strife, *Deut.* 17. in *David's* time 6000 of the Levites were Judges: and after the captivity some of the Priests were Kings of *Juda*, *1 Chron.* 23. in the Christian Church, we see how at all times the Clergy hath been honored; in Scripture they are called *Fathers*, *Embassadors*, *friends of God*, *Men of God*, *Prophets*, *Angels*, &c. *Tertullian* *de patient.* shews, that in the Primitive Church Penitents used to fall down at the feet of their Priests; and some write, that they used to kiss their feet. In what esteem the Bishops of *Italy*, *France*, *Germany*, and *Spain* are now in, and in *England* have been in; is known to all that read the Histories of these places: in *Muscovia*, the Bishops not only are endowed with rich Revenues, but also with great honors and priviledges, and use to ride in rich apparel, and in great state and magnificence. What respect the great *Turk* giveth to his *Musta*, or high Priest, and in what esteem he hath the Christian Patriarch of *Constantinople*, is not unknown to those that have lived there, or read of History. In a word, Religion flourisheth

and

Religion
which is
best.

Christiani-
ty its excel-
lency.

and fadeth with the Priests and Ministers thereof; it riseth and falleth, floweth and ebbeth as they do; and with *Epocrates* Twins, they live and dye together; so long as the *Gentile* Priests had any maintenance and respect left them, so long their superstition continued in the Empire, even under Christian Emperors; but as soon as *Theodorus* took away their maintenance, *Gentilism* presently vanished, and went out like the snuff of a Candle, the tallow or oil being spent.

Q. 12. What Religion is most excellent, and to be preferred above all others?

A. The Christian Religion, which may be proved, first from the excellent Doctrines it teacheth, as that there is a God, that he is but one, most perfect, infinite, eternal, omniscient, omnipotent, absolutely good, the author of all things, except sin, which in a manner is nothing; the governour of the world, and of every particular thing in it; that Jesus Christ the Son of God died for our sins, and rose again for our justification, &c. 2. From the reward it promiseth, which is not temporal happiness promised by *Moses* to the *Jews* in this life; nor sensual and beastly pleasures, promised by the *Gentile* Priests to their people, in their *Elysium*; and by *Mahomet* to his followers in his foolish Paradise; but eternal, spiritual, immaculate, and heavenly felicity, in the full and perpetual fruition of God, *In whose presence is the fulness of joy, and at his right hand are pleasures for evermore*: such as the eye hath not seen, nor the ear heard, and cannot enter into the mind of man. 3. From teaching the faith of the Resurrection, which none of the *Gentiles* did believe, and not many among the *Jews*, for the *Sadducees* denied it; only Christianity believeth it, being assured, that he, who by his power made the great world of nothing, is able to re-make the little world of something; neither can that which is possible to nature, prove impossible to the author of nature: for if the one can produce out of a small seed a great tree, with leaves, bark and boughs: or a butterfly out of a worm, or the beautiful feathered Peacock out of a mis-shapen Egg: cannot the Almighty out of dust raise our bodies, who first out of dust made them? 4. No Religion doth teach how God should

should be worshipped secretly and privately, but Christianity; for other Religions consist most in sacrifices, not of beasts and birds only, but of men also, likewise in multitude of unnecessary ceremonies: whereas the Christian Religion sheweth, that God is a spirit, and will be worshipped in spirit and truth: that outward Ceremonies are but beggerly rudiments: That *he will have mercy and not sacrifice: that the sacrifice of God is a broken & contrite heart.* That he is better pleased with the circumcision of our fleshly lusts, than of our flesh; with the mortification of the body of sin, than of the body of nature. *He eateth not the flesh of Bulls, nor drinks the blood of Goats, but we must offer to him thanksgiving, and must pay our tithes.* The best keeping of his Sabbath, is rather to forbear the works of sin, than the works of our hands: & to wash our hearts in innocency, rather than our hands in water. The service he expects from us, is the presenting of our bodies a living sacrifice and holy, which is our reasonable service. No Religion like this doth teach us the true object of our faith and hope, which is God; of our charity which is our neighbor: of temperance, which is our selves: of obedience, which is the Law: of Prayer, which is the Kingdom of Heaven, and the righteousness thereof in the first place, and then things concerning our worldly affairs in the second place: no Religion but this, teacheth us to deny our selves, to forgive our enemies, to pray for our persecutors, to do good to those who hurt us, to forget and forgive all injuries, & to leave vengeance to God, who will repay: no Religion like this, teacheth the conjugal chastity that ought to be between one man and one wife; for other religions permit either plurality of wives, or divorces upon light occasions, or fornication amongst young people unmarried. *Grave mihi, non est flagitium adolescentium in scortis, Ter. orator* which is worse and not to be named; but Christianity forbids unchaste talk, immodest looks, & even unclean thoughts. Other Religions forbid perjury, this swearing in all, except before a Judge to vindicate the truth. No Religion doth so much urge the mutual justice or duties, that ought to be between masters & servants, parents and children, princes and people, and between man and man;

all

all theft, oppression, extortion, usury, bribes, sacrilege, &c. are forbid even all kind of covetousness, and immoderate care, but to cast our care upon God, to depend on his providence, to use this world, as if we used it not, to cast our bread upon the waters, to make us friends of our unrighteous Mammon, to be content with food and raiment, to have our conversation in heaven, and to seek the things that are above, to lay up our treasures in heaven; where neither moth nor rust, nor thieves break through and steal. The excellency of Christianity may be proved from the multitude of witnesses, or Martyrs & Confessors, who have not only forsaken father and mother, lands & possessions, and whatsoever else was dear to them, but likewise their lives, (and that with all cheerfulness,) for the name of Christ: and which is most strange, in the midst of flames and other torments, they did sing and rejoyce, and account it no small honour and happiness, to suffer for Christ, being fully persuaded that the afflictions of this life were not worthy of the glory that should be revealed; and that after they had fought the good fight, and finished their course, a Crown of righteousness was laid up for them. & The excellency of the author commends Christianity above all other religions, which have been delivered by men only, and those sinful men too; as, *Moses, Lycurgus, Minus, Solon, Numa, and Mahomet, &c.* But the author of Christianity was both God and man, whose humane nature was without spot or sin original, and actual; for though he became sin for us, yet he knew no sin, there was no guile found in his mouth; he had done no violence, he was oppressed and afflicted yet opened he not his mouth, but was brought as a Lamb to the slaughter, and as a Sheep before his shearers was dumb, &c. *Isa. 53.* his very enemies could not accuse him of sin, he prayed for those that crucified him, and died for his enemies, he was obedient to his Father, even to the death of the Cross; he did not lay heavy burdens upon other mens shoulders, which he did not touch himself; but as well by practice, as by precept, he hath gone before us in all holy duties; and as he died for sinners, so he rose again from them the third day, ascended into Heaven, where he now sits at the right hand of his Father, and will come again to judge the quick and the dead. He is the true

our Messiah, who in the fulness of time came, upon the accomplishing of *Danish* seventy weeks, not long before the destruction of *Jerusalem*, as was foretold by the Prophets, by whose presence the glory of the second Temple far exceeded the glory of the first, though in all things else inferior to it. He is the true *Shilo*, at whose coming the *Scorper* departed from *Jude*; & as it was foretold, that he should come of *David*, be born in *Bethlem*, have a Virgin for his Mother, preach in *Galilee*, and heal all manner of infirmities, & shall reign over the *Gentiles*; so these things came to pass. 7. Never was there any Religion propagated through the world, in that wonderful manner, as this was, if we consider either the Authors that spread it, who were illiterate fisher-men, and yet could on a sudden speak all Languages, or the manner how it was spread, without either violence or eloquence; whereas *Mahometanism* and other Religions have been forced upon men by the Sword, Christianity was propagated by weakness, sufferings, humility, patience, plainness, and working of Miracles, the suddenness also of its propagation, the great opposition it had by the Potentates of the world; whom notwithstanding these fishermen conquered: the largeness of this religious extent, as being spread over the four parts of the habitable earth: I say, all these being considered, must needs shew us what preheminance this Religion hath above all others, the course whereof could not be retarded either by the force, policy or cruelty of Tyrants, who exposed Christians to a thousand sorts of Torments, yet in spite of all opposition, it went like a mighty Torrent through the world, and like the Palm, the more it was suppressed, the more it flourished: *Per tela, per ignes, ab ipso laus operis, animarumq; ferro*: What Religion could ever name such Martyrs, either for number or constancy, as the Christian can? To be brief, how far Truth exceedeth Error, one God, multiplicity of gods; his sincere and pure worship, the Idolatry of worshipping evil Spirits, Stars, dead men, bruit Beasts, yea, meer accidents and phantasies; and how far Divine power exceedeth all humane power, so far doth Christianity exceed Gentilism. Again, how much Christ exceedeth *Moses*, and the Gospel the

the Law; and how far the precept of patience and meekness taught by Christ, exceedeth the precept of revenge delivered by *Moses*; how far Baptism excelleth Circumcision, and the Lords Supper, the Jewish Passover, the true propitiatory sacrifice of Christs body, all the sacrifices of beasts and birds, how far the easie yoke of Christ is lighter than the heavy burthens of *Moses*; and the true Messiah already come, exceeds the Jews supposed Messiah yet expected: so far doth the Christian Religion excell the Jewish superstition. Lastly, how far Jesus in respect of his humane nature exceedeth *Mahomet*; the one being conceived of the Holy Ghost, and born of a Virgin; the other being conceived and born after the manner of other men; the one being without sin, the other a chief and robber: the one teaching love, peace and patience; the other hatred, war and revenge: the one curbing mens lust, by *Masturbation*; the other letting loose the reins to uncleanness by *Polygamy*: the one planting Religion in the soul, the other in outward Ceremonies of the body: the one permitting the moderate use of all Gods creatures, the other prohibiting Wine, and Swines flesh: the one commanding all men to search the Scriptures, the other prohibiting the vulgar to read the *Alcoran*, or to translate it into other tongues out of the *Arabicke*: the one working by miracles, the other only by cheating tricks: the one propagating Religion by suffering, patience, and humility, the other by cruelty, oppression, and tyranny: the one choosing for his followers, innocent and holy men, such as followed their trade of fishing: the other wicked and prophane persons, whose trade consisted in thieving, robbing, and murdering: the one teaching sound and wholsom Doctrine, the other ridiculous and savourless fables in his *Alcoran*: I say, how far in all these things the man Christ Jesus (not to speak of his Divinity) did exceed *Mahomet*; so far doth Christianity excel Mahometanism. And thus have I with as much brevity as I could, taken and given a view of all known Religions, and have set down what use is to be made thereof, and what have shewed the excellency of Christianity above all other professions in the world. God grant that as it is the best of all Religions, so we of this

Christian
duties
urged.

this Land may prove the best of all the professors thereof, learning as *long our selves, to take up the Cross of Christ, and follow him in meekness, patience, humility, justice, sobriety, kindness, love, and all other virtues, wherein the life of religion consisteth; laying aside self-interest, idle quarrels, needless debates, unprofitable questions in points of religion, but let us maintain the Unity of the Spirit in the bond of love, and know that Religion is not in words, but in works: not in opinions, but in assurance: not in speculation, but in practice. Pure Religion and undefiled before God is, to visit the Fatherless and Widows, &c. to do good and to communicate; for which such sacrifice God is well pleased, that not the bearers of the Law, but the doers shall be justified, that not they that cry Lord, Lord, shall enter into heaven, but they who do the will of our Father, that without peace and holiness no man shall see the Lord, that they who feed the hungry, and cloath the naked, &c. shall inherit the Kingdom prepared for them from the beginning of the World: And God grant that we may run the ways of Gods Commandments, walk in love, tread in the paths of righteousness, fight the good fight, run the race set before us, with patience, looking unto Jesus the Author and Finisher of our Faith; that having finished our course, and wrought out our salvation with fear and trembling, may at last receive the Crown of righteousness. In the mean while let us not forget our Saviours Legacy, which is, Love one another, and my peace I leave with you: Are we not all the members of one body, the sheep of one fold, the children of one Father? Do we not all eat of the same bread, drink of the same cup, live by the same Spirit, hope for the same inheritance? are we not all washed with the same Baptism, and redeemed by the same Saviour? why then should we not be of the same heart, and mind with the Apostles? why is there such struggling in the womb of Religion, such a noise of hammers in building Christs Mystical temple; such clashing of arms under the Prince of peace: is this Christianity? Alas, we are Mahometans or Goussis in practice, and Christians in name. Now the God of peace, that brought again our Lord Jesus from the dead, give us the peace of God that passeth all understanding: that*

we may all think and do the same thing. That as there is but
 one shepherd, so there may be but one sheepfold. The Church
 of God is a little flock, beset with many Wolves, of *Jews*,
Turks, *Pagans*, *Atheists*, why then should we not be care-
 ful to preserve peace, love, unity among our selves, the
 only thing to make us formidable to our enemies? *Con-*
cordia res parva crescent; A bundle of Arrows cannot be
 broken, except they be separated and disjointed: nor
 could the horse tail be plucked off (as *Servilius* threatened
 his Romans) so long as the hairs were twisted together;
 as hard a matter it will be to overcome us, so long as
 we are united in love, but let this band be broken, and
 we are a prey to every enemy: *Incubiles domus quid nisi pre-*
da sumus. If we will needs fight, let us buckle with our pro-
 fess and common enemies, with the Devil, the World and the
 Flesh, with *Principalities*, and powers, with spiritual dark-
 ness, and chiefly with our selves: *Nec longe scilicet de-*
quatreudi nobis, circumstant undiq; muros. We have a Tre-
 soner horse, full of armed enemies in the Citadel of our
 hearts: we have *Tributes* within us, which we may sub-
 jugate, but can never exterminate, and such is our con-
 dition, that we are pestered with enemies, whom we can
 neither fly from, nor put to flight: *Nec fugere possunt*
nec fugare. If we did exercise our selves often in this spi-
 ritual *Asitis*, we should not quarrel so much as we do,
 nor raise such tragedies every where in the Church of
 Christ, about controversies and opinions, quarrelling
 about the shell of Religion, being careless what becomes
 of the kernel. With *Martins* we busie our selves about un-
 necessary things, but neglect that *Unum necessarium*: playing
 Philosophers in our disputes, but *Epicures* in our lives. It
 will end in the words of *Lactantius*, *Instit*, 6. c. 1. & 2. *In-*
nocentiam salam si quis obtulerit Deo, satis pie, religiosius,
litteris: He is the most religious man, who offers to God the
 best gift, which is innocency. For Christian Religion consist-
 eth not in words, but in gifts and sacrifices: our gifts are
 perpetual, our sacrifices but temporary: our gifts are sincere
 hearts, our sacrifices are praise and thanksgivings. No Reli-
 gion can be true, but what is grounded on goodness and justice.

The END of the View of all Religions.

His

pretending to restore the Kingdom of Christ: being opposed by the Landgrave, his delusive animation of his followers, their overthrow: his escape: he is found, but dissembles himself: is taken, but yet obstinate: the Landgrave convinceth him by Scripture: when being racked, he laugheth, afterward relenteth: his last words: is deservedly beheaded, and made an example.

Annex 31
3523.

Hereticks,
their usual
pretence.

Muntzer, a
quick Schooler
in a bad
school.

His Do-
ctrine
spreads.

His aims
high.

The end
that Here-
ticks pro-
pound to
themselves,
in opposing
the Mini-
stry and
Magistra-
ty.

His affir-
mations
destructive.

ABout the Year of our Redemption, MDXXI. and MDXXII. there rose up in Saxony near the River Saale, a most insolent Sect of certain *Enthusiasts*, among whom *Nicholas Storkius* was an ordinary person. These presumptuously boasting that their *Dreams*, *Visions*, and *Revelations*, were inspired into them from Heaven, had silly scattered it among other seditious persons of the same kidney: That the world was to be reformed by their means, which done, and the wicked utterly cut off from the face of the earth, it should be governed by Justice is false. All that gave not up their names, and embraced their Sect, they branded with the name of *Ungodly*. Out of this heretical lake sprung *THOMAS MUNTZER*, one that boasted that he had had communication with God. This man's Doctrine incredibly spread, as being in the first place levelled at the holy Doctors of the *Reformed Religion*; and from thence discharged at the *Magistrates* themselves; for the Christian flock being once deprived of these two constitutions of men, there were nothing to hinder the greedy Wolves to break out into all rapine, and oppression. And this is the reason why the Wolves, that is to say, the *False Teachers*, have ever most violently opposed the *Ministry* and the *Magistry*, in hopes, if possible, to draw these from the care and charge of their flock, or at least to bring them into contempt with their sheep, which by that means should stray into great perils. This *Muntzer* did both by his teaching and writings publicly affirm, that the *Preachers* of the word that contributed their endeavours to the

mentments of the Gospel, were not sent by God; but were
 later Scribes, and impertinent interpreters of the Scrip-
 tures; that the Scriptures and the written word, were
 not the pure word of God, but only a bare Testimony of the
 true word; that the true real word was something that
 were intrinsecal and heavenly, and immediately pro-
 ceeding out of the mouth of God, and consequently to be
 learned intrinsecally, and not out of Scriptures, or by any
 humane suggestion. With the same breath he brought
 Baptism into contempt, most inconvincibly affirming
 that there was no warrant from God for Pedobaptism,
 or baptism of children, and that they ought to be bap-
 tized after a spiritual and more excellent dispensation.
 He further endeavoured to teach that Christ's satis-
 faction for us was necessary, whatever honest and weak
 understanding men could urge to the contrary: That man-
 nism in the unfaithful and incontinent was a pollution,
 unchristian and diabolical: That God discovered his
 will by dreams (wherein it was that he was mightily im-
 pacted with them) holding that those were (as it were)
 communicated by the Holy Ghost. Hereupon was he ac-
 knowledged by his followers for some Heavenly and spi-
 ritual Prophet, and it was believed that he was thus
 taught by the spirit of God, without any humane affi-
 liance. This Doctrine did he disperse throughout all
 Germany by printed Books and Epistles, which the tin-
 der-brain'd disciples of his seditious sect were soon
 fir'd with, read, approved, and propagated. The same
 man in the years MDXXIII, and MDXXIV, taught
 at Alsted, which is a City in Saxony, near Thuringia:
 and when not only the Ministers, but also the Magi-
 strates lay under the lash of his calumny, insomuch that
 his Sermons were stuff'd with most seditious and bitter
 invectives against them, and pretending to groan for
 the return of lost liberty, and for the insufferable pref-
 erres of the people under Tyranny, he complained of
 it as a great grievance, that their wealth and estates
 were the prey of the magistrate, and therefore would
 persuade them that a remedy was timely to be applied
 to these things. Being for this doctrine dispatched out

Anabap-
 tists their
 leading
 principles.
 Seldom rest
 there, but
 grow worse
 and worse.

Seditious
 like tinder,
 are soon on
 fire.

Anno 1512
 1524.

An usual
 pretence to
 raise sedi-
 tion.

Heretics
refuse.

Luther ad-
viseth the
Senate to
beware of
Muntzer,
and his
opinions.

of *Alsted*, he comes to *Norimburgh*, and thence without discontinuing his journey into *Rafst*, and thence into *Switzerland*, from whence at length he came to *Crossen*, where at a certain town called *Grieffen*, he continued some weeks. In the mean time he was no less idle than ever, and that especially in the Countrey of *Staling*, where he sowed so much of his contagious seed among his factious disciples, as afterwards thrived into an extraordinary harvest. At the same time he publicly scattered abroad his doctrine of *Baptism*, and the word of *God*, in such sort as we have touched before. Departing out of this Countrey, and wandering up and down to *Mulhusium* in the Countrey of *During*, he writ letters to some of the most confident to his Religion; by whose countenance and assistance factious spirits were sometimes more and more exasperated against the Magistrate. Some small time before the Countrey people took up arms, he sent up and down certain Briefs by Messengers, wherein were divers things, and among the rest was represented the greatness of those warlike instruments which were cast at *Mulhusium* upon occasion of this sedition, so to encourage and inflame the fiery followers of his faction. For having stayed two months at *Grieffen*, and that he thought he could not so much advance his designs if he returned into *Saxony* because his affairs prospered not according to his desires in those places, he returns back to the people of *During* and *Mulhusium*. But before he was arrived thither, *LUTHER* had by Letters forewarned the reverend Senate of *Mulhusium* concerning him, that they should beware of him as of a destroying Wolf, and rather to be shunned than Serpents, or whatever Mankind bears any antipathy to, for that both at *Swickow*, and not long before at *Alsted*, he was accounted a tree sufficiently evil and corrupt, which bore no other fruit but Tumult and inevitable destruction; and one, who, no more than his Comrades, could ever be brought to make any defence of their opinions, among which was, That they all were Gods elect, and that all the children of their Religion were to be called the children of God; and that

that all others were equally, and designed to damnation. And divers other things to the same purpose were contained in the foresaid Letter, which was dated from *Wismar*, on Sunday, being the day of the Assumption of *Mary*, in the year MDX XIV. *Müntzer* in the mean time with words plausibly sweetned, drew away the minds of all he could to favour his party, and by promising mountains of gold to the common people, to the end they should cry him up with the general acclamations of being a true Prophet; it came to pass that a very great concourse of the dregs of the people repaired to him from *Mulhusium* and other places; nay, by his subtilty and the authority he had gotten, he perverted the very Magistrate of *Mulhusium*, and made him a new abettor of his opinion. And this was the first original of the mischief; and thence divers other *Hydra's* or seditions like so many excrescencies took a sudden growth from this. For all men's goods became common, and he taught that no man had any propriety in what he enjoyed. To which he added, that it was revealed to him from God, that the *Empire and Principalities of this world were to be anticipated, and that the sword of Gideon was put into his hands to be employed against all Tyrants, for the assertion of true liberty, and the restoration of the Kingdom of Christ*: and at this time he gave orders for the repairing of certain warlike engines. While he was wholly taken up about these things, that is, in the following year MDXXV, the Countrey people throughout *Saxeland and Franconia*, and divers other places, rise up against their Magistrates, forced away a great part of the Nobility, plundered towns and Castles, to be short, made an absolute devastation by fire and sword. The *Landgrave Henry* being moved at these things raises a war, and fought the country people, the first time near *Frankenhusium*, the fourteenth day of May, which done, he prepared himself for a second fight to be fought the next day, which *Müntzer* having intelligence of, said by way of animation to his followers, What are those Cannon bullets? I will receive them in my Gloves, and they shall not hurt me:

Müntzer
large pro-
mises to his
party, and
the com-
mon people.

*Magi-
strates se-
duced, most
ominous.*

*Müntzer
endeavours
to set up
himself,
pretending
to restore
the King-
dom of
Christ.
An ill pro-
sident soon
followed.
The Land-
grave rais-
ed a war,
and fight-
ed Münt-
zer and
his party.
Müntzer a
delusive
animation
of his fol-
lowers.*

Their over-
throw.

Muntzer
escape.

He found
out, but
dissembles
himself.

Muntzer
taken, yet
obstinate.

the Land-
grave con-
vinceth
him by
Scripture.

me: whereby the country people being encouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their heads cut off; so that, while they were ambitious of *Liberty*, they lost even the liberty of life itself. And herein was the ancient Proverb verified, War is most delightful to those that had never experienced it. The discreeter part of the country people having laid down their arms, put their hands to the golden plow, to hold which they had been designed, rather than to manage Lances and Pole-axes. *Muntzer* escapes to *Frankenstein*, and hid himself in a house near the Gate, where a certain Noble man had taken up his quarters. This mans servant going up into the upper rooms of the house to see how they were accommodated, finds one lying upon a bed, of whom he enquired, whether he were of those who had escaped the fight, which he denied, averring that he had lain some time sick of a Fever; whereupon looking about, he perceives a little bag lying carelessly near the bed side; he opens it and finds letters from *Albert Count of Mansfeld* wherein he exhorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying, he threatens to kill him; whereupon he cries quarter, and confessed himself to be *Muntzer*. He is taken, and brought before *George Duke of Saxony* and the *Landgrave*, whereupon they having made him confess that he was the cause of the popular insurrection, and sedition, he answered that he had done but his duty, and that the *Magistrates* who were opposers of his *Evangelical doctrine*, were by such means to be chastised. To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to be given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while he cried out aloud and wept, the *Duke of Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy

THOMAS MUNTZER.

333

thy self by what unspeakable ways thou hast seduced
and brought so many to destruction ! whereat Muntzer
broke out into a great laughter, saying, This is the judg-
ment of the Country people. But when being brought
to his death, he was thrust into close prison, 'tis won-
derful how faint-hearted he was, and stood extremely
troubled in mind, not being able to give any account of
his Faith, but as the Duke of Saxony pronounced before
him, and which he told him he was to make a confes-
sion of before God. Being surrounded with souldiers,
he openly acknowledged his wickedness, and withal
addressed these words to the Princes that were pre-
sent ; shew mercy and compassion, ye Princes, lest
hereafter you incur by my example the punishment
I now suffer ; Read and attentively consider the holy
books of the *Scriptures*. Having said this, his head was
struck off, and fastned to a stake, for a monument
and example to others.

Muntzer
when rack-
ed, laugh-
ed, but
afterward
relented.

His last
words.

Is deserved-
ly beheaded.

N O 4

THE

THE CONTENTS.

JOHN MATTHEW'S report to the Court, and
the Court's answer to him, concerning the
late Transactions of the late King of
France, and the late King of Spain.



*Primus hic e Batavis Mntzen dogma sequutus
Turbavit muris Westphala regna modis*

THE CONTENTS.

JOHN MATHIAS repairs to Munster, his
 -vers adults, he becomes a malicious executioner of the
 -bert Trentling, for contumacious expressions touching
 him; his own desperate end.

IN the year of our Lord God, MDCXXXIII. in *Man-
cheſter* (which is the Metropolis of *Deſſetſhire*) a cer-
tain Prieſt called *Bernardus Tammus* undertook
to preach the Goſpel of *Chriſt*; which being done with
great ſucceſs, certain Meſſengers were ſent to *Marp-
burg*, a place in *Heſſe*, whoſe buſineſs was to bring a-
long with them ſome men of learning and good conver-
ſation, who ſhould be helpful in the propagation of the
Goſpel. From *Marpburg* were there ſome diſpatched,
who arriving at *Mancheſter*, reduced the principal heads
of *Chriſtian Religion* into *ſhort* *new Articles*, which
they propoſed to the Magiſtrate, being ready, (as they
pretended) to make good and prove the ſaid heads, by
proofs of the holy Scriptures, which was aſſented. The
Magiſtrate, and (as they are called) the *ſervants* who were
reſpected of the chiefſt Church, could by no means di-
ſſent, ſo that departing the City, they cauſed much
trouble to the Citizens. Upon this weighty buſineſs,
the Magiſtrate and Citizens ſat in long and prudent
conſultations. At length there was a certain agreement,
upon ſuch terms, viz. That all injuries committed in
theſe *Tamulix* ſhould be pardoned, and that the Goſpel
ſhould be freely preached in fix Parſh Churches, and that
the Church of *our Lord* only ſhould be abſolutely re-
ſerved to them. Theſe conditions were readily ſubſcribed
to by both ſides, and thereupon all things laid aſleep in
peace. But this peace was not long undiſturbed by the
Devil, (that irreconcilable enemy of peace and virtue)
and therefore by doing at *Mancheſter* what he had done at
other places, that is, by raiſing up out of the jaws of Hell
the ſeditious and venomous *Aſaſſins*, thoſe impor-
tunate diſturbers and *ſure ſikes* of the Goſpel, his deſign
was not only to diſcourage the good and goodly, but
withal ſhamefully to deſtroy the Goſpel it ſelf. For in
the ſame year there roſe up at *Harlem* a *Rake* called
John Matthias, a man utterly unlearned, yet crafty and
boldly eloquent. This man being exceſſively lecherous
perſected and ſlighted his own wife, who being ſome-
what

Anno 1533

*Proclaiming
to Religion,
prove aſſu-
ally the di-
ſturbers
thereof.*

*The Devil
an enemy
of peace.*

John Ma-
thias a Ra-
ker at
Harlem.

His lechery what well stricken in years was so much the less fit for the exercises of *Venus*. Being therefore ever head and shoulders in love with a certain *Foreigner* who was an Alewife-keeper's daughter, he could not resolve of any way more advantageous to seduce, than by an *Angelical* carriage and a counterfeit *sacrosanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveyed her into a secret place in *Amsterdam*, where he presented himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Emmanuel* the second high Priest of God. Upon some he laid hands and sent them two and two as *Apostles* and messengers of *Christ*, dispatching *Maister* one Gerard a Bookseller, and *John* Backer the Bookster of *Leyden*, others into other places. These emulatory messengers of *Christ*, or rather of *Satan*, lived ed over with their various opinions, held marriages on no account, and dreamed divers other things. Some taught by parables, and their own illusive dreams; others acknowledged not him a *Brother* who denied the *Baptism* with sins; others preferred the *Baptism* of *John* before that of *Christ*; others taught that all Magistrates and whoever were unsatisfied with their Religion, ought to be destroyed root and branch; some would acknowledge nothing but their own visions and prophecies; others that all the Prophets and Teachers that were departed this life, should shortly arise again, and should reign with *Christ* upon earth a thousand years, and should receive a hundred fold for whatever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the Devil. Hereupon the great Prophet *John* Mathias (upon whose account his most vain *Apostles* already proclaimed a Peace) perceiving an occasion by this means of dominating in this world, consecrated in his stead his disciple *Ysaac* Cappelensis, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the people to be seduced with the same zeal.

he had begun. These things being thus fairly carried, repaired to *Munster* to his Apollie and Ambassador John Mathew Buckhold, whom he made Governour of the City, this re-
 vely presently published these severe edicts. That every pair to
 should bring in gold and silver, and whatever more of *Munster*.
 importance, into the common heap, and that no man should
 detain any thing at his house, for the receiving of edicts,
 which things so collected a place was appointed. Though
 the people were not a little astonished at the rigour and
 severity of the edicts, yet did they submit thereto. More-
 over he forbade the reading of all books but the Bible, all
 which that they ought to be burnt, the divine authori-
 ty had by him as witness commanded.

At this very time a certain Tradesman, whose name
 was Hubert Truiling, had scattered some contumelious
 expressions concerning this great Prophet; whereat he
 being immeasurably incensed, even to the loss of all
 compassion, caused the foresaid Truiling to be brought
 into the Market place, where he is accused and senten-
 ced. Whereupon he himself laying his violent hands
 upon this innocent man, lays him along upon the
 ground; in that posture he runs him through with a
 sword; but finding by the palpitation, that there was
 some remainder of life, he made him to be conveyed
 thence, and taking a Mucker from one that stood by,
 which was charged, killed him, intimating that he was
 commanded by God, that is to say, his own, (who was
 a murderer from the beginning) to do what he had
 done. This noble exploit performed, he took a long
 lance in his hand, and hastily ran about the City, crying
 out that he was commanded by God the Father to put
 to flight the enemy, which at that time had closely besieged
Munster. Having taken the said weapon, and running
 like a mad man upon the enemy, he himself was run
 through by a souldier of *Munster*.

He becomes
 a malici-
 ous execu-
 tioner of
 Hubert
 Truiling,
 for not
 siding with
 him.

His despe-
 rate end.



THE CONTENTS.

JOHN BUCKHOLD *his character, his disputes and contention with the Ecclesiastics concerning Pædobaptism; he succeeds John Mathias, he confirms the people with a pretended revelation; he makes Bernard Knipperdoling of a Consul, so becomes common executioner. Buckhold feigned himself dumb, he assu-*

the Majesty, he allows Polygamy, he takes to himself three wives, he is made King, and appoints Officers under him, his sumptuous apparel, his titles vary, King of Judaea; King of the Jews Jerusalem; his throne, his Cuir and Miter crowns; the King, Queens and Courtiers wait on the people as a King, with other dignities. The King endeavours to raise commotions abroad, is happily prevented. He suspects his own safety, his large promises to his Captains, himself accuses one of his wives, he feigns himself sick, and deludes the people with an expectation of deliverance, in the time of famine, forgets humanity; he is betrayed by his confidant, is brought prisoner before the Bishop, who checks him; his jesting answer and prophecies; he is put to a new trial, is convicted of his offences; his deserved and severe execution.

JOHN BUCKHOLD was a Butcher of Leyden, a crafty fellow, eloquent, very perfect in the Scriptures; subtle, confident, more changeable than Proteus, a serious student of sedition, brash, a most ferocious Anabaptist. This man being sent by John Mathias to Munster was a perpetual thorn in the sides of the Anabaptists, craftily sitting them about the business of Anabaptism, in which employment he spent nine whole months, and most commonly making his party good with them, both as to disputation and litigious contention, while in the mean time he secretly spawn'd and scatter'd the doctrine of Anabaptism, as much as lay in his power. About that time a certain unknown Preacher of the word of God, one *Hermanus Stappeda* of Mours came to Munster, who supplying the place of *Rotmannus* in preaching, seduced him, and leavened him with Anabaptism, and he also publickly anathematized Pseudobaptism. This gave occasion of raising of tumults among them people; they who before were only secretly instructed by *John Buckhold*, discover themselves openly to the world, and lay aside all disguises of their intentions; in most parts of the City, they have their frequent meetings in divers houses,

John Buckhold his character.

Effluating and contention with the Ecclesia. flocks concerning Pseudobaptism.

Conventicles usually the nurseries of Tumults.

but

but all in the night time; whereat the Magistrates being incensed, and offended, prohibited their Conventions, and some they banished; but they weigh not this thing, and being let out at one gate, they came to another, and lay concealed among those that were favourers of their Sect. Hereupon the Senate caused the *Ecclésiasticks* to assemble at the Palace, to discuss the business of *Anabaptism*. In this assembly, *Reformers* stood tooth and nail for the *Anabaptists*; but those of the Reformation fully refuted their errors, as the public acts concerning that business do abundantly testify. At this very time the ministers of the Church of *Amsterdam* signed and set out on account of their Faith a printed Book. Hereupon the Senate of *Munster* by a publick edict banished the *Anabaptists* out of the City, which edict, they, persisting in contention, opposed, being now arrived to that rashness and impudence, that they thrust a reformed Preacher, one *Peter Wersbom* out of the Church. Yea, some of them rising about the City, (whereof the ring-leader was *Henry Rollins*) cried out as they went, *Repent and be re-baptized, otherwise will the heavy wrath of God fall upon you!* These things happened about the end of the year MDXXXIII and the beginning of MDXXXIV. Some heartless and harmless men, partly out of an apprehension of divine wrath (as they made them believe) partly for fear of men, suffered themselves to be washed in the laver of *Anabaptism*. For, the *Anabaptists* leaving their dens, broke into the City without any controul, and with an unquarrelled violence assailing the Market place, they soon possess themselves of the Palace and the Magazine, sentencing with loud exclamations and such as required a greater voice than that of *Seneca*, that all were to be destroyed as so many Heathens and Reprobates, that did not embrace *Anabaptism*. In this tumult, a certain young man of *Burchstunford* was killed. This gave occasion both to the *Papists*, and to those of the Reformation to provide for their safety. Those chiefest Patrons of the *Anabaptistical* Heresie were, *Bernard Rymen*, *John Buckhold*, *Bernard Ampperdaling*, *Gerard*

Simulation
the bloud
confronts

Anno
1533:06

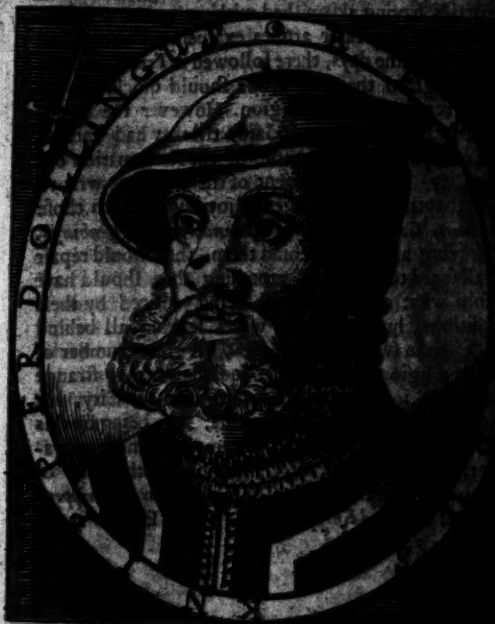
Simulation
the bloud
confronts

Anabaptists
their bold
attempts.

Gerard Knipperdorch, Bernard Kysching, &c. These
 the parties having skirmished with as great eagerness
 and animosity as former armies exasperated one against
 another, for some days, there followed a Truce, where-
 in it was agreed that every one should quickly enjoy
 and persevere in his own Religion. However the fingers
 of Anabaptism were not yet laid, till they had entered
 into a conspiracy to drive those of the Reformation out
 of the City. The most eminent of the Conclave writ to
 the Anabaptists of the Cities adjoining, viz. to those
 of *Delmen, Goslar, Seys, Warendorp, and Osnaburg*,
 not leaving all things behind them, they should repair
 with all speed to *Munster*, promising they should have
 ten fold what ever they left. Being enticed by these
 propositions, husbands and wives leaving all behind
 them, came in swarms to *Munster*. A great number of
 the more religious Inhabitants looking on that strange
 mob as an insufferable grievance to their City, left
 into the disposal of the Anabaptists, who being by this
 means increased in number, became also more extra-
 vagant, degraded the Senate, and chose another out of
 themselves, wherein were *Consuls, Gerard Knipper-
 dorch, and Bernard Knipperdorch*, whose Effigies is the
 ensuing.



Being



*Quo non solum abis quid non Rex impius audet
Causam ferat qui modo Consul erat*

*Anaba-
pists where
Masters,
most inso-
lent.*

BEing now become Lords and Masters, they in the first place seized on *Maurice* Church, and burnt it, and the houses all about it, thence falling forcibly upon other holy places and Monasteries, they carried away Gold, silver, Ornaments and Utensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, *Re-*

and, Repeat! to which is added, *Depart, depart, ye gone
quitted, wherever you be to you!* This done, they im-
mediately went armed in multitudes, and with unpe-
nible barbarism and cruelty, turned out their miserable
poor citizens, according to their Religion, out of their
houses and possessions; and thrust them out of the City
without any consideration of age or sex, so that many
women with child had this misfortune seconded with
that of dangerous abortions. The *Ministers* presently by
what right they please, seize to themselves the possessions
of the banished: so that the honest and godly party being
cast out of the City, fell into the hands of the soldiers,
who had block'd up the City and all the *avenues*, as
their enemies, by whom some were taken, others unad-
visedly killed; at which entreary the other honestest part
of citizens being discouraged, and seeing, that guilty
and not guilty fared alike, would not stir a foot out of the
City: which being closely besieged by the Bishops And
all places were filled with blood, sighs, tears. Now do
the mad men of *Munster* and such as no Hell-bore can
have any affection, grow insufferably insolent, and above
all that great Prophet *John Mathias*, of whom we have
spoken before: But that fully of his out of the City, those
who looked on as a great *Demon* of their destruction,
yet thought that the unexpected death of that most holy
man did signify that some great calamity did hang over
their heads. But *John Backhold* must be his successor, a like
for the other pot; who addressing himself to the peo-
ple, comforted them, perswading them that they ought
not to mourn for that unlooked for misfortune of the
Prophet, for that it had long before been revealed to him,
and wistful, that he should marry his widow. Upon *Easter*
they fell upon all the Churches and places of devotion
about the City, and pulled down all the brass work
Some few days after, *Bernard Knipperdolling* prophesied
that all the chiefest men ought to be disqualified and de-
graded, and that the poor and the humble were to be ex-
alted. He also declared, that it was the command of the di-
vine Oracle, that all Churches should be demolished,
which indeed was sufficiently performed. The very same

He makes
Knipper-
doling
common ex-
ecutioner.

About
4000 men
lost at the
siege of
Munster.

Buckhold
feigneth
himself
dumb.

He assumes
the Magi-
strate's
sit.

to re-
flect

He allows
Polygamy.

He takes to
himself 3
wives.

It had been
another foot-
follower.

Godly and
loyal Citi-
zens bare
usurpation.

day John Buckhold putting into the hands of Bernard Knipperdoling, the Executioners sword, conferred on him with all his employment, &c. that according to Gods command, so that he who had discharged the office of a Consul was now to execute that most dishonourable employment of a common executioner. This most excellent condition was cheerfully accepted. By this time had the City been besieged some months by the Bishops forces, when resolving to storm it, they lost both Gentlemen, Commission Officers and others, to the number of about four thousand, upon which they quitted all hope of taking it by force. Some few days after *Ubi sunt*, the City being notwithstanding the dis-execution of that assault still besieged, was wholly taken up to rest and imaginary dreams, wherein there were spent three whole days; which done, the *Amish* being awaken, acted the part of *Zacharias*, *John Baptists* father; for, pretending to be dumb, he desired to have a Table-book; wherein he wrote down the names of twelve men, who should be as it were the twelve Elders of *Israel*, and should administer all things at *Munster* as if it were the *New Jerusalem*, and this he affirmed that he was commanded to do from heaven. By this brokery did this crafty knave chalk out his way to that sovereign dignity whereof he was so ambitious. But in the mean time consider by what a strange *fit* this excellently wicked *Butcher* did utterly dis-repute that Magistrate whom God had ordained, and by the assistance of most illusive dreams and his own excellency of playing the impostor, he possessed himself of that dignity. A while after our Prophet advanced certain conclusions tending to the allowance of *Polygamy*, whereas the Ecclesiasticks made some opposition, but afterwards were content to sit still. So that, not long after the Prophet at one bout took to him three wives, whereof the most eminent was the widow of the deceased Prophet *Jo. Mathias*, and whom he afterwards dignified with the title of *Queen*. This example of Kingship, some other knaves like himself did without any difficulty imitate; but divers of the more godly Citizens, looking on this thing with the greatest indignation that might be, repairing to the Market place laid hands on the Prophet Knipperdoling.

Amsterdam, which occasioning the people to take up arms, they set upon those Citizens in the Palace, & having taken them, they deliver'd the Prophet, and the Ecclesiasticks out of their hands. Nine and forty of the said Citizens were after a most barbarous manner put to death. Hereupon the Prophet cryed out, that all those who should do any violence to those enemies of God, should do God a very high piece of service, whence it came to pass, that some were torn in pieces with Hooks, and not a few killed by *Amsterdam* himself. Upon the 24 of *June*, which is the day of the nativity of *John Baptist*, in the year 1534, at *Munster* or rather *Monster*, (for so may that place be called from the monstrous and portentous pollution of *Antibaptists*) there sprung from Hell another new Prophet, one *John Tussenschever*, a Goldsmith of *Worms*. The people being generally summoned to the Market place, this man acquainted them, that the most holy Prophet *John Buckbold* of *Leyden* was to be exalted to singly Dignity, and that he should inherit the eternal seat of his Father *David*, and should possess it with far greater Majesty. Having prophesied these things, *Buckbold* kneeling down confirm'd all, saying, that so much had been revealed to him from God the Father ten days before; though it was against his inclination to undertake the difficulties of Government. The common people being astonish'd at this extravagant piece of villany, cover'd their hair as they went; yet however some might smell out the cheat, fear was able to stifle all muttering. For this Beast fatten'd for destruction, having been very successful in some encounter, had now assum'd what Authority he pleas'd. Behold he that at *Leyden* was but a *Butcher*, is made King at *Munster*; *John Buckbold* is invested with all the Regalia of supreme Authority. Having hereupon immediately degraded the twelve Counsellors of State, according to the wonted manner, he constitutes a Viceroy, a Controller of his household, four *Huissiers* or common cryers, a Noble man, a Chancellor, Cup bearers, Carvers and Tasters, and Master-builders, and disposed of all other Officers as Princes use to do. The Kingly robes were some made of water'd stuffs, some made of silk,

Loyalty as always successful.

Extrictly, their cruelty.

Anno 1534

John Tussenschever an upstart, and abettor of John Buckbold.

John Buckbold confirms his delusive prophecies.

He is made King.

He appoints officers under him.

His sumptuous apparel.

Some of pure silk, some scarlet, some made more sumptuous with the Gold of the Ornaments which the Sacrilegious had furnished him with, so that it can hardly be expressed how artificially, how gallantly, how indeed Emperour-like they were interwoven, being embroider'd with gold, edg'd, scollop'd; and dispos'd into divers colours. His spurs were gilt with gold, and he had two Crowns of solid gold, & a golden scabbard. The King walking in these ornaments, two young men in a Courty and magnificent habit, one of each side of him accompanied him, whereof one carried a naked sword, the handle whereof glister'd with Gold and precious stones; the other held up the *Holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel darling the beholders with the bright sparkling of a Diamond, and whereat was hang'd a golden apple (to represent as it were the world) wounded through with two swords & a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were a great number, clad in green and ashy colour'd garments, and having on white Turbants, accompanied him. The Kings title was, *The King of Justice, The King of the New Jerusalem*. In the Market place there was erected a Throne for him of three steps high, which, when the King sat in it, was adorned with ornaments of more than *Assylick* sumptuousness. Some mony he caus'd to be coin'd, whereon was this Latin Inscription, *VERBUM CARO FACTUM, QUOD HABITAT IN NOBIS*, that is, *the word made flesh, which dwelleth in us*. The City being all this while besieg'd, the Prophets and the Doctors published a book called *THE RESTITUTIONS*, wherein they endeavour'd to defend that *monstrum* (I would say *Monstrum*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent this *poysinous Hydra*, a Gospel antidote was prescrib'd in the month of *August*, about *S. Bartholomew's day*. *John Tussenschever* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King himself,

His Titles
were *King*
of Justice,
King of the
New Jeru-
salem.
His Throne.
His Coin
and Motto
thereon.

himself, the Queen, and all the Courtiers waited on them. At the last course he gave to every one a loaf of unleavened bread, saying, *Take, eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the Cup, by which ceremony, the Supper of the Lord, or rather that Scene of pleasure, wantonness, and temerity, was certainly very frolickly celebrated. Hunger being banished far enough by this feast, the Prophet *Tayssent* rose up goes up to preach, requiring of them obedience and compliance with the word of God, whereunto (with one head and as with one eye) they unanimously consented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that 28 Ecclesiasticks should depart out of this City, that should preach our doctrine throughout the world, whose names he recommended, and designed the way they were to take their journey, that is to say, six for *Osenburgh*, as many for *Warendorp*, eight for *Sayst*, (for which quarter he himself was one) and the rest for *Cosford*. These exercises performed, the King went to Supper, and at the second watch of the night caused the fore-mentioned Apostles to take their journey, giving unto each of them a piece of gold, with this charge, that neglecting their own safety, they should deposit it for a note and testimony of consequent condemnation wheresoever they bestowed it. They went their ways, and never returned again, all having (except one who escaped the Gallows) met with punishments correspondent to their sedition. For, being entred the fore-recommended Cities, they in a direful manner how'ld out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be re-baptised, woe be to you, ye are undone*. But the several Senates of the said Cities caused them to be apprehended, and brought before them to give an account of themselves; who answered, That they were *divine Preachers of the Gospel, called and sent by God, and that all those who would receive their doctrine must be baptised, and that all things were to be made common; but to those that should neglect these things, they were to leave the golden cup of eternal damnation*. Nay further, That the Gospel had not been preached as it should have been since the time of Christ

The King, Queen, and Courtiers wait on the people at a Feast.

A mock Sacrament. A Seditious Sermon.

Sedition goes not always unpunished.

Anabaptists of a levelling principle.

*Anabaptists as
the devil,
pretend
Scripture
for their
base alli-
ous.*

*They aim at
universal
Monarchy.*

Anno 1535

and the Apostles, but that there were two Prophets, the
Prophets of truth is selfe shew'd down as it came from heaven,
viz. John of Leyden, and David George born at Delft in
the Low-countries that there were many false Prophets,
that is to say, the Pope of Rome and Martin Luther of
Wittenburgh, who was worse than the Pope. Being taken
and cast into Irons, they were asked, by what right or
priviledge they had thrust out of the City so many good
people, together with their wives and children, not granting
them any toleration for their Religion, and had disin-
herited them of all they had? To which they replied, That
the time was now drawing nigh, wherein the meek and the
humble should inherit the earth, and that they followed the
example of the Israelites, who with Gods approbation
went away from the Egyptians their jewels and ornaments. More-
over they boasted that Munster was well furnished with
provisions, ammunitions and all things requisite to war,
and that the King did daily expect great recruits out of
Holland, Zealand, and other places, by the means and as-
sistance whereof he should bring the whole world under
subjection; and all wicked and refractory Princes being
subdued, should establish the peaceful reign of Justice.
About the same time another Prophet fell down from hea-
ven, one Henry Hilversse, a notable knave. This man re-
quainted the King that it was revealed to him from hea-
ven, that God was pleased to bestow on him three most
rich Cities, Amsterdam, Darenty, and Vessel, near Lippe.
Upon this divine message, he advises with his Counsellors,
whom he were best to send thither to baptise them
with his baptism. In the first place he sends John Compes-
ter to Amsterdam, to be the chiefest man in that City, to
whom he assigned for companion and co-Apostle John
Mathias of Middelburg. These being sent into Holland,
issuing out of their holes, kept themselves among those
of their own tribe, and infected most Cities with the mor-
tal infection of their doctrines. For at Leyden about Ja-
nuary in the year following, viz. 1535. very many by the
perswasion of Anabaptism, and by the means of its con-
tagious Conventicles, were baptized into the baptism of
death. About the end of the year 1535. this Kingly Ruler
sent

or, JOHN of LETDEN.

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But into *Friesland* a most subtle fellow, and one very well experienced in warlike affairs, whom he furnished with very great sums of money which had been raised out of the sacriledges, wherewith he should raise souldiers in *Zeeland*, and should raise the close siege which was then before the City. He being departed, managed his affairs very secretly with the assistance of those of his way, and at length, upon the last of *March 1737*, having gotten together some hundreds of souldiers he set upon the Monastery, which also was called old *Munster*, drove away the Monks, and having plundered all, he there pitched his tents, out of hope thereby to strengthen his party by the accession of any that should come in. But *George Schout*, the then Governor of *Friesland*, having with as much expedition as could be, got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place, which though they avoided as much as might be by a gallant defence, yet they had their belly-fil of murder, blood, and dry blows, so that they were all destroyed, save threescore and two, who being brought to *Loosdrecht* were paid for their audacious folly with the wages of death. The Ring-leader of this business, who was also the Camp-master, *John Goul* escaping at this fight, flies to *Amsterdam*, to prove the occasion of a great slaughter. For many Anabaptists being found in that place, whom *John Compers* had strangely fascinated, to engage them the more, they made promises to them of golden mountains, and talkt highly of the Magnificence and Liberty of the Anabaptists of *Munster*, and cried up the new kingdom of Justice upon the earth; for the report of the siege and defence of *Munster* had smitten, and raised up the minds of a many; in regard the City being closely besieged by a potent Army, yet performed religious duties without any disturbance. Hence came it to pass, that the Liberty and liberality of the City was celebrated beyond all truth and belief, and there wanted not a many who desired to be embark'd in the same Fortune. There was therefore at *Amsterdam* a Burgher called *Hans Gorkel*, a strong man and warlike given, who being bathed in the waters of Anabaptism, joyned his endeavours with

Kingly
Butcher
endeavours
to raise
commotion
abroad.

It is happily prevented.

those of *John Geel*. For by divers pretences and crafty
 (which is not worth our labour to repeat in this
 place) they drew together 400 Anabaptists, with whose
 assistance their intention was to have possessed themselves
 of *Amsterdam*, to enrich themselves, and to introduce the
 Religion of those of *Munster*. Whereupon upon the tenth
 day of *May*, the chiefest that were engaged in this conspi-
 racy, having their Rendezvous at the house of *Peter Geel*,
 broke out in the night time to the Market place, wherein
 being more and more seconded by some of their own, they
 killed some of the watch and some they kept prisoners.
 But the Burghers making head, discharged some Musquets
 at the Anabaptists, who most unworthily, when their
 Consuls were cruelly killed, entrusted their safety to their
 heels, so that the others courages being heightened by this,
 they violently ran upon the *Deuterobaptists*, and after a
 most bloody engagement put them to the worst, wherein
John Geel and *Gotheis* were slain, *James Camperius* was
 taken and put to death. Now other Tumults had already
 forced others from those places, the prevention whereof
 could not be possibly without the infinite inconveniences
 which fell upon the honest sort. There wanted not also
 some clandestine vipers, who disguisedly waited for the
 restauration of the kingdom of *Israel* (as they called it)
 whereof one being apprehended at *Leyden*, and upon ex-
 amination put to the question, confessed, That the King
 of the Anabaptists, who was a *Hollander* sojourned then
 at *Deutch*, and had not yet began his reign, but that ac-
 cording to the good hope they had conceived of him, and
 the confidence placed in him, they doubted not but he
 would undertake it. Having with what's above, gotten
 out of this fellow, that some gold and silver vessels and
 other ornaments had by a most wicked surprise, been ta-
 ken out of their Churches by the means of their King, and
 who with his followers had attempted some most detest-
 able villanies, it was discover'd that there could no other
 be meant than *David George*. I crave thy pardon, courte-
 ous Reader, if I acquaint thee, that it is not any thing the
 least for thy advantage, if, in the description of these ro-
 gen and contemptible rags and menstruous clouts of hu-
 manity,

manity, I have woven a longer web of discourser than thou didst expect. Although *John Buckbold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more than *Arabian* wealth, yet the Citizens being daily more and more streightned by the siege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the consummation of all misery, began, as it for the most part happens, upon the barking of the stomach, to snarle at one another, to grumble and complain, and to hold private consultations about the taking of their King, and by delivering him to the enemies, to better the terms of their composition. But the King, the slitcher, and botcher of all deceit, being afraid of himself, chose out of all the people twelve men in whom he could place most confidence, and these he called his *Captains*, assigning to them their several guards and posts in the City, which they were to make good. This done, he promised the Citizens that the close siege should be raised before *Easter*; for he was confident that a certain Emiffary, whom he had sent into *Zeeland*, *Holland* and *Friezland* should return with such supplies, as by a furious and desperate assault made upon the besiegers should deliver the City: but hope it self was to him become hopeless, nor could safety it self save him. To his Captains as he called them, 'tis incredible what wealth he promised such as the fabulous riches *Pacholus* & the treasures of *Midus* should not make good, with oceans of goods (which haply must be paid them out of his dreams) and that after the City were relieved, they should be *Dukes* and *Governours* of *Provinces*, and particularly that *John Denker* should be *Elektor* of *Saxony*. But behold, in the month of *February*, a sad face of things appeared, many being meerly starved to death, which occasioned, that one of his *Queens* (for he had gotten a many) *Eliza* or *Elizabeth*, who was distinguished by the name of the *Glove-maker*, had been often heard to say, that the most cruel sword of *Famine* came not from God, which though he had not heard himself, having caused her to be brought with his other wives into the market place, he struck off her head, kneeling in the midst of them; which done, in-

Famine the consummation of all misery.

The King suspects his own safety.

His large promises to his Captains, both of money and preferments, the usual baits of sedition.

He becomes executioner to one of his wives.

sulting

He feigns himself sick, and deludes the people with an expectation of deliverance.

Famine its character, and miseries.

gusting over her, he affirmed that she had carried her self as a common prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymn, *Glory be to God on high, &c.* Easter day being now dawning: and no hope of deliverance shining on them, the common people with just reason were extremely astonished; nor, considering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people according to his wonted insinuations, he feigns himself to be sick, and that after six days, he would appear publicly in the Market-place, but that as to the *deliverance* which they were to expect according to his intimation, it was to be understood after a *spiritual manner*, and so it should certainly come to pass. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Ass, and bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the blind leading about the blind. It is a great affliction, it is a penance to repeat the miseries and the woful consequences of Famine and want. There were many who being impatient of so long hunger, revolted to the enemy, not so much out of hope of compassion, as to accelerate their own deaths; not a few creeping upon all four, endeavoured to get away: for being weak and strengthless, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eyes sunk into hollowness, sharp noses, ears shrivel'd, lips black and blue, throats slender as those of spiders; to be short, *Hippocratical* faces, living carcases, and excellent shadows of men. They had sown certain kinds of seeds and pulses in the City, which for a time served for high delicacies to the grumbling stomach; but these being soon devoured by the hungry belly; *Cats, Dormice, and Rats*, which themselves were almost starv'd to anatomy, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the

the flesh of the buried carcasses; some dress the feet of weary woollen socks, some cut to pieces the parings of tann'd leather, and mincing them with some other things, bak'd them and made them serve for bread. To this we may add, that the most wickedly obstinate Citizens were not yet convinced, that by crafty insinuations and specious suggestions they were brought into the noose, whom therefore he still entertained with considerations of Magnanimity and the deliverance they were yet constantly to expect from God, but as for those who admitted any thoughts of running away, and endeavoured to avoid their miseries, he peremptorily sends for, and like a publick Robber taking away all that their industry had furnished them with, *depart, says he, and begone to the Elzevicks, and bid farewell to this place.* The King, though he had gotten at his house sufficient provision for two months yet was he willing to embrace all occasions whereby he might keep up the heart of the City which now continually barked for sustenance. To which end behold a certain man named *John Longstrat*, being a Nobleman and privy Counsellor to the King, and one of whom he was very confident, boasted that he would within fourteen days relieve this hunger-starv'd City, both with provisions and supplies of men, to the number of 300. By this pretence he flies to the enemy, and betrays the City to the Bishop, for a certain sum of money with his life included. The Eve of St. *John* was appointed for the execution of this design, about ten of the clock, at which time he had obliged himself by oath to cause the gate called the Crofs-gate to be opened. This Commissary for provisions returning at length to the City, assured the King upon his faith and reputation, that the said recruits of provision and forces should be ready within the time appointed. The day assigned being come, he acquaints the guards that the promised forces, were to come in in the night (which would be star-light enough) that so they might receive them as friends. The gates are hereupon set open, and the enemies being admitted into the City as into another *Troy*, upon the watch-word given, soon dispatch'd the Guards and others that were near. Now could be nothing

*He forgets
communion*

*John
Longstrat
his confidence
betrays him
by stratagem.*

thing heard for the cry of Arms, Arms. The King and his Courtiers being gotten into a body, drove back the enemies to the Gates, which the Citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The Citizens stiffly resisted the first assault, and made a strong body in the Market place, where the fight became very hot and bloody. The King himself, *Knipferdaling* and *Kyachting* fell into the enemies hands, but *Reymen* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to pieces, he it seems placing all hopes of life in death. The Anabaptists upon the taking of their King being quite cast down and discouraged, went and hid themselves in Ladders, Kitchens, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten days allotted. There was found by those of the Kings Guard at the Royal Palace as much provision as would maintain two hundred for two months. O *Goodman King*, where is now the Community of goods and provisions which your Religion holds forth? This sad fate did that City suffer in the year 1535. The third day after the sacking of the City, the King was carried to the Castle of *Dalmen*, three miles off. The Bishop having caused the King to be brought with all speed before him, said to him, O thou castaway of Mankind, by what deplorable means hast thou corrupted and destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou Pope, have we done thee any injury, by delivering into thy hands a most well-fortified and invincible City? But if thou thinkest thy self any way injur'd or endamag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which he replied Cause an Iron Cage or Basket to be made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew, and if thou take but a penny of every one for the sight, assure thy self it will amount

The City of
Munster
unmercifully
plundered.

The King
is brought
prisoner
before the
Bishop.
Who (deservedly)
checks him.
His jesting
answer and
proposal.

amount to more than all the charges of the war. The more eminent Anabaptists wore about their necks a certain Medal wherein was the Effigies of their King, to which were added these letters, *D. W. F.* whereby was signified, that *the word was made flesh*. But the King being carried up and down as a Captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the *Landgrave*, which gave occasion of disputation between them about some things, as of the *Kingdom of Christ*, and of *Magistracy*, of *Justification*, and of *Baptism*, of the *Lords Supper*, and of the *Incarnation of Christ*, as also of *Marimony*: in which disputation, they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabaptists, (though not acknowledging the least satisfaction) to a Non-plus, who to obtain another disputation out of hopes of life (as was said) promised, that he would reduce the Anabaptists, which swarmed in *Holland*, *Brabant*, *England*, and *Friseland*: and that he would do all honour to the *Magistrate*. Upon the twentieth of *January 1536*, he is brought with his companions to *Munster*, where they were secured in several prisons; two days were spent in weeding and rooting up their errors. The King indeed confessed his offences, and cast himself wholly upon *Christ*, but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of execution, fasten'd to a stake, and is pulled piecemeal by two Executioners, with Pincers red hot out of the fire. The first pains he felt, he suppressed, at the second he implor'd Gods mercy. For a whole hour was he pull'd and dilacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptism of the same punishment, which they suffered courageously: all whose carcases put into Iron baskets; as anathema's of eternal example hang out of the Tower of *S. Lambert*. And this was the retiring room of the Tragedy of *Anabaptism*.

King of the
Anaba-
pists put
to a Non-
plus.

Anno 1536

He is con-
vinced of
his offen-
ces.

His deser-
ved, and so-
vere exe-
cution.



*Hic qui se Christum et qui se Jactant TESUM,
Servasse haud potuit sepi: fuisse, fidem.*

THE CONTENTS.

HERMAN the Cobler professeth himself a Prophet, &c. He is noted for drunkenness; The ceremony be used in Anabaptism, Eppo his Host discovers him and his followers to be cheats. Hermans wicked blasphemies, and his inconsistency in his opinions, his mothers temerity; his Self convinced, and fall off from him; by

our *Dreuwis* of his *Sabb* he is handled roughly; *Herman* is taken by *Charles Lord of Gelderland*, &c. and is brought prisoner to *Gronninghen*; when questioned in his torments, he hardened himself and died unrepentant.

That there were divers Emissaries and Ambassadors sent by the King of the Anabaptists into *Holland*, *Friesland*, and other places to raise souldiers, you have understood out of the History of *Munster*; which souldiers, having raised a Tumult, caused the Bishop to discamp from before *Munster*; and of this Herd was there one *Nicholas Alcmariensis* a worthy disciple of *John Mathias*, who being dispatched into *Friesland* for the foresaid negotiation, got together a promiscuous crew of Anabaptists for the relief of *Munster*; but that it might appear how real and effectual he was in the business, they sent two of their fellow souldiers, *Anthony Gieraw*, and a Trades-man whose name was *Yanck*, to *Munster*. These two with some others having compassed their desires at a Town called *Opt'want*, having shuffled together from all parts into a kind of a Troop, made their rendezvous at the house of one *Eggs*, about the twilight out of a pretence that they there should meet with some later intelligence, which they receiving from their Ambassadors, out of very joy for those good tidings, absolutely broke forth into Tumults. The Bell weather of these, was one *Herman* [an excellent vamerper of all abomination] a Cobler of *Opt'want*, who professed himself a true Prophet, and that he was the true *Messias*, the Redeemer and Saviour of the world, nay, (which causes horror to me in the relation) that he was God the Father. This fellow lay naked in his bed from the privy parts down-ward, and caused to be laid near him a hogshead of strong beer, which he desired to drink in Healths, which required no small draughts; for he had gotten an excessive thirst, greater than that of any dog; or that which the Serpent *Dispat* causeth in those that are stung by it; and all through his extraordinary bellowing and bawling. For, having for some days led a life like one of

Success in
bad enter-
prizes, can-
sexevil men
to rejoice.
Herman
the Cobler
professed
himself a
Prophet,
&c.

*He is noted
for Anabaptism.*

*His design
to inveigle
others.*

*The Cere-
monies he
used in A-
nabaptism.*

*Eppo his
Host, disco-
vered him
and his fol-
lowers to
be cheats.*

of Epicurus's herd; that is to say, being drunk even to extravagance, he with a Stentors voice, and a horrid howling, among other things often repeated this; *Kill, but do not slay, without any quarter, of all these Monks, all these Papes, and all, especially our own Magistrate, Repent, Repent, your deliverance is at hand, &c.* In the mean time, he, with the assistance of his fellow souldiers, denounced to certain Presbyters of another Religion, that Peace was not to be rejected without incurring the dreadful effects of the last judgment, which was now at hand, and these were such as both by solicitations and promises, his main design was to inveigle into his deceit. Moreover he sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *John of Holten*, with this charge, that they should kill with swords and pistols whosoever should either by words or blows any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought he was a Priest) looking out at his door, with a Musket, that he not turned his back and shut the door against them. The very same night, which was to be the last, or wherein the world being to be turned to deceitful ashes, they expected it should by the means of this Mediator and Intercessor (as was thought) presently be restored to liberty, there were a great many that embraced him where ever they could with those complements which they should use to one, as without the earnest of whole baptism, they were to expect the reward of disobedience, and eternal destruction to be treasured up for them. The Sacrament of Anabaptism being according to these ceremonies celebrated, the fore commended Parent exhorted his children to prayer in these words, *Pray, pray, pray, pray,* mousing it out with an agitation of his lips, like that of our Storks; which done, falling on their knees, they disgorged, a strange vicissitude of prayers and songs. The owner of that house, who was an Innkeeper, and withal lame, sat near this great Father, towards whom the Father turning, said unto him, *Arise and walk.* But Eppo being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly stich'd together,

father, withdrew from them, and hid himself for fear in another man's house far from thence: These things being thus past, there rises up another, one *Cornelius* ^{Supposed} ~~Comite~~ ^{to be a dig-} ~~Comite~~, who ran about after a most strange manner, and when the *Father* (of all execrable temerity) lay sick in ger of his bed, tormented with an imaginary, or at least such a graver, disease as puzzled the Physicians to find any name for; this man for an hour together uttered these and such expressions: *O Father, look upon thy people, have mercy upon thy people: O let thy bowels. O Father, be moved in compassion!* &c. At which addresses the Father being moved, he commanded a tankard of beer to be drawn out of the hoghead, which was now almost at the bottom, which he drinking to his son, drank till it came to the Lees, which presenting to his son, he said to him, *Drink up the Holy Ghost.* The son like his Father, and following his example, having taken it off, he flings out of bed, and falls upon those that stood by: and tossing the Tankard from one hand to the other, ran up and down like a drunken man; and at length joyned with the Father (who was sick of an imaginary extravagance, wherein he was much given to laugh) in roaring out in these words: *Mortifie the flesh, mortifie the flesh; the flesh is a Devil, the flesh is a Devil, mortifie the flesh,* &c. Upon this there immediately starts up another, pursued (as he thought) by an extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the suprem) of madness. A certain woman better than middle-aged, being frightened almost out of her wits, by the bayling and howling of this son, intreated that they would keep in the Lunatick and possessed person, and that he might be carried to *Bedlam*. The common people being astonished at this impious hellish orne, were forced to pin their faith upon their sleeves, as a truth confirmed by the lying of those Prophetical mouths. These relapses of fury and madness, having their intervals of calmness and serenity, he admonished them, that all arms and weapons were to be laid aside, and that they should put off their guarded, edged and

Herman's wicked blasphemy.

Here, a catching, or mad disease.

scolloped garments, and their wrought smocks and petticoats, nay that women ought to abstain wearing their necklaces; and all things that were burdensome, intimating the manner wherein God that needs no arms, would fight their battels for them, and should discomfit all their enemies. The cowardly and inconstant vulgar being moved at the madness of this Doctrine, disburthened their bodies of all manner of clothing. A certain harmless man having cast away his knife, takes it up again which his daughter looking a square upon, rebuked her father; to which he answered, be patient, be patient daughter, we shall have employment hereafter for this to cut bread withal. O how was the girl once a child, but how was the old man wised when the Student of *Redlam*, the Son, with his following, was exhorting the bewitched people to singing and prayer, and to resist the Devil, the Father presently with his own son in whom he was well pleased taught them, that the time of prayer being done, and that the time of war coming on, they must take up the instruments of war; whereupon he gets up into a Pulpit, and declared himself to the people who stood all about him, with a loud voice, that he was the *Son of God*, and cryed out that he was born a true *Mediator* unto them, &c. His mother being there present, they asked her whether she was the mother of the Son of God? To which between force and fear, she at length answered though innocently, that she was. This gave occasion to many to be diffident, and to waver in the faith received, insomuch that a certain man discovering his dissatisfaction, and speaking ill of the Son, the said Son taking hold of him, flings him into a common shore, saying unto him now are thou deservedly cast into Hell: from whence the said man coming out all dirt, divers others unanimously acknowledged that they were defiled & bespattered with the same filchiness and abomination. And hence rise up that impious report of the Son of God, that he was thrust out of doors, which that Ambassador *Amory*, being returned from *Munster*, having heart, took it to mighty indignation, and by force breaking into the house,

*Heresicks
inconstant
in their
opinions:*

*Herman
blasphemes
again.
His mother's tem-
erity.*

house, would have vindicated those holy expressions. The Father and Son. were much against it that any should come in; yet he, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch broke forth into these words; *Thou villain and contagious burthen of the earth; What madness, what extravagance hath defatted thee without fear of divine judgment, to assault in thy self the will of the Son of God* which spoken, swelling up with the leaven of wrath, he cast himself upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot ball; at last being well laden with blows he rises, and breaking through the press of the people, he got away and escaped. In his way he comes to a hole in the ice broken for the cattle to drink, twenty foot over, which he made a shift to get over, as it is said, with the help of the Devil; for many that would have found him out, lost their labour. All being now convinced that they were abused, for fear of the most noble Charles Lord of Gelderland, the Vice-Roy of Groningen (called also King of Gelderland) who was sent to appease that tumult, got secretly away. But before they were all departed, one of them called *Drowin* (whom they called Doctor *Nucini*) out of pure spight, laying hold of the father, being sick in his bed, thundred to him in these words; *Thou villain, thou fruit and groanings of the Gallows, where, where, is now your governing, and authority? now the time of prayers is past, &c.* Having dragg'd him out of bed by head and shoulders, they with some assistance bound him with cords, and delivered him to the custody of the mistress of the house to be safely kept till night. In the mean time the valiant Charles surrounds the house with his men, and besieged it, which the woman seeing, cut the cords. Being loosed he takes a trident fork wherewith assaulting them as with a sword, he put to flight forty men through other houses, whom he hastily pursuing, was unawares surprised by others, and brought to Groningen. But behold the miracle! to that very place, where this naked [of all truth] *Messias* with his fork Scepter, and this

The Pro-
verb veri-
fied the
correcting

Hermans
party are
convinced
and fall off
from him,

One Drew,
jis of his
party bea-
dles him
roughly.

Charles
Lord of
Gelder-
land, &c.
with his
men sur-
rounds the
house where
Herman is,
Herman is
taken and
brought
prisoner to
Gronin-
gen.

Shoemaker or Cobler beyond his List, had with his Trident put so many to flight, did the water-dreaded Anabaptists resort, and render unto God infinite thanks for the religious privileges thereof. Of this lewd fellow, who was now well acquainted with the fetters of

He is questioned in his torments.

He is berated.

He dies miserably.

Groningen, it was asked in his torments, whether the routs (of whom he was the leader) were out of pretence of sanctity raised to rob the publick treasuries, (many thought) which yet (as some say) was denied. For, he hardning himself against even the most cruel torments could be inflicted on him, still cryed out *Destroy, destroy Monks, Popes, kill all the Magistrates, and particularly our own*. In the midst of these bawlings being miserably worried out, he gave up the Ghost.

THE



*Dignusque hic Sartor nudus qui deperit ille
Qui rogo Coruentis nomine dignus erat?*

THE CONTENTS.

THEODOR the Butcher surn'd *Alamite*, he of
fame strange things, his blasphemy in forgiving of
sins, he burns his clothes, &c. and causeth his com-
panions to do the like. He and his rabble go outed
through Amsterdam in the dead of night, denouncing
their woes, &c. and terrify the people. They are taken and
imprisoned by the Burghers, but continue shameless. May
3. 1535. they are put to death; some of their last words.

Anno 1535

Theodo-
rus Sartor
an AdamiteHe affirms
strange
things.His bla-
phemy in
forgiving
of sins.He burns
his clothes,
&c. and
causeth his
compani-
ons to do
the like.

IN the Year of our Lord, 1535, upon the third of February at Amsterdam, in a street called *Salom* street, at the house of *John Sifrid* a Cloth-worker, who at that time was gone into *Austria* about some business there met seven men *Anabaptists*, and five women of the same persuasion, of which flock, the Belweather was *Theodorus Sartor*, who rapt into a strange Enthusiasm and ecstasie, stretching himself upon the ground stark naked upon his back before his brethren and sisters, seemed to pray unto God with a certain religious dread and horror. Having ended his prayers, he affirmed that he had beheld God with his eyes in the excessive and ineffable riches of his glory, and that he had had communication with him, both in heaven and in hell, and that the day of his judgment was at hand. After which he said to one of his companions; Thou art decreed to eternal damnation, and shalt be cast into the bottomless pit; at which the other crying out; The Lord God of Mercy have compassion on me; the Prophet said to him be of good cheer, now art thou the Son of God, thy sins are forgiven thee. Upon the eleventh day of February, the foresaid year, the persons afore mentioned, unknown to their husbands, repaired to the same *Augsburg* table. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, calls a helmet, a breast plate, a sword, and other arms, together with all his clothes in the fire. Being thus stark-naked, and his companions who yet had their clothes, being uncovered, he peremptorily commanded them to do the like, as being such as must be as safe as himself. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And for Truth, which is most glorious in her nakedness, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of Truth and justice. A great many hearing these things having quite calhied all shame, offered up their shirts, smocks,

knocks, and petticoats, and whatsoever favoured of earth, as a burnt offering unto God. The mistress of the house being awoken by the stink which these clothes made in burning, and going up into the upper chambers, she finds this deplorable representation of immodesty and impudence; but the power and influence of prophetic integrity brought the woman to that pass, that she was drawn in to wallow in the same mire of unshamefastness, whom therefore he advised to continue always a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the Clock, the other men and women marching barefoot after him cryed out with a horrid voice, *Woe, woe, woe, the heavy wrath of God, the heavy wrath of God, &c.* in this Fanatick error did this Hypochondriack rabble run about the streets, making such horrid noise, that all Amsterdam seemed to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for Accident, (for this furious action hapned in the dead night) took up arms; and getting these people (lost to all shame and modesty up to the Palace, clapt them into prison. Being so disposed of, they would own no thoughts of shame or chastity, but would justifie their most white and naked Truth. In the mean time the fire being smelt, they brake into the house where it was, and wondering at their casting of their clothes into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, unconvincibly persisted in their pestiferous opinion, and so upon the fifth of May the same year, they expiated their wicked impieties, by their death. One's farewell saying, was, *Praise the Lord incessantly*; Another's was, *O God revenge thou our sufferings*; Others cryed out, *Woe, woe, about their eyes.*

He and his rabble go naked through Amsterdam in the dead of night, denouncing their most terrible the people. They are taken and imprisoned by the Burghers, but continue shameless. May the 1539: they are put to death. Some of their last words.



*Heretici plures vixit hic cui vixit ego illi
Pluribus inuisurque Marefiarcha fui*

THE CONTENTS.

DAVID GEORGE, the miracle of the Anabaptists. At Basil he pretends to have been banished his Country for the Gospel's sake; with his specious pretences he gains the Freedom of the City for him and his. His Character, His Riches, He with his Self made three things, His Son in Law, doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wife's death. He had formerly voted himself immortal.

get Aug. 2. 1546. he died Sec. His death qualified his disciples. His doctrine questioned by the Magistratus, drawn of the Scriptures secured. XI. Articles extracted out of the writings of D. George. Some of the imprisoned prisoners acknowledged D. George to have been the cause of the troubles in the lower parts of Germany, and disowned his doctrine. Conditions whereupon the imprisoned are set at liberty. The Senate vote the doctrine of D. G. impious, and declare him unworthy of Christian burial, and that his body and books should be burnt, which was accordingly effected.

DAVID GEORGE, a man born at Delph in Holland, the miracle of the Anabaptistical Religion, having lived in the lower Provinces forty years, did in the year 1544 with some of his kindred and companions, in the beginning of April, begin his journey for Basel into the state and condition of which place, he had before very diligently enquired. Whereof having sufficiently informed himself, he pretended that he had been driven out of his Countrey for the Gospels sake, and that he had been hitherto tost both on the Land and Sea of the miseries of this World; and therefore he humbly intreated, that now at length he might be received into some place of rest. Some being by their representation of his misfortunes and his tears, melted into compassion towards him, he presum'd to intreat the Magistrats, that in tenderness to Christ and his holy Gospel, he might be made capable of the privileges of the City, which if it were granted, he bid them be confident of Gods most particular protection towards their City, and that for the preservation of it he engaged for him and his, that they should be ready to lay down their lives. The Magistrates being moved with these just remonstrances and desires, received the Viper as a Citizen, gave him the right hand of welcome and fellowship, and made him and his free of the City. What should the Magistrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard, and that yellowish, sky-coloured and sparkling eyes, mild and affable in the midst of his gravity, neat in his apparel;

David George.
the miracle
of the Ana-
baptists.
Anno 1544

As Basil he
pretends to
have been
banished his
Countrey
for the
Gospels
sake.

With all
special
privileges
be gains
the free-
dom of the
City for
him and
his.

His Character.

rel; Finally one that seemed to have in him all the ingredients of honesty, modesty and truth; to be short, one, if you examine his countenance, carriage, discourse, and the cause he is embark'd in, all things without him as within the limits of mediocrity and modesty; if you look within him, he is nothing but deceit, fraud, and dissimulation; in a word, an ingenious Anabaptist. Having already felt the pulses of the Senate and divers of the Citizens, coming with his whole family to *Basil*, he and his are entertained by a certain Citizen. Having nelled a-while in *Basil*, he purchased certain houses in the City, as also a Farm in the Country and some other things thereto appurtenant, married his children, and by his good offices procured to himself many friends. For, as long as he remained at *Basil*, he so much studied Religion, was so great an Alms-giver, and gave himself so much to other exercises of devotion, that suspicion itself had not what to say against him. By these cunning insinuations (this is beyond a young fox, and smells more of the *Lycian* wild beast) many being surprized, came easily over to his party, so that he arrived to that esteem and reputation in matters of Religion, he pleased himself.

His riches.

This perswasion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought some with him, some were daily brought from other places in the Low-countries) and was yet further increased by his sumptuous and rich plate and household-stuff, which though they were gorgeous and majesticall, yet were they not made to look beyond sobriety, cleanliness, and mediocrity. These people sojourning thus in common houses, desiring as yet to suppress the pernicious infection of their sect, very religiously enacted three things: First, that no man should profane or speak idly of the name of *David George*. Secondly, that no man should rashly or unadvisedly divulge any thing concerning his country, or manner of life; whence it was that some thought him to be a person of some quality; some, that he was some very rich Factor or Merchant, whence it came that he was so excessively rich; others had other imaginary opinions and conceits of him, for as much as they

He, with his sect, enact these things.

they themselves being strangers, lived in a Country where they could not be ascertained of anything: Thirdly, he was very cautious that none of the *Deists* should be carelessly admitted into his acquaintance, society or correspondence, imitating therein the policy of the *Farisi* and *Pharisei*, which (as is reported) never assaunt any kind of supremacy in the places where they frequent. And thus did he by Letters, Writings and Emissaries, plant and water the venomous seed of his Sect through the lower Provinces, yet kept the ways by which he wrought unsuspected and undiscovered. For, although he had lived two years among them, there was not so much as one man infected; or had privately caught the itch of his religion. What transcendent Mysteries are these! This man, though he feared not their deceit nor treachery from strangers, yet the fire kindled out of the deceitful members of his own household. For, behold, one of his own *Rein*ue doubting of the certainty of the new Religion, he caused him to be brought before him, and asked him whether he did not acknowledge him to be the true *David* sent from heaven upon earth, and to be the Horn, Redeemer, and Builder of the Tabernacle of *Israel*? to which the other answered roundly and peremptorily, that the restoration of the Kingdom of *Israel* and other things foretold by the Prophets were fulfilled in Christ, the true *Messias*, and that consequently there was no other to be expected. Which he hearing, not without great astonishment, did with much commotion of mind and bitter menaces thrust him, though his son-in-Law, out of doors, and [which is heavy to think on] excommunicated him. These things being thus managed, *David's* Wife fell sick of a disease (which afterwards visited him and many more) that dispatch'd her into the other world. What a miracle is this! He that declared himself to be greater than Christ, and voted himself immortal (upon the second of *August*, 1756.) did die the death, and was honourably buried according to the ceremonies of the Parish Church, and his funerals were celebrated in the sight of his Sons and Daughters, Sons in Law and Daughters in Law, servant Men and Maids, and

His son in Law doubting his new Religion, is by him questioned, and upon his answer excommunicated.

His wife's death.

He had formerly upon himself immortal, yet Aug. 2. 1756. he died, &c.

*His death
troubled his
disciples.*

*A good
resolution.*

*A pattern
for good
Magi-
strates.*

*The Senate
enquiry.*

a great confux of Citizens. This sad calamity of his death extremely troubled and tormented the minds of his disciples, as a thing that very much thwarted their hopes of his promised immortality, although he had foretold that he would rise again in three years, and would bring all those things to pass which he had promised while he was alive. Upon the death of this man, a great many with resolute minds made it their business not only to bring his doctrine into suspicion, but into utter disesteem, unanimously resolving to embrace whatever was good, sound and consonant to Christian doctrine, and reject the rest as heretical. In the mean time, the report beat up and down, both among the people, and the more learned, that this man of ingenuity, and author of private doctrines, this very *David George*, was a contagion, and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that (though most safely) he was born a King, and that he accounted himself the true *Messias*. The Magistrate being extremely moved at these things not deferring his zeal any longer when the glory of God and his Son *Jesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom he rubbed over what things had been transacted some years before; that is to say, acquainted them, how that they had been banished their country upon the account of the Gospel, and upon their humble addresses received into the protection, and made capable of the privileges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*; though by all outward appearance, they had hitherto been accounted favourers and professors of the true Religion. In the first place therefore the Senate being desirous to know the truth, required to have his true proper name; for, some have thought (as some authors deliver,) that his name was *John Bruges*. Secondly, whether he had privately or publickly dispersed his Religion and what Tenets he held. To which some made answer

answer unanimously, that they had left the Country for the true Religion sake, nor did they acknowledge themselves any other than the professors and practisers of the lawful Religion. That for his name, he had not called himself by any other than his own proper name; and for his doctrine they had acknowledged none either privately or publicly, save what he had privately sometimes suggested, which was not dissonant to the publick. The Magistrate perceiving this obstinacy of mind caused eleven of them, the better to discover his real truth, to be secured, and more narrowly looked to. In the meantime, the Senate leaving no stone unmoved in this business, appointed some to bring forth into publick view some books and writings of David, which should give no small light in the business, and these the Magistrate recommended to men of the greatest learning to be read over and examined with the greatest care possible, that so whosoever they should meet with repugnant to the truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of articles out of his Writings.

Eleven of the Scholars secured.

In such cases the learned to be consulted with.

1. That all the doctrine delivered by Moses the Prophets or by Jesus Christ himself and his Apostles, was not sufficient for salvation, but dress'd up and set out of the forth for young men, and children, to keep them within decency and duty; but that the doctrine of David George was perfect, entire, and most sufficient for the obtaining of salvation.

Articles extracted out of the writings of David George.

2. He affirmed that he was Christ and the Messias, that well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust of man, but of the Holy Ghost and the spirit of Christ; who uniting hence long since according to the flesh, and deposited hitherto in some place unknown to the Saints, was now at length reinfused from heaven into David George.

3. He held that he only was to be worshipped, as who should bring out the house of Israel, and the true (that is, the professors of his doctrine) tribe of Levi, and the Tabernacle

Tabernacle

himself of the Lord, not through miseries, sufferings, crosses, as the Messiah of the Jews did, but with all meekness, love, and mercy in the spirit of Christ granted him from the Father which is in Heaven.

4. He approved himself to be invested with the authority of Saving or condemning, binding and loosing, and that at the last day he should judge the twelve tribes of Israel.

5. He further maintained, that Jesus Christ was sent from the Father to take flesh upon him; for this reason at least, that by his Doctrine and the use of his Sacraments, men, being as it were no better than children, and incapable of receiving the true doctrine, might be kept in duty till the coming of David George, who should advance a Doctrine that should be most perfect and most effectual, should smooth out mankind, and should consummate the knowledge of God and of his Son, and whatever had been said of him.

6. But he further affirmed, That those things should not come to pass according to humane ceremonies, but after a spiritual dispensation, and after such a manner as had not been heard of; which yet none should be able to discern or comprehend but such as were worthy disciples of D. George.

7. To make good and prove all these things, he wrested and misinterpreted many places of the Holy Scripture, as if Christ and the Apostles whom he commends, had intended not themselves, nor any other Ecclesiastical rulers, save only the coming of David George.

8. And thence it was that he argued thus: If the Doctrine of Christ and his Apostles be most true and most effectual for the obtaining of salvation; the Church which they had by their doctrine built up and confirmed, could not possibly have been broken to pieces, for (as Christ himself testified) against the True Church, the gates of Hell shall not be able to prevail: But that building of Christ and his Apostles is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Popery, according to the Testimony of the same Christ; it therefore necessarily follows, that the Doctrine of the Apostles is imperfect and interrupted, whence he concluded his own Doctrine and faith to be the only solid and sufficient doctrine.

divided

9. More

9. Moreover he maintained himself to be greater than John Baptist, yet than all the Saints that had gone before him, for that the least in the Kingdom of God (according to the suffrage of Truth it self) is greater than John. But he said David George was one whose kingdom was heavenly and most perfect; whence he makes himself not only greater than John, but also sets himself above Christ, since that he was born of flesh, and that himself was born of the spirit according to a heavenly manner.

10. He further allowed with Christ, that all sins committed against God the Father, and against the Son may be forgiven, but those that are committed against the Holy Ghost, that is to say, against David George shall not be forgiven, neither in this world, nor in the world to come; by which means it is apparent that he conceiv'd himself greater and higher than Christ, admitting Christs own Testimony.

11. He declared Polygamy to be free and lawful for all, even for those that are regenerated by the spirit of David George.

These Heads [without any Brains] did the Magistrate deliver to be carried to some that were in the prison, to fish out what confession they would make, who besides these, being provoked and challenged by a number of Questions, answered at last, that this (David) I would say David George, was the same who had embroyled the lower parts of Germany with so many tumults and seditions, but that as to that doctrine and the fore-recited Articles, they unanimously affirmed that they had never heard nor read of any such thing. Nevertheless they were to acknowledge the Doctrine expressed in those Articles, to be pestiferous, execrable, and derived not from Heaven, but from Hell, and that it was Heretical, and to be banished with an eternal Anathema; and withal, as men miserably seduced, yet desiring for the time to come, to be reduced into the right way, they were, with good reason, to implore forgiveness. Among those that were in close prison, there was one formerly of David's greatest confidants, who confessed, that indeed he had been infected with that Religion, but that since

Some of the imprisoned Sectaries acknowledged David George to have been the cause of the tumults in the lower part of Germany, but disowned his Doctrine. As in his confession by

*A pious
all.*

*A lying re-
port raised.*

*Conditions
whereupon
the impri-
soned are
set at liber-
ty.*

by the illumination of the grace of God, he discovered and detested the errors springing from it and avoided them as he would do a Cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any such thing by him, and cried out against the forementioned Articles as impious and blasphemous. These passages, the Judges appointed by the Magistrate, gave him an account of, who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able Preachers of the Word, who, having diligently weeded out the tares of their errors, should sow into their hearts the saving seed of true faith. Those who were sent, sifting them with all the humanity, mildness, meekness and charity possible, could scruve nothing out of them, more than what the Judges who had been employed before, had done. In the meantime a report was spread about the City, that it was not *David George*, nor any eminent person of any other name that had been buried, but that a meer Swine, Calf, Hee Goat (haply an Als) had been carried out and buried, and that the dead Carcass embalmed with the strongest Spices, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that doctrine, as unheard of, and such as deserved to be Anathematized, and desiring to renew their acquaintance with Discretion and their Senses, are delivered out of those habitations of Iron which they had kept possession of for two months, upon these conditions. That none should make any purchases either within or near the City, without the knowledge and consent of the Magistrate. That they shall not entertain any coming out of the lower Provinces, though of their kindred, but at publick houses or Inns. That the printed books and writings that were translated into the *Dutch* language shall be brought into the Palace. That there should be nothing published that were disconsonant to *Christian* Doctrine. That children should be educated according to incorrupt manners. That they should not make such promiscuous marriage

ages among themselves as they did. That they should take no *Dutch* into their families. That they should submit to amercements and pecuniary mulcts (if any were inflicted on them) as Citizens ought to do. That upon a day assigned, they should in the Parish Church, in the presence of the whole congregation, make a publick abjuration of the said Religion, and condemn & Anathematize the whole Sect of it. That they should hold no friendship or correspondence with any that shall persist in that Religion. To these conditions did they promise to subscribe, with all the reverence and gratitude they could possibly express. These things being thus managed, the most renowned Senate, returning aforesaid to the business of the Arch-Heretic, passed these votes, viz. That the Doctrine of *David George*, upon mature examination thereof, was found impious and derogatory to the Divine Majesty. That the printed books, and whatsoever may have seen the light, should have the second light of the fire. That he as the most infamous promoter of that execrable Sect, and a most horrid blasphemer against *God* and *Christ*, should not be accounted worthy Christian burial. That he should be taken up out of his grave by the Common Hangman, and together with his books and all his writings, and his manuscripts should, according to the Ecclesiastical Canons, be burnt in a solemn place. According to the said judgment, the Carcase being digged up, was, with all his writings, whereof the greatest part was that (truly) *miraculous book*, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much disfigured, nay so lively, that he was known by divers (he being covered with a watered garment, having about him a most white sheet, a very clean pillow under his head, his yellowish Beard rendering him yet graceful; so be short, having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publicly to be seen, and in the third year after his death, was with his writings consecrated to *Flames*, that is to say, burned.

The votes of the renowned Senate.

The doctrine of D. G. declared impious. He is declared unworthy of Christian burial.

And that his body and books should be buried.

A fit punishment for perverse Heretics.



*Omniumque potentia voces hominumque Deumque
Infandi Serpens nominis opprobrium* (sum).

THE CONTENTS.

SERVETUS his converse with Mahometans and Jews. He disguised his antipathetic opinions with the Name of Christian Reformation. The place of his birth. At the 24 year of his age, he boasted himself the only Teacher and Seer of the world. He contended against the deity of Christ. Oecolampadius confutes his blasphemies, and caused him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead.

to be worshipped, &c. He held the Holy Ghost to be Nature, His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva, Calvin justly reproves Servetus, but he continues obstinate, Anno 1553. by the decrees of several Synods, he was burned.

MICHAEL SERVETUS, like another Simon Magus, having conversed long among the Mahometans and the Jews, and being excellently well furnished with their imaginout opinions, began both out of Divinity, and the general treasury of Christian Religion, a monstrous issue of opinions, with the notion of what he had received from the extravagant Mahometans, and Ishmaelists, upon which brat this instrument of Satan, must needs bestow the disguised name of Christian Reformation. From this Cock's egg were bred these Cockatrices, Gonsius, Griboldus, Blaudius, Gualter, Alciator, Simanus, Casanovius, Menno, and divers other Anabaptistical Vipers, who extremely increased the restless waves of Sects and opinions. We, recommending the rest to their proper place, Hell, will take a more particular survey of one Religion, and by the horrors of that guess at the others. This Servetus was a Spaniard, born in the Kingdom of Aragon, most unworthy both of his name and Nation. Being wrapt into a most credible Enthusiasm, he boldly lays his unwashed hands upon holy Divinity; and at the four and twentieth year of his age, boasted himself to be the only Teacher and Serr of the world, making it his main design, and by his impious and worthless writings to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and withal enflamed with hopes of raising no ordinary tumults, he bestirs himself wind and tide for Basil; but Oecolampadius, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and by the publick authority he had, caused him as a poisonous blasphemer to be thrust out of the Church of Basil. From thence he went

Servetus his converse with Mahometans and Jews. He disseminated his monstrous opinions, with the name of Christian Reformation.

The place of his birth, his arrogant boast, he inveighs against the Deity of Christ. Oecolampadius confutes his blasphemies, and caused him to be thrust out of the Church of Basil.

to Venice, where, in regard the Venetians had been timely forewarned of him by the wise and learned Melancthon, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch-hereticks his predecessors, and being bird-lim'd, he held that there was but one person in the God head to be worshipped and acknowledged, which was revealed to mankind sometimes under one notion, sometimes under another, and that it was thus that those notions of Father, Son, and Holy Ghost, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour Jesus Christ according to his humane nature, was not the Son of God, but coeternal with the Father. The Holy Ghost he granted to be nothing but that influence by which all things are moved, which is called nature. He most impiously Irreligious, affirmed that to understand the word Person, we must refer our selves to Comedies. But the most horrid blasphemy of all, was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to Cerberus the Porter of Hell gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolical phantasm, the laughing stock of Satan, and the monstrous Gorgon, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrell'd with that name. Moreover he maintained, that taking away the only Article of the Trinity, the Turkish Religion might be easily reconciled to the Christian Religion; and that by the joyning together of these two, a great impediment would be removed, yea, that the pernicious asserting of that Article had enraged to madness whole Countries and Provinces. This abomination of God and men held that the Prophet Moses, that great servant

servant of God, and faithful steward of the Lords house, that Prince and Captain General of the people of Israel, one so much in favour with God, that he was admired to speak to him face to face, was to be accounted no other than an Impostor. He accounted the Patriarch Abraham and his seed too much given to revenge, and that he was most unjust and most malicious to his enemy. The most glorious Church of Israel, ('tis the swine that loves the mire) he esteemed no better than a Hogs sty, and declared himself a sworn Prince of the Anabaptistical generation. But, keep off, and approach not, O all ye other Heresies, and Hydra's of opinions of this one man, furies not capable of expiation! Being arrived at Geneva and being forbidden to spue out and spatter his pestiferous blasphemies, he continued in hostility against all sharp, but wholsom admonitions: which Calvin, that famous minister of the Church perceiving, being desirous to discharge the duty of a soul-saving Pastor, went friendly to Servetus, in hopes to deliver him out of his most impious errors and horrible Heresies, and so to redeem him out of the jaws of Hell, and faithfully reprov'd him. But he being dazled with the brightness of Truth, and overcome, returned nothing to Calvin (so well deserving of him) but an intolerable obstinacy, and unconvincible recapitulation of his blasphemies, whence it came to pass, that by the just and prudent Decree of the Senates of Bernen, Zuring, Basil, and Scaf-
 use, and by the righteous condemnation of the eternal God, in the month of December in the year 1553. (as Sleidan hath it, in October) he was (how great is the obstinacy of blasphemy!) being at that time ecclesiastically hardened and intoxicated, consecrated to the avenging flames.

He declares himself Prince of the Anabaptists.

At Geneva, Calvin reproves Servetus.

Servetus to his obstinacy.

anno 1553 By the decree of several States he was burned.



*Dirigit Trini qui formam Numeris ecce!
Dunditur membris. Viceribusq; suis.*

THE CONTENTS.

Arrianism its increase, Anno 323.

THe General Council at Nice, Anno 325. called as a remedy against it, but without success. The Arrians mis-interpret that place, John 10. 30. concerning the Father and the Son. They acknowledged one only God in a Judaical sense. They deny the Trinity. Arrian is a wretched death, Anno 336.

About

ABOUT the year of the Incarnation of the Son of God, three hundred twenty and three, Hell was deliver'd of a certain Priest at *Alexandria* named *Arrius*, a man subtle beyond expression, the trumpet of eloquence, one that seemed to have been cut out for all honesty, and elegance, who yet, with the poison of his Heresie, and the *Circassian* cups of his destructive doctrine, did in the time of *Silvester* Bishop of *Rome* and the Emperour *Constantine*, draw in a manner all Christendom to his Opinion, and so corrupted some, even great nations in the East, that except a few Bishops who stood to the true doctrine, none appeared against him. To remedy this disease, at *Nice* in *Bithynia*, in the year three hundred twenty and five, a general Council was called; but to no purpose; for the contagious stocks of *Arrianism* were deeply rooted, so that they were become such ravening Wolves among the flock of Christ, that all that would not embrace their belief, were to expect banishment or death. These imagined that the Son was not of an equal nature and coeternal with the Father; to confirm which, they alledged that place of *John* 10. 30. which sayes, *I and the Father are one*; and though they called the Son a great God, yet they denied that he was a living and true God, and co-essential with the father. They boasted that they were ready to answer all objections, and acknowledged one only God, in a *Judaical* sense. To that, *I and the Father are one*, they were used to retort thus, Doth the unity in this place denote co-essence? It must therefore follow, that it is as much, where the Apostle says, *1 Cor. 3. 8. He that planteth and he that watereth, are one*. They accounted the word *Trinity* a laughing stock and a Fiction, that the Son of God was a *Creature*, and that the *Holy Ghost*, was both born of *Christ*, and conceived and begotten of the *Virgin Mary*. All that were baptized in the name of the blessed *Trinity*, they baptized again. They denied that *Christ* was the Son of God accord-

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 Trinity.*

ing to the Spirit and the Godhead; they deoyed God his own Son.

Arrius his
wretched
death,
Anno 336.

While Arrius was dis-burthening himself of the necessities of nature, his bowels came forth, and with them his life. And so he who was the successor of that Arch-Heretic, Artaon, (who lived about the year of our Lord two hundred) and Paulus Samosatenus (who lived about two hundred and forty one) came to a miserable death, in the year three hundred thirty six. See Athanasius, Epiphanius, Hilarius, Hieron, Augustinus, Ambrose, Basil, Theodoret, Eusebius, Socrates, Nicephorus, Irenaeus, and other Ecclesiastical writers, who have treated of these things more at large.

THE
END



*Alsum Ingeni Mahometes ego lachrimabile mundi
Prodigum omni genti dux et origo Mali*

THE CONTENTS.

MAHOMET characterized. He made a laughing
stock of the Trinity. He agreed with Carpocrates,
and other Hereticks. He renewed Circumcision, and as
indulge his disciples, he allowed them Polygamy, &c.
His Iron Tomb at Mecca.

Anno 612.

Mahomet
character-
ized.He made a
laughing
stock of the
Trinity.He agreed
with Car-
pocrates,
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sion, and to
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disciples, he
allowed
them Poly-
gamy, &c.
His Iron
Tomb at
Mecca.

IN the year 612. *Honorius* the fifth being Bishop of Rome and *Heracius* Caesar Emperor of the East, a transcendent Arch-heretick called *Mahomet*, exchanged Hell for earth; a Prophet, by Nation an *Arabian*, but most deprav'd and corrupt. He had sometimes been a Merchant extremely rich, and withal very subtle; so be short, he was a serious professor of diabolical Arts, a most ungodly instrument of Satan, the Viceroy of Anti-christ, or his sworn forerunner. This man endeavour'd to extol his brother *Arise*, with such praises as are correspondents to his Heaven. He also with *Sabellio* renewed the laughing stock of the *Trinity*. He with *Arise* and *Eunomius*, most fervently and contumeliously held that Christ was only a Man, and that he was only called God, *secundum illud*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cordanus* who utterly abjur'd the Godhead of the Son, or that he was co-substantial with the Father. He imagined with the *Manichees*, that it was not Christ but some other that was fastned to the Cross. With the *Donatists* he contemned the purest Sacraments of the Church. With the most impure *Origen* he affirms that the Devils shall be eternally saved according to a humane, yet an invisible manner. He with *Cerinthus* placed eternal felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his disciples he bestowed the privileges of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had done; and with dreams and an imaginary Phrensy he was the miserable wretch ever troubled. This man when he died was put into an Iron Tomb at *Mecca*, which by the strength of Loadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great *Turk*, profess this mans faith, whom they acquiesce in as a miracle.

THE



*Agresfurque nefas, magnum et memorabile Regnum
Sominat abjecta fornice sceptrum gerens*

THE CONTENTS

HUBMOR a Patron of Anabaptism. He dem-
ned usury. He brought in a worship to the Vir-
gin MARY, &c. The Senate of Suring by a Council
induced him. He renounced the bonds of his former
Doctrine. Himself a Self still office. He is taken

and imprisoned at Vienna in Austria. He and his wife both burned.

Hubmor
Patron of
Anaba-
ptism.

He damned
usury.

He brought
in a wor-
ship to the
Virgin Ma-
ry, &c.

The Senate
of Surin-
g by a Coun-
cil reduced
him.

He renoun-
ced the
head of
his former
doctrine.

Himself, or
Sect, still
alive.

DOCTOR Balthazar Hubmor of Freiburg, a man excellently well learned, another *Hosius* in his affairs, a Clergy man at *Ingolstadt*, was the third eminent Patron of *Anabaptism*, and a sworn promoter of that worthy Sect. This man in his Sermons at *Regenburgh*, inveighed so bitterly and so implacably against the usury of the *Jews*, that he banished it even to eternal damnation; he brought in a certain Religious worship to be done to the Virgin *Mary*, and some superstitious vows, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, until the most wise Senate of *Surin* applied the universal medicine of a Council to these things, and assigned a day to reduce and root out that Sect, which was the seven-teenth of *January*, in the year one thousand five hundred twenty five, wherein the Senate being present and a great presence of people, the most learned *Zwingli*, and other Sons of learning, opposed this our Doctor, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingeniously confessed himself to be overcome. The heads of the doctrine which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of *Anabaptism*; he affirmed that the spirit both before the fall and after was uncorrupt and unblameable, and that it never dies in sin, whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers re-baptized into their better senses, yet the *Tor-*sents of this Sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which over-*turned* almost all. This man escaping the endea-*vours* of spies, and shunning the halber, was at length taken

taken with the figtree leaf of divine vengeance, and cast into prison at Vienna in Austria. Being afterwards put much to the question, it being the design of vengeance, the revenging fire turned him to ashes. His wife being also baptized in the same whirl-pool of Baptism; they both, with minds hardened to their own persuasions, were not disengaged of their faith, but with the departure of their lives.

He is taken and imprisoned at Vienna in Austria. He and his wife both burned.



THE CONTENTS

JOHN HUNT, the poor and pious of the English nation, is a learned man, the Prop and Father of the English nation, and a true Prophet of the Prophecy. He is a learned man, and a true Prophet of the Prophecy. He is a learned man, and a true Prophet of the Prophecy.

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*Hutus ab Hubero excrevit; cervice resecta
Sic una in geminum pullula Hydra caput.*

THE CONTENTS.

JOHN HUT, the prop and pillar of Anabaptism. His credulity in dreams and visions. He is accounted a true Prophet by his Proselytes. At Methern, his Fraternity became as it were a Monastery.

John Hut
the prop
and pillar
of Anaba-
ptism.

In the times of the forementioned Balibazar rose up John Hut, a learned man, the Prop and Pillar of Anabaptism, an eminent despiser of Pædobaptism, which kind of baptism he accounted the execrable action

sition of the School-men; whence it came, that he
 persuaded men, that if they were not baptized by him
 and his, they must necessarily incur great danger to
 their souls. To which he added, that those who were
 honoured with the prerogative of his baptism, should
 be the restored people of *Israel*, and that the wicked
Canaanites should be destroyed by their swords, and
 that God himself should reveal from heaven the time
 wherein these things should be fulfilled. To visions
 and horrible dreams, (which he thought proceeded to
 him from God) he gave great credit, and he affirmed
 that he saw the preparations of the last day, and the
 Angel going to blow the last Trumpet, by an indispu-
 table revelation from God. Upon the account of these
 dreams, his Disciples as credulous, as their Master,
 spent and destroyed all they had, fearing the difficul-
 ties of the times, wherein they should spend them; all
 which being scatter'd and consumed before the day
 came, they suffer'd a punishment, and inconveniences
 befitting their folly, having the lack of poverty perpe-
 tually at their backs. However they, a generation on
 whom the greatest quantity of black *Beliefs* would
 not be much effectual, did still adore this miraculous
 piece of madness as a true Prophet, even to admiration,
 of which men, some not worthy the face or name of
 mankind, do at this day in great number live at *Monasteries*
 in Palaces and Covents upon their accidental contribu-
 tions, and where they get their livelihood with their
 hands, and apply themselves to any handicraft, whereof
 they are the Masters and Governours, who by the com-
 modities gained by them increase the common stock :
 They have at home with them their Cooks, their Scul-
 lions, their Errand-boys, and their Butlers, who have
 a care and dispose all things as they do in Monasteries and
 Hospitals. They study to maintain mutual peace and
 concord, being all equal. These even to this day are
 commonly known by the name of the *Hussian Fraternity*.

Anaba-
baptists
 aim at the
 advance-
 ment of
 themselves,
 but destru-
 ction of
 others.
 But his
 credulity
 in dreams,
 and visions.

But, ac-
 counted a
 true Pro-
 phet by his
 Profelytes.

As Mo-
 nasteries the
 Hussian
 Fraternity
 became as
 it were a
 Monastery.



*Polluit ut metem sectis deformibus emat,
Corpore sic Hetzer, sedus adulter emat.*

THE CONTENTS.

LODOWICK HETZER, a famous Heretic.
He gains Proselytes in Austria and Switzerland.
Anno 1527. At a public Disputation Oecolamp-
dius puts Hetzers Emissaries to their shifts. Hetzer
denied Christ to be co-essential with the Father. His fare-
well to his Disciples. He is put to death for Adultery.

Lodowick

Ludowick Hetzer, famous for his *Herzst* and *Lodowick* *Lehrung*, was first very intimately acquainted with *Nicholas Stark*, and then with *Thomas* famous be-
Heister, yet he agreed not with these in some things, as in that opinion of theirs of the overturning and de-
 stroying of all the powers of this world, which opini-
 on he looking on as * malicious and barbarous for-
 took them, and joining with *John Dost*, they by their
 mutual endeavours, sent some Prophets into *Germany*.
 But dissenting also from him in some things, he pro-
 pagated his own Sect in *Austria*, and made many
Profelytes at *Basle* in *Switzerland*. Which gave occa-
 sion that the Reverend Senate appointed a publick dis-
 putation at *Basle*, and caused Letters of safe conduct
 to be sent to *Hetzer* and his followers, for which bicker-
 ing was set apart the first day of *February*, in the year
 1557. when he appeared not himself, but his *Emissaries*
 came, who were by the most learned (but withal sting-
 ing,) *Oecolampadius* driven unto their shifts and enforced
 to acknowledge conviction. *Hetzer* was a considerable
 part, and the firebrand of the Anabaptistical sect, but
 he wisely denied *Christ* to be co-essential with the Father,
 which the verses made by him upon the carrying of the
 Cross, do more than hint.

Ipsi ego qui propriis cunctis hac virtute creabam
Quam quot sumus? Frustra, ego solus eram.
Hic non tres numera, verum sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio Personam, solus sum vivus ego, & fons.
Qui me nescit, cum nescio, solus ero.

I who at first did make all things alone,
 And vainly ask'd my number, as being one.
 These three did not the work, but only I
 That in these three made this great *Synagoga*.
 I know no Person, I'm the the only Main,
 And though they know me not, will one remain.

R r

He

As item
 to the *Hot-*
spurs of
our times.
Hetzer
gates Pro-
phets in
Austria,
and Swit-
zerland.
Anno 1557
at a publick
disputation
Oecolam-
padius puts
Hetzers
Emissaries
to their
shifts.
Hetzer de-
nied Christ
to be co-ef-
sentialed
the Father.

He was excellent at three tongues, he undertook to translate the book of *Ecclesiasticus* out of the Hebrew into *High Dutch*. *Plauterus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his disciples, and with most devout prayers commended himself to God, even to the astonishment of the beholders. He having been long kept in close prison, was on the fourth day of *February*, in the year 1539, sentenced to die: and thinking himself unworthy of the City, was led without the walls, where he was put to death, not for *Sedition* or *Baptism* (as *Pisqertus* says), but for *Adultery*, which act he endeavoured to defend by some arguments fetched from the Holy Scriptures. *W*

THE



Politicus a tenetis fuerat doctrinae Nihil proli-
Hofmanni Americae Christiani Prope

THE CONTENTS.

HOFMAN a *Shinner*, and *Anabaptist*. Anno
 1535. seduced 300 men and women at Embury's
 West-Prickland. His followers accounted him a *Pro-*
phet. At Strasburgh, he challenged the Ministers to
 dispute, which was agreed upon, Jan. 11. 1532. where
 being mildly dealt with, he grew obstinate. Other

Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pin'd himself to death.

Anno 1528
Hofman a
Skinner,
and Anaba-
pist sedu-
ced 300.
men and
women at
Embda in
West Frie-
sland.

*Adelusive
Prophecy.*

*His follow-
ers accus-
ed him a
great Pro-
phet.*

*At Stras-
burgh he
challenged
the Mini-
sters to di-
spute, which
was agreed
upon, Jan.
11. 1532.
Being mild-
ly dealt
with, he is
neverthe-
less obsti-
nate.*

*Other Pro-
phets de-
lude him.*

IN the year 1528. *Melchior Hofman* a Skinner of *Strasburgh*, a most eloquent and most crafty man at *Embda* in *West-Friesland*, ensnared 300. men and women into his doctrine, where he conjured up *Anabaptism* out of Hell upon pain of damnation, where upon being returned to the lower Provinces, who ever addressed themselves to him, he entertained them with water, baptizing all promiscuously. This man upon the Prophecy of a certain decrepit old man went to *Strasbourg*, it having been foretold him, that he should be cast into prison, and remain there six months, at which time being set at liberty, he should with his fellow labourers, disperse the harvest of the Gospel through all the world. He was by his followers acknowledged and honour'd as a great Prophet. This was the great prop and pillar of the reign of *Muister*. Having made therefore what haste he could possible to *Strasbourg* in order to the fulfilling of the Prophecy, he there challenges the *Ministers* of the Word to dispute, which offerture the *Seaver* engaged with, upon the eleventh of *January* 1532. at which time, the mists and clouds of errors and blindness, were quite dispersed by the Sun of the Gospel. However, *Hofman* stiffely adhered to the foresaid Prophecy, as also to his own dreams and visions; nor would he acknowledge himself overcome; but their mildness having somewhat appeased him, he was thence dismissed, as one judged worthy of such a place where Lepers are shut up, lest others be infected. But 'tis incredible how joyful he was at that news, out of an excessive thanksgiving to God, putting off his shoes, and casting his hat into the air, and calling the living God to witness, that he would live upon bread and water, before he would discover and brand the author of that opinion. In the mean time some Prophets began to rise and make a stir, hinting that he should be secured for that half year, and that afterwards he should

go abroad with one hundred forty and four thousand Prophets, who should without any resistance, reduce and bring the whole world under the subjection of their doctrine. There was also a certain Prophetess who should Prophecise, that this *Hofman* was *Elihu*, that *Cornelius Poltermann* was *Enoch*, and that *Strasbourg* was the new *Jerusalem*, and she had also dream'd, that she had been in a great spacious Hall, wherein were many brethren and sisters sitting together, whereinto a certain young man in shining apparel should enter, having in his hand a golden Bowl of rich Nectar, which he going about should taste to every one; to whom having drunk it to the dregs, there was none pretended to compare with him, but only *Poltermann*. Alas poor *Melchior*! He having nothing, yet made Master of a strong Tower, did after the example of *Ester*, signify by Letters that his hapless should be put off for two years longer, until *Africa* should bring forth another Monster, that should carry Ray in its horns. There were many other dreams, and some nocturnal pollutions, which they attributed to heaven, and thought such as should have been written in Cedar. But it was *Melchior's* pleasure to think it a miserably happy kind of death, to die voluntarily, by pining and consuming away with hunger, thirst, and cold.

* Yet it's
like, to back
their Pro-
phets: they
pretended
liberty of
conscience.
A Prophe-
tess deludes
him.

He deluded himself.

He voluntarily placed himself to death.

~~THE COMPTON~~

R r 3 TH

R 13

THE



*Discipulus sic Rincke docet Baptisma negare
Sanguine carnificis et seclerata manus*

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MELCHIOR RINCK, an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple Thomas Scucker, in a waking dream cut off his brother Leonard's head, pretending for his mother obedience to the decree of God.

MELCHIOR RINCK, a most wonderful Enthusiast, was also a most extraordinary promoter of Anabaptism, and among his followers celebrated the festivals of it. He made it his business to extol Anabaptism above all others, with those commendations (which certainly it wanted not). Besides he was accounted no ordinary promoter and interpreter of dreams and visions, which it was thought he could not perform without the special indulgence of God the Father; nay, he arrived to that esteem among the chiefest of his opinion, and became so absolutely possessed of their minds, that his followers interpreted whatever was scattered abroad concerning dreams and visions, to have proceeded from heavenly inspirations from God the Father. Accordingly in *Switzerland* (to omit other particulars) at *Sargol*, even at a full Council, his disciple *Thomas Scucker*, being rapt into an Enthusiasm, (his Father and Mother then present, and his Brother *Leonard*, having by his command, cast himself at his knees before him) calls for a sword, whereupon the Parents and divers others running to know what was the cause and meaning of such an extravagant action, he bid them not be troubled at all, for there should happen nothing but what should be according to the will of God; of this waking dream did they all unanimously expect the interpretation. The aforesaid *Thomas* [guilty alas of too much credulity] did, in the presence of all those sleeping-waking spectators cut off his own brothers head, and having forgotten the use of water, baptized him with his own blood, but what followed? The Magistrate having sudden notice of it, and the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had therein obeyed the decrees of the Divine power. These things, did the unfortunate year 1527 see. Here men may perceive, in a most wicked and unjustifiable action, the eminent tracks of an implacable fury and madness; which God of his infinite goodness and mercy avert from these times.

Melchior Rinck, an Anabaptist.

He is accounted a notable Interpreter of dreams and visions.

His disciple Thomas Scucker, in a waking dream cut off his Brother Leonards head.

He pretends (for his murder) obedience to the decrees of God.



*Nomine qui Pastor tu Impostor moribus audis
Qui a recto teneras Tramite ducis oves*

THE CONTENTS.

ADAM PASTOR, a defender of Pseudobaptism.
He revived the Arrian heresie. His foolish interpretation of that place, Gen. 2. 12. so often confuted.

ADAM PASTOR, a man born at a Village in *Westphalia*, was one of those who with the middle finger pointed at *Pedobaptism*; that is to say, looked upon it with indignation, as a thing ridiculous, being of the same opinion in that business, as *Mennio* and *Theodorus Philip*, but as to the incarnation of God, he was of a quite contrary judgment. For *Mennio* held, that Christ was something more worthy and more divine than the seed of a woman, but (our) *Adam* stood upon it, that he was less worthy than that of God, so that he roused up the *Arrian* heresie, which had lain so long asleep, as having been but too famous in the year three hundred twenty five. For in a certain book of his, whose title was, *OF GOD'S MERCIE*, he writ thus, *The most divine word, which is the main considerable in our business, is written in Gen. 2. 17. The day that ye shall eat of the fruit, ye shall die the death; This is that word, which is made flesh, Joh. 1. Ten that God which is incapable of suffering, and impossible, is made possible, and he that was immortal is made mortal, for he was crucified, and died for our advantage.* To be brief, he held that Christ was not to be accounted any thing but the hand, the finger, or the voice of God. But although the opinion or religion of this (third, but most) unfaithful Pastor *Adam* wander out of the limits of divinity, and that it seem to be an ancient heresie, containing nothing in it but what is childish, trifling, and meer foppery, and hath been confuted and brought to nothing by the most religious preachers of the word of God, notwithstanding the barking of the viperous progeny of *Arrian* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the second of *Genesis*, which he so commends, where he foolishly and vainly endeavours to prove that the prohibition there, is the word made flesh. This Monster did not only beget this Sect, but nursed it, here are baits, allurements, and all the poisonable charms imaginable

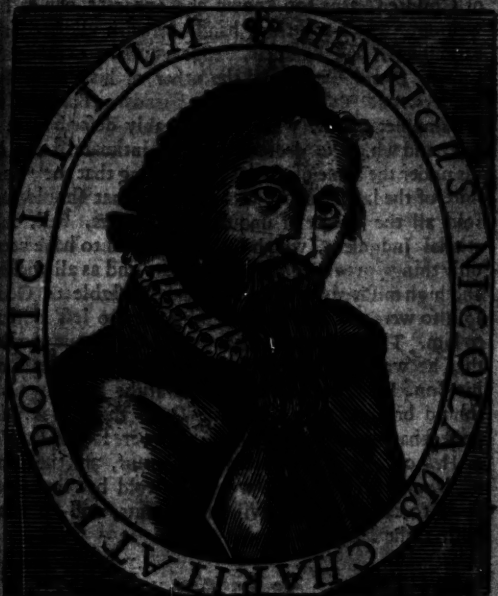
Adam Pa-
stor a der-
der of Pa-
dobaptism.

He reviv'd
the Arrian
heresie.

His foolish
interpreta-
tion of that
place, Gen.
2. 17.

His opinion
hath been
sufficiently
refuted.

nable that may cunningly seduce the best and most innocent of men. But alas! where is the free and indulgent promise of God of the Seed of the woman which cuts the very throat of the Devil, and sets him in the strictest chains? where are his often promises to Abraham? to Isaac? to Israel and to his old people, confirmed by a league so solemnly made? *thy seed all the earth shall be blessed. And thou shalt be a blessing unto me.* This seed, witnesses the Apostle, is none other than Christ himself, whom God without question meant. The desperate contagion of the man's Religion did Servetus and his adherents, profess, embrace, and celebrate.



*Vestra Domus Nicholae cadit, quae excludere verba
Libra fundamen Religionis habet.*

THE CONTENTS.

HENRY NICHOLAS, Father of the Family of
Love. He is against Infant Baptism. His devilish
Logick.

THere was also one Henry Nicholas the Father of Henry Ni-
the Family of Love, (as he called himself) cholas Fa-
and not the meanest man of all his Gang, one ther of the
who by many means endeavoured to cripple the Baptism Family of
of Love.

*He is a
gainst In-
fant Ba-
ptism.*

** As to that
minute (if
he confine
not God)
we may be-
lieve him.*

*His bla-
phemy.
Doubtless
he bug'd
himself in
this opini-
on. His
devilish
Logick.*

of Children, as is too known and apparent out of his writings, which at a third hand, he with all freedom, earnestness, and kindness, endeavoured to communi- cate to *David George* and the other of his Fellow-bourers, and his new *Jerusalem* friends. This was a Pamphlet of his, wherein he notably described him- self, and which he dedicated to an intimate friend of his under the name of *L. W.* maintaining that the minute of the last Trumpet was coming, that should unfold all the Books of unquiet consciences, hell, and eternal Judgment, which should be found to have been only things grounded upon meer lies, and as all wicked and high misdeeds were hateful and detestable to God, so also were glorious and plausible lies no less odious to him. The same man endeavoured to persuade people, that he was a partaker of God, and the humanity of his Son. He further affirmed, that at the last day God should bring all men, nay, the *Devils* themselves into perfect happiness. All the things that were said of *Devils*, of *Hell* or *Angels*, and eternal Judgment, and the pain of *Damnation*; he said were only told by the *Scripture* to cause fear of civil punishments, and to estab- lish right Policy.

The Conclusion.

** Hereticks
allow not
of the Scri-
ptures.*

These few things we have brought to light, were not invented by us, but were extorted out of their own Dis- ciples, with abundance of discourse, not without the presence of many men of Godliness and excellent un- derstanding. * they admitting not the universal rule of the *Scriptures*, But alas! take these away, where is Faith? fear of God? eternal happiness? But let us believe them, let us believe them, and we shall be saved.

Oh! that to Heresies I could say

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